

# **Emerging Adults' Lived Experiences of the Journey of Spiritual Identity Development**

by

**Corlia Buys**

This thesis is submitted in fulfilment of the requirements in respect of the

PhD qualification in Psychology

in the

Department of Psychology

of the

Faculty of the Humanities

at the

University of the Free State, Bloemfontein

Date of submission: November 2021

Supervisor: Prof. L. Naudé

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November 2021

Corlia Buys

Date

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Reference: Prof L. Naudé  
Psychology Building, Room 111  
University of the Free State  
BLOEMFONTEIN  
9301  
Telephone: 051 401 2189  
Email: [naudel@ufs.ac.za](mailto:naudel@ufs.ac.za)

November 2021

### PERMISSION TO SUBMIT

**Student:** JC Buys  
**Student number:** 2017559465  
**Degree:** PhD  
**Department:** Psychology  
**Title:** Emerging Adults' Lived Experiences of the Journey of Spiritual Identity Development

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A handwritten signature in blue ink that reads 'Naudé'.

**Prof L Naudé Promoter**



## Statement by Language Editor

P.O. Box 955  
Oudtshoorn  
6620  
Tel (h): (044) 2725099  
Cell: 0784693727  
E-mail: dsteyl@polka.co.za

14 October 2021

TO WHOM IT MAY CONCERN

### STATEMENT WITH REGARD TO LANGUAGE EDITING OF DISSERTATION

Hereby I, Jacob Daniël Theunis De Bruyn STEYL (I.D. 5702225041082), a language practitioner accredited with the South African Translators' Institute (SATI), confirm that I have edited the language and the technical aspects of the following dissertation:

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Author: Ms Corlia Buys

Yours faithfully



**J.D.T.D. STEYL**  
**PATran (SATI)**

**SATI REGISTRATION NUMBER: 1000219**

## Acknowledgements

I would like to express my heartfelt appreciation to the following persons:

- My husband, Lourens, and my children: Hannes, Clari, Wilco, and Human. Thank you for loving me and encouraging me in fulfilling this dream.
- My dear mothers, Kotie and Marie, thank you for your prayers.
- My beloved family and wonderful friends, thank you for your support on this journey.
- My supervisor, Prof Luzelle Naudé. I shall always be in wonder, thinking about your outstanding guidance. It was a wonderful honour to work with you.
- The participants, who allowed me to walk along barefoot on their spiritual journey for a while.
- Danie Steyl, for the language and technical editing.
- Our Heavenly Father, the Light and Creator of our meaning.

## Abstract

The aim of the study was to explore and describe emerging adults' lived experiences of spiritual identity development in South Africa. To capture the active, intimate experience of the journey, the study focused on the processes involved in forming a spiritual identity. Developmental psychologists claim that emerging adulthood is the time in the life span (18-29 years) when decisions regarding beliefs and values are inevitable. During this developmental stage, the reconstruction of the past and imagination of the future provide individuals with a sense of the interwoven fibres of meaning.

A conceptual framework for spiritual identity, consisting of three moral ethics (Shweder et al., 1997) were of vital importance. The ethic of autonomy, community, and divinity suggests a formulation of the unique ways in which people of various cultures and communities may form beliefs and values. The importance of a cultural-developmental approach (Jensen, 2008) alludes to the need for a study in the South African context, marked by both its diversity in terms of religions and cultures, and a strong emphasis on scriptural authority as a religious country. A South-African study on the identity-divinity link nested in the life stories of emerging adults shed light on the authentic experiences regarding autonomy, community, and divinity of South African emerging adults, especially against the background of the strong religiosity of the country.

A qualitative research approach rooted in a phenomenological paradigm was undertaken, to explore the identity-divinity link in emerging adults in South Africa. An interpretative phenomenological approach enabled the researcher to search for the understanding of and aspects relating to the experiences of the participants. Seven emerging adults known to be dedicated spiritually were selected to participate: five white, one black, and one Indian. Data were collected by means of three interviews, using the life story interview and the two questions known for assessing moral views: "When you get toward the end of your life, what would you like to be able to say about your life, looking back on it?" and "What values or beliefs do you think are the most important to pass on to the next generation?" The narratives of the participants were analysed and interpreted by means of interpretative phenomenological analysis. The focus of the study was the distinct meaning and the significance of the experience of the spiritual journey for the specific participant. The interpretative approach required understanding of an experience from within. Nested in a distinctive semantic, cultural, and relational space, the participants' relatedness to the world and the essential meaning as it was

experienced, was important. Inductive interpretation processes were prioritised, and Shweder's ethics of autonomy, community, and divinity served as sensitising concepts.

With regard to the ethic of autonomy, it was found in this study that spiritual identity unfolds within the opportunity to voice a life story. Looking inside and narrating a life story is an individualistic act but also calls on the ethic of divinity as a spiritual identity emerges from the meaning making and the establishing of a narrative identity. During the process of forming a life story, a narrative identity develops. A question like "What are my beliefs" leads to the development of a religious or spiritual identity, which manifests "as a persistent sense of self that addresses ultimate questions about the nature, purpose, and meaning of life" (Kiesling et al., 2006).

Secondly, it was also clear that spiritual identity grows while emerging adults become self-sufficient. The belief that self-sufficiency and independence should be reached before adult commitments (Arnett, 2015b) calls on the ethic of autonomy; however, in this study, this belief was accompanied by the ethic of divinity. Standing on their own feet and becoming self-sufficient were going along with the underlying reassurance of being dependent on God. Relying on God to help with decision making and becoming independent, these two aspects were interwoven. While they were becoming independent, living in a relationship of reliance and trust on a deity was typical of the emerging adults in this study.

Thirdly, determination to find a work becomes an expression of spiritual identity nestled in a vocation. The underlying belief is that work and identity should complement each other (Arnett, 2015b). The ethic of autonomy is at the root of this belief. In this study, work, calling, and identity are inseparable. The participants explained who they were, how God had created them to be, and the work or occupation they would be doing, which would be in line with what God intended them to be doing. The ethic of divinity is the moral vein underlying this belief. Feenstra and Brouwer (2008) found that secure spiritual attachment and greater spiritual vitality and commitment were related to greater understanding of vocation.

Lastly, during emerging adulthood, leisure and enjoyment can be an illustration of spiritual identity. The belief that self-focused fun and leisure are vital during this life stage (Arnett, 2015b) is underscored by the ethic of autonomy, which was true for most of the participants in the study. However, in this study, it was found that enjoyment and leisure are also part of how God is. He is joy, and a person experiences joy because of Him. The fruit of the Spirit of God is in a person, and it is becoming a person's identity.

With regard to the ethic of community, it was found in this study that 1) spiritual identity unfolds within a sense of belonging. During emerging adulthood, the importance of being embedded in a net of relationships becomes a profound realisation. The imprinting of spiritual identity in a relational world has the ethic of community and the ethic of divinity at its heart. Secondly, it was found that the finding of a soulmate can enhance spiritual identity development. The belief that the basis of marriage should be romantic love (Arnett, 2015b) can be informed by the ethic of autonomy or community, but for the participants in this study, marriage was also the covenant and safe space for dedicated worshipping and love for the Lord. Marriage is seen as a trio or triangle, where God is an important part of the covenant. The ethic of divinity is the moral vein underlying this belief. Thirdly starting a family expands spiritual identity development. Being a member of a little group and having commitments and obligations, responsibilities, and roles in a family call on the ethic of community (Shweder et al., 1997; Jensen, 2008), but experiencing the birth of a child as a gift and wonder from a deity calls on the ethic of divinity. Lastly, support and guidance on the journey enhance growth. The experience of the importance of relational connectedness calls on the ethic of community, but the search for existential meaning and the human potential dealing with ultimate purpose calls on the ethic of divinity.

With regard to the ethic of divinity, it was found in this study that spiritual identity is imprinted while growing up. Emerging adults start living what they have been taught (Barry et al., 2018), especially as it was observed in this study with regard to spirituality – “when it comes to the presence of a relationship with a higher power that affects the way in which one operates in the world” (Zinnbauer & Pargament, 2005, p. 23). Secondly, suffering becomes meaningful within a spiritual identity. Personal growth in their life stories, difficult life experiences as being transformative, and the move from suffering to an enhanced state formed the redemptive script of their stories (McAdams et al., 2006). Thirdly, faithfulness, humbleness, and awe were part of the journey, and were initiated when they were confronted with major life events. Gutierrez and Park (2015) found that emerging adults’ belief in God remained stable and suggested that emerging adults refine their basic understanding of fundamental worldview constructions when they are confronted with major life events. Finally, purpose and meaning are the ultimate part of spiritual identity. Culver and Lundquist Denton (2017) also found that perceived closeness (attachment) to God was linked to the sense of life purpose in emerging adults.

This study contributes to the literature on spiritual identity, especially with regard to the ethics of autonomy, community, and divinity. Rich contextual information regarding spiritual

identity was provided. The ethics of autonomy, community, and divinity suggest a formulation of the unique ways in which people of various cultures and communities may form beliefs and values (Jensen, 2011; Shweder et al., 1997). The South African context is unique in terms of religiosity, and the identity-divinity link is prevalent in the spiritual identity journey of emerging adults.

*Keywords:* emerging adulthood, divinity, spiritual identity, meaning making, South African emerging adults

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## Chapter 1: Context of the Study

There is a brilliant creation of light out there, but here as well, within. The divine becomes visible in human reality in an inherent sacredness. A landscape of light beyond existence but inside of being might be mystifying. The combination of spirituality and identity in one concept invites further exploration. A journey is an undertaking that involves a path or a way and refers to transformation, meaning, and commitment, from one point to another, while experiencing all the ups and downs of life. A journey supposes excitement, joy, hardships, and extraordinary moments. The journey of spiritual identity development encompasses experiences of human beings and the notion of an inner life, meaning, purpose, connectedness, and transcendence. The description of this journey takes the route to the finale and ultimate development of the human being who becomes progressively mindful, alert, intuitive, and responsible to and for others. The destiny echoes a meaningful existence. The trajectory of development encompasses beautiful milestones, and along the way, individuals call on fundamental cultural beliefs.

A momentous part of the journey of spiritual identity is going through a distinct landscape. Erikson (1964) defines this landscape as a moral-aesthetic plane, and the passing is during young adulthood (Hoare, 2009). Emerging adulthood is a time during life span development when the search for significance in life becomes prominent (Arnett et al., 2001). Spiritual identity as a “way of being and experiencing that comes about through awareness of a transcendent dimension in that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate” (Negru & Mustea, 2009, p. 54) becomes eminent. A web of relationships informs spiritual identity development through the typical ‘rise and fall’ of life (King et al., 2017; Ray & McFadden, 2001). The journey entails the steering through tough times and meaning making processes relying on religious beliefs and principles, while coping with loss and disappointments (Abo-Zena & King, 2021). The aim of this study was to explore and describe South African emerging adults’ experiences of spiritual identity development.

The foyer of a building often urges further exploration. The goal of this chapter is to offer an outline of this qualitative research to invite the reader into this study. The context and rationale of the study are discussed, followed by a description of the theoretical perspectives supporting the study. Subsequently, the research design and methodology are dealt with. Finally, the chapters in this study are presented, giving a clear framework of what to expect in the following chapters.

## 1.1 Setting and Rationale of the Research Study

This study is situated in the South-African context. South Africa is known as a deeply religious country and harbours various unique cultural settings for development. A study on how these settings affect development will enable us to understand differences and similarities with other settings (Abubakar & Van de Vijver, 2017). Spirituality nestles in the South African life philosophy. The need for a deeper meaning of life and for a Supreme Being is eminent in the lives of the people of South Africa (Masango, 2006). Cilliers (2008) postulates that African spirituality is based on social and philosophical African concepts, namely ubuntu (community), ubunye (holism), and amandla (vitality). The heart of 'ubuntu' declines the distinction between the spiritual and the material, the sacred and the secular, and defines life as sacred. A person being a person through other persons is the exact interpretation of 'ubuntu'. Ubunye refers to the holistic idea in the words "we are one" and relates to the family or the group brought together through religious and cultural phenomena. Amandla means power, energy, and life, and in the African spirituality, it is connected to divine power. This divine power has an image of a supreme, powerful God. The interconnectedness of the person, the group, and the cosmos, with their sovereign God provides the basis for a peaceful life in African spirituality.

The Christian tradition in South Africa echoes some of the ideas of the African spirituality in the concepts of *koinonia*, kingdom of God, and God. The notion of *koinonia* refers to a divine hospitality, the love for strangers, and a body of community. A system of relationships or a body of people exists on a 'transcendental' level. The people are one body because of Christ in their midst. In the kingdom of God, all of life is important and meaningful. Spirituality is not something far away, but very near in the Christian tradition. The kingdom of God dwells in every fibre of being. In the Christian understanding, God is powerful but compassionate and showed his vulnerability by giving up his power (in the crucifixion of Jesus) (Cilliers, 2008).

Spirituality in the Islamic religion is demonstrated in the actions of the individual through trust in God. The awareness of the origin of the universe, humility, worshipping, and seeking the satisfaction of a deity is part of Islam spirituality. The presence of a relationship with Allah that affects the individual's self worth, sense of meaning, and connectedness with others define spirituality (Ruhhaniyyat) in Islam. The relational quality of spirituality is understood in Islam to be a core theme that comprises beliefs, rituals, daily living behaviours and knowledge (Hussain, 2020).

The association between the person, the group, the cosmos, and their sovereign God provides the basis for a peaceful life in spirituality in South Africa. The tangent points between African spirituality, Christianity, and Islamic spirituality provide a fascinating space for understanding spirituality in South Africa.

Spirituality is defined as the search for meaning, purpose, value, hope, love, and for some God (Swinton et al. 2011). On the one hand is the notion of meaning making and value orientation. On the other is a transcendental relationship. Mayer and Walach (2018) explain spirituality as part of human experience in an embodied sense and not just a product of thoughts, attitudes, or cognition. Spirituality influences physical embodiment, emotions, and cognition. For some, the transcending element of spirituality entails transcendence as an outreach into nature or the community, and for others, towards a reality “beyond”. For some, it is a deity or a personal god, and for others a philosophical notion of reality. In both the African, the Islam and the Christian spirituality, the search for meaning and purpose and the relationship with a deity are interwoven. Exploring and describing the experiences of South African emerging adults’ spiritual identity development will cast light on spirituality on the southern end of Africa.

Developmental psychologists claim that emerging adulthood is the time in the life span (18-29 years) when decisions regarding beliefs and values are inevitable (Arnett et al., 2014; Arnett et al., 2001). Around the world, emerging adults share similarities demographically and developmentally. They enter established adult roles in their late twenties and focus on identity explorations, but their experiences are likely to vary by cultural context (Arnett & Tanner, 2011). In many fields of psychology, research on emerging adulthood has taken place in the United States (Arnett & Brody, 2008). In developing countries, a great opportunity exists for research to find the distinctive features of emerging adulthood, especially by using qualitative methods. The expectation is that there are many forms that the experience of this life stage can take depending on culture, social class, and religion (Arnett, 2015b). It is important to explore and describe this deviation (Arnett, 2006, 2007). Emerging adults’ transition can be seen as a ‘recentering’ away from supported dependence and facing the developmental challenge of becoming guides for themselves (Arnett & Tanner, 2011).

Understanding the meaning making processes of emerging adults in the South African context is imperative. During this developmental stage, the reconstruction of the past and imagination of the future provide individuals with a sense of the interwoven fibres of meaning

in life (McAdams & McLean, 2013). This internalised, integrative, and ever unfolding story of the self, starts forming a pattern of consistency through time, from past to present to future, resulting in a narrative identity (McAdams, 2008a; McAdams & McLean, 2013). This study followed the development route of emerging adults, through the development of a narrative identity and meaning making to the unfolding of a spiritual identity.

## **1.2 Theoretical Perspectives Underpinning the Study**

The ultimate goal of a spiritual journey is the experience of being connected to or part of what is divine and pure (Jensen, 2011). According to Sinnott (2002), spirituality describes “the personal relation to the sacred or transcendent, [it] informs other relationships and the meaning of one’s own life” (p. 199). Spiritual identity is formed in the existential search for utmost meaning and purpose through a distinctive understanding of the sacred (Wink & Dillon, 2002). Erikson (1968) regards spirituality as an important aspect of establishing a mature identity (Russo-Netzer & Mayseless, 2014). He refers to the transcendent values of hope, purpose, loyalty, love, and wisdom as the spiritual and ethical centre of the self; essential to the favourable resolution of the crises of various life stages (Kiesling & Sorell, 2009).

The journey of spiritual identity development includes patterns of change and turning points, but also of continuity and consistency. Finding meaning is often a product of losing meaning. A turning point or awakening can redirect a person’s spiritual development, and times of hardship and pain or striking realisations can influence spiritual development deeply (Klenke, 2007). Poll and Smith (2003) developed a four-stage model in which spiritual identity develops across the life span through the integration of spiritual experiences, from pre-awareness to awakening to recognition and, finally, integration. Kiesling et al. (2006) focus on important moments in the development of a spiritual identity and emphasise the importance of a deep sense of connection with a deity, the profound role of significant others (a community) in meaning making, as well as the intentional nurturing and protection of a spiritual identity through day-to-day practices (Kiesling et al., 2006).

Shweder et al. (1997) developed a conceptual framework for spiritual identity, consisting of three moral ethics of crucial importance: autonomy, community and divinity. The ethic of autonomy focuses on people as individuals (being a person), and values are developed around the well-being of the individual. Responsibility for oneself is the important key. The ethic of community focuses on loyalty and respect toward others. The concern for the group is the key in decision-making. The fulfilment of duties and the protection of the social group is the moral

goal (Jensen, 2011). The ethic of divinity describes a person as a spiritual being. Beliefs and values are hinged on conventional religious authorities, and guidance comes from religious texts. The moral orientation is to attain purity and become connected to or part of the divine (Jensen, 2011; Mustea et al., 2010). Awe, humility, and faithfulness are key virtues in the Divinity-oriented code (Jensen, 2008; Jensen, 2011). The ethics of autonomy, community and divinity suggest a formulation of the unique ways in which people of various cultures and communities may form beliefs and values (Jensen, 2011; Shweder et al., 1997). Social class, education, and age determine the employment of the three ethics (Mustea et al., 2010). The three ethics model was used in studies in Brazil, Israel, Japan, New Zealand, the United Kingdom, Denmark, Finland, Philippines, India, and the United States (Arnett & Jensen, 2015; Jensen, 2011). While the use of the three ethics is universal, the prominence differs in diverse societies (Jensen, 2011). Jensen (2008) emphasises the importance of a cultural-developmental approach. This alludes to the need for a study in the South African context, marked by both its diversity in terms of religions and cultures, and a strong emphasis on scriptural authority in a religious country (where, for example, in the 2013 South African general household survey, 84% of South Africans reported to be Christian). A South African study on the identity-divinity link, nested in the life stories of emerging adults, can shed light on the authentic experiences regarding autonomy, community and divinity of South African emerging adults, especially against the background of the strong religiosity of the country.

Arnett (2015b) identified four beliefs that are significant as a basis of the life stage of emerging adulthood: the belief that self-sufficiency and independence should be reached before adult commitments; the belief that the basis of marriage should be romantic love; the belief that work and identity should complement each other; and the belief that self-focused fun and leisure are vital during this life stage. The individualistic nature of the four beliefs falls under the ethic of autonomy (Jensen, 2008; Arnett, 2015b). The ethic of autonomy is most noticeable in the United States, the United Kingdom, Canada, Australia, and New Zealand (Arnett, 2015b). In the Asian countries of Japan and South Korea, the interest and well-being of the group take preference over the interest of the individual (Arnett, 2015b). The question is which beliefs will be present in South Africa? Is emerging adulthood a time to learn to stand alone and accept responsibility for themselves, or do they stay with their parents and rely on them for decision making? Do emerging adults in South Africa have a soulmate ideal of marriage? Is the idea of marriage to find love, or is there a higher plan? Do people live for the ideal of finding a job they love and link it with their identity, or do they see their work as a calling from above? Are they

focused on duties and obligations, or do they see this time of life as fun and exciting? Is there a moral of autonomy underneath their beliefs, or perhaps the ethic of divinity?

### **1.3 Overview of Research Design and Methods**

Postmodern perspectives and narrative approaches view identity as dynamic and question the notion of a stable, consistent identity (Russo-Netzer & Mayseless, 2014). To capture the active, intimate experience of the journey of developing spiritual identity, this study focused on the processes involved in forming a spiritual identity. Thus, the aim of this study was to explore and describe South African emerging adults' experiences of spiritual identity development. The following research questions guided the process:

- How is spiritual identity formed?
- What are the contributing factors in the process?
- What does a spiritual identity look like?

The developmental phase of emerging adulthood offers a window period to access some of this processes. South Africa with its strong religiosity provides a playfield and rich material to describe and understand the courses of action on this journey.

### **1.4 Delineation of Chapters**

This research study is organised as follows:

In Chapter 2, the reader is accompanied through the academic world. A theoretical grounding of the study is offered. A life span perspective was followed in this study; therefore, the reader will encounter firstly a developmental perspective on the third decade of life. The context in which the developmental stage of emerging adulthood is understood is reviewed, and the focus is specifically on emerging adults as the authors of their lives as well as the intricacy of developing a philosophy or meaning in life during this phase. Secondly, the focus is on identity, the theoretical foundation of identity, and identity in the third decade of life. Thirdly, narrative identity is investigated by providing key concepts of narrative identity and narrative identity in the third decade of life. The beauty of looking back on life, looking forward, and finding meaning peaks in the last part of this chapter. Spiritual identity is explored by considering theories on spiritual identity as well as spiritual identity in the third decade of life. The ultimate outcome of spiritual identity completes the chapter.

Chapter 3 unfolds into a comprehensive discussion of the research rationale, aim, and questions. This is followed by the paradigm, approach, and design. The loom, the fibre, and the design are arranged for the weaving process. Research participants and sampling procedures are explained, followed by an examination of procedures of data collection and data analysis. Lastly, trustworthiness and more specifically credibility, transferability, dependability, confirmability, and researcher reflexivity are addressed. Everything is set up to detect the mystery of a sense of the interwoven fibres of meaning in life (McAdams & McLean, 2013).

In Chapter 4, the results of the study are presented in a unique display. Firstly, the individual narratives are discussed. For each narrative, a brief description of the participant is followed by a reflection of the researcher, and next, the themes identified are discussed. The chapter concludes with a comparison of commonalities and differences in the themes, and the noteworthy themes across the cases are presented.

Chapter 5 offers a discussion of the themes identified in the cross-case analysis by referring to existing literature. The findings of the study are understood and interpreted through standing literature based on spiritual identity. The present study nestles in the existing world of academic findings.

As a grand finale, the most significant findings of this study, together with the limitations of the study and recommendations for future research, are presented in Chapter 6.

## **1.5 Chapter Summary**

The aim of this chapter was to offer a short and general introduction as an invitation to the reading of this research study. The context and theoretical perspectives underpinning the study were mentioned briefly. The research design, methods, and ethical considerations were introduced. The chapter concluded with an outline of the chapters to encourage the reader for the expedition. The following chapter is an entering into the academic world and the exploration of existing literature as a theoretical grounding for the study.

## **Chapter 2: Theoretical Grounding of the Study**

This chapter provides an academic foundation for the study. The focus will be on the third decade of life. During this developmental phase, the forming of an identity, specifically a narrative identity as well as a religious or spiritual identity, becomes evident. Understanding the thoughts on identity and narrative identity and especially the development of the constructs during emerging adulthood years will culminate in an understanding of spiritual identity and the importance of this very personal and unique part of human development during this developmental stage.

### **2.1 A Developmental Perspective on the Third Decade of Life**

In the following section, a conceptualisation of emerging adulthood is provided first, by unpacking these years. Secondly, the focus is on how identity is formed during the third decade of life, focusing on the identity markers like the authorship of emerging adults by telling their own unique stories and becoming the authors of their lives. Meaning is made, and finally, the focus is on spirituality. First, the aim is to understand the concept of emerging adulthood.

#### ***2.1.1 Understanding Emerging Adulthood***

“Within the life span, the third decade represent what one author has called ‘the stem cell of human development, the pluripotent moment when any of several outcomes is possible’. It is an important moment in which beliefs, perspectives, and habits are being etched within the soft wax of life” (Setran & Kiesling, 2013, p. 10).

Emerging adulthood is described as a segment in the growth proses to maturity that is of uttermost importance, especially with regard to the forming of spiritual development. Psychologist Jeffrey Jensen Arnett (2000) proposed a new theory of development from the late teens through the twenties as emerging adulthood. Neither adolescence nor young adulthood, he described emerging adulthood as theoretical and empirically different. Relative independence from social responsibilities and normative anticipations marks this period in life. Arnett (2000) describes the late teens through the mid-twenties as the period in life when the cognitive process by which the individual decides on and commits to a particular course of action – a purposive striving – is most evident. It is a time of significant change and importance (Arnett, 2000).

At first, emerging adulthood was described as the developmental period from late adolescence throughout the twenties, from the age of 18 to 25 years (Arnett, 2000). Since the end of adolescence (around 18 years) and the entry to adulthood in high-income countries tend to be so long, the new life stage between that of adolescence and of young adulthood – emerging adulthood – now described as from the age of 18 years to about the age of 29 years (Arnett et al., 2014) came to being. The changeover to adulthood is longer and not only a fleeting transition. Traditional milestones, for example entering a secure work and settling into marriage and parenthood, are reached later in life (Arnett, 2014). Emerging adulthood is now defined as a marked phase of development and is not merely an intermediary period in life (Arnett, 2007). Exploration and experimentation of a variety of opportunities in life are characteristic of this time in life (Arnett et al. 2001).

The theory of emerging adulthood was based on a series of interviews with people aged 18-29 years in the USA in 1998. Arnett (2016) proposed five features or themes distinct to this life stage: instability (changing plans, residences, partners, etc.); self-focus (attending largely to one's own wants, needs, and pleasures); possibilities or optimism (an optimistic and wide open view of one's future); feeling 'in between' (knowing that one is no longer an adolescent, but not yet feeling like an adult); and identity explorations (figuring out what one wants to do with one's life).

Growing through adolescence and completing high school emerging adults attain physical and sexual maturity and undertake different educational and occupational arrangements. Work, study, and a combination of work and study are typical of this life stage. Not yet settled, most of them understand themselves to be in a phase of life that is experimental, free, not final, and quite liberated. On the road to independence, they are heading to stand on their own two feet (Setran & Kiesling, 2013, Arnett, 2015b). Emerging adults experience a series of love relationships and job changes before making long-lasting decisions. Considering the five features described by Arnett (2000) is one way of understanding emerging adulthood.

Firstly, it is a period of heightened instability, changing jobs, moving, and rewriting life plans (Arnett et al., 2014). The need for educational and geographical flexibility exists, and choices serve as gateways to future lifestyle, meaning, and mission (Setran & Kiesling, 2013). They live a life of instability and may experience a string of love relationships (Arnett, 2000). The time of transition and uncertainty is potentially stressful (Barry et al., 2010). The need for guides to direct and encourage their faith journeys and support their growth exists. They tend

to be passionate and idealistic. During this developmental phase of opportunities and challenges variability and unpredictability appeal for permanence and solidity.

Self-focus is the second feature of emerging adulthood. It is a time when people have the fewest social responsibilities, roles and obligations to others; therefore, they are inclined to be self-focused and wrapped up in themselves. Commitment and obligations to the romantic partner or employer comes in the long-term occupation and partnership (Arnett et al., 2014).

Thirdly, they have a feeling of being in-between. Emerging adults have transcended adolescence and have not yet arrived in the adult world. They experience themselves as being on the way to adulthood but not there yet. The markers of ‘accepting responsibilities for oneself’ and ‘making independent decisions’ are not achieved. Slowly and progressively, they are becoming adults (Arnett et al., 2014).

The fourth feature is the number of possibilities in emerging adulthood: The ability to consider life’s countless possibilities is greater than it will be at any other stage (Arnett, 2000). Choices and options with regard to careers, health, leisure, relationships, and politics can appear bewildering and opposing or can be faced with boundless optimism. It can be a time of potential vulnerability, mixed emotions and struggle, as young adults are gradually more subjected to new challenges and life experiences (Webster et al., 2018). Without clear direction, emerging adults can experience fear and depression, and some may seek distraction and relief from realities especially by seeking entertainment in addiction or by engaging in fantasy. The pressure of developing a life plan in the absence of support can be overwhelming. A growing incidence of mental health conditions like substance abuse and major depression is noted during this time (Nelson & Padilla-Walker, 2013). The necessity to manage stress can bring them back to their spirituality and religiosity (Barry et al., 2010). Determining their own beliefs and values is most important to emerging adults in demonstrating their changeover to adulthood, more important than role transitions such as completing education and entering into marriage (Arnett et al., 2001).

The fifth and last feature is the notion that emerging adulthood is a developmental phase for identity explorations: Exploring and investigating, together with experimenting and trying out, are significant parts of emerging adulthood in work and in caring for others, but may also be fundamental to the development of wisdom during emerging adulthood (Webster et al., 2018). Erikson (1950, 1968) regarded the development of a philosophy or worldview as interwoven with identity development and exploration (Arnett et al., 2001). Initially,

experimentation and exploration might occur in adolescence, but today it arises mainly during the developmental phase of emerging adulthood (Arnett & Jensen, 2002). Marcia (1966) describes exploration as part of identity formation in adolescence. The focus of exploration during emerging adulthood tends to be on self-improvement and becoming autonomous (Arnett & Jensen, 2002). During emerging adulthood, they try out a variety of probabilities of what kind of person to be and what kind of life to live. They are enthusiastically occupied in forming an identity and exploring personal meaning (Arnett & Jensen, 2002). Intensified self-exploration regarding beliefs and values, as well as those regarding religiosity and spirituality, is experienced during emerging adulthood (Barry et al., 2010).

Being in between childhood and adulthood also brings a sense of uncertainty during wide possibilities for the future. The need to settle on a coherent sense of 'who I am' depends on different social and cultural settings. Erikson (1968) reasoned that modern societies offer an extended period (*psychosocial moratorium*) for the discovery of different identity choices for young people, without fundamental outcomes for making cautious and changing patterns of commitment (Pratt & Matsuba, 2018). Arnett (2007) argues that this sort of lenience may have its costs, but it can also be beneficial to an individual's growth and development (Pratt & Matsuba, 2018).

Although Arnett (2000) focused on opportunities for growth and not on potential inabilities to settle down into adult roles, alternative understandings of the time between the late teens through the twenties emerged. Critique against the proposed emerging adulthood conception of development for this period comes from Côté (2014), who argues that the concept lacks universality. Côté (2014) argues that this conception of emerging adulthood may be applied only to higher socio-economic status samples in modern cultures that have opportunities to choose an extended moratorium in exploring identity development. Although some parts in a society may explore, this does not characterise early adulthood for the majority in any cultural context (Côté & Bynner, 2008). Large parts of the population in all countries go to work for economic reasons immediately after completing secondary education. Self-focus and possibilities are individualistic features, reflecting Western values for independence and autonomy. Syed and Mitchell (2013) found that cultural norms in large parts of Latin America, the Caribbean, the Middle East, and Asia encourage young people to obey their parents' wishes well into adulthood. The experience of emerging adulthood in these cultural contexts reflects behaviour that is not normative and development that is not universal in some non-Western cultures. Although most of the research on emerging adulthood took place on Americans, Arnett

(2015b) envisions the importance of research worldwide to investigate the application of cultural beliefs to emerging adults and to investigate the universality of the developmental phase.

Critiques regarding the delay in development focus on the darker picture of the dangerous behaviours that are most prevalent during these years (Arnett, 2016). Job availability has declined and lengthened the transition to adulthood for many young people (MacMillan, 2007). Young people may be lost and trapped in a no man's land between adolescence and adulthood, and risky behaviours may remain prevalent further into the life span. Risky behaviour such as drug and alcohol abuse, casual sexual encounters, and dangerous driving peak between the ages of 18 and 25 (Bogle, 2008, Fell et al., 2010). For Arnett (2016), the unique features of emerging adulthood centre around identity, and a practical and consistent sense of identity can protect against risky behaviours (Schwartz et al., 2011). A sense of self-direction and an 'inner compass' is needed for the emerging adult to make effective choices in the absence of external guidance (MacMillan, 2007).

Barry and Abo-Zena (2014) warn their readers to keep the diversity of experiences among individuals during emerging adulthood in mind. Emerging adulthood is regarded as a time in the life span that is full of diverse pathways of successes and struggles. The existence of a life stage, leading to an implicit treatment of people in this period as a homogenous group will be inaccurate, hence the magnificent diversity of experiences (Barry & Abo-Zena, 2014).

In South Africa, a developing country, the diversity of socio-economic backgrounds and cultures presented a colourful spectrum, and the current study casts light on the importance and need of the conception of emerging adulthood in this country. South Africa houses individuals from unique socio-economic, cultural and linguistic contexts. With 11 official languages, most of the people are English second language speakers. High levels of poverty and unemployment are prevalent. Until now, historic and economic ties with Europe have signified a unique blend of linguistic and cultural diversity. Most of the South African population belongs to cultures and linguistic and socio-economic circumstances that are unique. During apartheid, black children were constrained by limited resources. Since 1994, new educational policies and fairer allocation of resources allow black and Indian youth better opportunities. South African has experienced considerable socio-economic transformations over the last 26 years. Young men and women in South Africa are positioning themselves in the world of identity development against a background of cultural diversity and change, collective guilt about Apartheid, and

leaning towards Western values and beliefs. In high-income countries, the transition from adolescence to adulthood changes from events such as leaving home to the accomplishment of psychological pointers such as accountability for oneself and making autonomous decisions. It is important to describe the prime psychological challenges of becoming the authors of the South African emerging adults' lives within the wide spectrum of diversity.

### ***2.1.2 Becoming the Authors of their Lives***

Emerging adulthood is a life stage in which identity development deepens during the important psychological challenge, as emerging adults become the authors of their lives. Emerging adulthood provides the first-in-a-lifetime opportunity to create an integrative story for one's life (McAdams, 2013). Erikson (1958) suggests that the search for identity is particularly evident during these years in the human life span as evident in his psychobiography on Martin Luther, where he describes Luther's identity-defining time roughly between the ages of 20 and 30 (McAdams, 2013).

The life story model of identity states that people find unity and purpose by constructing internalized and evolving narratives of the self (McAdams et al., 2001). Setran and Kiesling (2013) describe emerging adulthood as an important 'hinge' moment. Thinking about past, present, and future experiences can provide a holistic sense for the emerging adult. Remembering, attending, and envisioning are also used as the cornerstones of a proposed framework in the mentoring relationship with emerging adults, as emerging adults are constructing life stories and finding their identities. The way in which they have made sense of the different experiences and 'turning points' (critical moments, high and low points) of which the life story is composed and the overall comprehensibility and valence that describe the distinctive nature of the story are valuable in understanding the unique person. Interpretation of critical moments or turning point events, particularly of events of loss and trauma, serves as an index of the person's growth. The skill to present a negative memory as a positive turning point or learning experience is associated closely with well-being and with being happy with one's life (McAdams et al., 2001). Turning points that are framed in terms of overcoming obstacles, self-direction, and personal growth tend to be linked with higher levels of psychological well-being (Bauer & McAdams, 2004). Benefit finding is like sense making and is a type of meaning-focused coping whereby positive emotions create positive meaning (Folkman, 2008). In the process of benefit finding, individuals re-evaluate the experience and try to identify the significance of the negative events (Gao et al., 2014). The story about who they are, how they

came to be, and where they are going next is defined as their narrative identity. The effort of the emerging adult to construct a meaningful story for life constructs a sense of identity (McAdams, 2013). In the process, they develop meaning and a philosophy in life.

### ***2.1.3 The Development of a Philosophy or Meaning in Life***

The search for meaning in life in emerging adulthood is in contrast with the presence of meaning in life in later life stages (Stegar et al., 2009). The search for meaning is a most important developmental task for emerging adults (Mayseless & Keren, 2014). Major life transitions that are prominent in emerging adulthood (changing of networks, schools, locations) are often experienced as stressful and involve questioning of values and beliefs. Meaning is formed in relation to highly significant life events. The meaning-making process stems out of the fundamental need for self-integration. Answering questions like “What does this event mean to me in the overall context of my life-story?” and “Does it influence my goals and on the process of developing a sense of who I am?” leads to deeper understanding of the self and greater wisdom. The development of wisdom during major changes in the developmental phase of emerging adulthood requires the questioning of values and beliefs, is often demanding, and brings about the process of meaning making (Webster et al., 2018). Emerging adults have an increased ability to make meaning, and the diversity and non-homogeneous experiences of individuals serve as an invitation to more studies on their religiosity and spirituality (Hertzog, 2015).

Wisdom is needed in making meaningful choices and in the commitment to core beliefs and values in a time of great life changes. The building blocks for wisdom are developed during adolescence and young adulthood (Richardson & Pasupathi, 2005). Emerging adulthood is described as fertilised soil for wisdom-related characteristics and the foundation for wisdom-related knowledge to emerge (Webster et al., 2018). With regard to cognition, experience-based knowledge, abstract reasoning, and self-reflective thinking are developed now. With regard to personality, comfort with uncertainty, openness to experience, and identity develop. With regard to cognition-personality, perspective taking and moral reasoning are developed now (Webster et al., 2018).

Physiological processes and development during emerging development prepare the way for meaning making and the development of a philosophy in life. Developmental processes linked with emerging adulthood enable a new level of engagement with religiousness and spirituality. These processes are the increased ability for abstract thinking, meta-cognition, and

internalisation. The brain matures to a notably large extent over the course of adolescence into the early twenties. Myelination of the prefrontal cortex and changes in the limbic system result in a developmental inclination. The physiological development occurs at the same time as distance grow from parental guidance and engagement in various situations (Barry et al., 2010). Myelination, the process of forming a myelin sheath around a nerve to allow nerve impulses to move more quickly, begins in the brain stem and cerebellum before birth, but is not completed in the frontal cortex until late in adolescence. The prefrontal cortex is responsible for higher-order thinking such as planning and awareness and understanding of one's own thought processes. Abstract thinking, the ability to be interested in the deeper meaning of things and the bigger picture, and the cognitive ability to think about ideas, principles, and objects that are not physically present are functions of the prefrontal cortex. The capacity to think about God and his existence is now finely developed. The limbic system of the brain is a system that lies within reach of the temporal lobes and functions as a medium for emotions that plays a pivotal role in religious, spiritual, and mystical experiences (Kyriacou, 2018). During this developmental phase, change within parts of the limbic system, together with changing hormonal levels, result in more emotional responsiveness (Barry et al., 2010). The maturation of the brain and the ability for abstract thinking resulting in an interest for deeper meaning. The individual is now ready for meaning making due to the emotional responsiveness and a capacity for spiritual and mystical experiences. Despite the physiological development, there may be an unconnectedness between religiosity and spirituality.

Emerging adults withdraw temporarily from formal religious participation and show a decreased in religious involvement and practice (Arnett, 2004; Hadad & Schachter, 2011). They are not uninterested in religious issues; they prefer to observe beliefs in the privacy of their own hearts (Arnett & Jensen, 2002). Emerging adults question religiosity and explore their spirituality to develop a more complex understanding of themselves and their beliefs (Braskamp, 2008). It is only when the individual is getting married and having children that a higher likelihood of religious participation occurs (Arnett, 2004).

Setran and Kiesling (2013) describe traits among emerging adults, including compassion for the broken, embracing traditional liturgical forms or strict moral dogmas by professionals, and seeking mentors to guide them on their faith journeys. While emerging adults in the study of Hadad & Schachter (2011) wanted to be described as 'religious lite', Setran and Kiesling (2013) define emerging adults as idealistic, energetic, and passionate, bringing renewal to the church and the world. Barry and Abo Zena (2014) found an overall drop in outward religious

practices while emerging adults are forming their independent religious identities and rate religious faith as important in their lives. It seems that the understanding of religious identity can be paradoxical and complex. By understanding the unique experiences of emerging adults, the connection between religion and spirituality might be clearer.

Major life events influence and shape emerging adults' fluid sense of identity (Gutierrez & Park, 2015). A deeper sense of spirituality, meaning and purpose in life, and increased self-worth can be nurtured by positive life experiences (Roepke, 2013). Negative events can cause harm, destroy an individual's world views, and increase beliefs in personal vulnerability, but it can also have a positive outcome and rekindle posttraumatic growth (spiritual change and appreciation of life). Gutierrez and Park (2015) found that emerging adults' belief in God stayed unchanged, despite negative events. Emerging adults, when confronted with major life events, have to refine their basic understanding of fundamental world view interpretations.

Pre-event world views determine how they are affected by life events. The desire to maintain ties with familial faith systems can cause emerging adults who explored their spirituality with ambivalent feelings toward inherited religious beliefs, to reconcile their reservations about religious doctrine (Gutierrez & Park, 2015). World views and familial faith systems, together with major life events require an amalgamation of solutions and reactions.

During the developmental phase of instability, feeling 'in-between', being self-focused, surrounded by vast possibilities and the search for an identity, the emerging adult search for meaning and a philosophy, while becoming the author of his own life. Composing the tough trials and great opportunities in story-form, at the backdrop of a sense of calling and life purpose culminates in a personal identity and contentment (Setran & Kiesling, 2013).

Identity, narrative identity, and spiritual identity progressively developing, will be discussed now. Identity as a clear sense of 'who I am' is a vital psychosocial task for young people (Schwartz et al., 2013). It open up through interlinked doors of affect (feeling 'this is me'), behaviour (acting as 'me'), and cognition (thinking 'this is me'). During the process of forming a life story, a narrative identity develops. The individual links the past and present to culminate in a desired future (Ashforth & Schinoff, 2016). When confronted with a question like "What are my beliefs?" the individual gets access to a religious or spiritual identity that manifests as an enduring sense of self that attend to fundamental questions about the meaning and purpose of life (Kiesling et al., 2006). In the rest of this section, identity, narrative identity, and spiritual identity are the focal points.

First, personal identity is discussed.

## **2.2 Identity**

A sense of personal identity is a fundamental psychosocial task beginning in the early teens and is deepened in the transition to adulthood (Schwartz et al., 2013). Arnett (2016) states that in a time of challenges and opportunities, emerging adults with a clear sense of identity are better positioned to take advantage of the freedom to create a path into adulthood. In the next paragraph, the focus will be on development of identity.

### **2.2.1 *Understanding Identity***

Young people need to decide on what is important, what they stand for, with whom they want to share their lives, and what their life's work will be (Schwartz et al., 2012). Identity provides one's life with a sense of purpose and direction while dealing with the demands of an intricate world (Côté, 1996). Selecting life alternatives that fit with the sense of self that one wishes to develop (Schwartz et al., 2012), young people imagine new and altered potentials for themselves as they develop the ability for abstract ideas such as who and what they could be (Schwartz et al., 2013). Understanding identity entails understanding of how young people develop an integrated sense of self. Identity refers to a sense of who one is as a person and as a contributor to society (Hoare, 2002), a fundamental subjective sense of continuity (Côté, 1996).

Thinking about the past, remembering and visiting memories, and imagining themselves in the future become a new possibility. Erikson (1994) uses the metaphor of a bridge from past to future when writing on identity: "The young adult gains an assured sense of inner continuity and social sameness which will bridge what he was as a child and what he is about to become" (Erikson, 1994, p. 111). Identity is a "sense of continuity and invigorating sameness" (Erikson, 1968, p. 19). It is a consistency and soundness through time, social change, and different role requirements (Sokol, 2009). His definition has also a social-contextual dimension: "The style of one's individuality coincides with the sameness and continuity of one's meaning for others in the immediate community" (Erikson, 1994, p. 50). Erikson connects the conceptual boundary between intrapsychic focus adopted by psychology and the environmental focus adopted by sociology. The 'culture-identity link' frames macro-sociological factors through micro-interactive ones to psychological factors (Côté, 1996). Identity ensures the individual of his or her place in the world (Hoare, 2002). A sense of well-being, of being at home in one's body, of direction, and of mattering to those who count is all part of identity (Erikson, 1968).

### 2.2.2 *Theoretical Foundation of Identity*

In the next paragraphs, the theoretical understanding of identity will be discussed. Erikson is described as the architect of identity (Friedman, 2000). Erikson's theory on psychosocial development will be described. His work grew into the identity status model of Marcia (1966), the process identity model of Crocetti et al. (2008), the five structural dimensions of Luyckx, Schwartz, Berzonsky et al. (2008) and the identity style model of Berzonsky (1989).

**Erikson's Theory of Psychosocial Development (1968).** For Erikson, the word *identity* had an intensely personal as well as intangible significance (Friedman, 2000). In the biography of Erik H. Erikson, Friedman highlights the relationship between his personal life and his work on identity. He describes how Erikson decided to travel after finishing high school level education for some time to come to terms with his sense of self and purpose. Erikson hiked, read, and visited the great Italian cities, especially Florence, which he loved, and by the age of 25, he was living back in Karlsruhe without any clear sense of the life direction he wanted. His culture and environment provided considerable space for exploring possibilities and did not turn his searching or uncertainty into a 'problem'. For a while, he was a wandering artist before he became a writer and architect of identity (Friedman, 2000).

Erikson's (1958) psychobiography, *Young man Luther: A study in psychoanalysis and history*, revealed his insights on the identity crisis of the Protestant Reformation and Martin Luther. Luther's search for identity and the consequences of his personal transformation for psychological theory as well as for understanding the heart of the divine were remarkable. While he was in the developmental phase, known today as emerging adulthood, he became a church reformer, from being a monk. The transition included intense changes in his understanding of himself and the world, including new insights into the significances of Christian writings and practices (McAdams, 2013). The task of identity development features also in his biography on Mohandas Gandhi (Erikson, 1969).

Erikson's (1968) ground-breaking work defines psychosocial development across the life span. He describes the development of the individual with a series of crises throughout the individual's life span. Each stage of life has a crisis that is related in some way to an element in society. The term *crisis* refers to a turning point or a vital period of increased vulnerability (Sokol, 2009). Erikson conceptualized eight stages across the life span. Each stage has a successful and unsuccessful outcome (e.g., identity vs. identity confusion).

Erikson pointed to the importance of sociocultural factors of the individual's transition through a psychosocial crisis. The social context is important in understanding the individual; it strongly influences development (Sokol, 2009). The question is if the infant receives enough care and trust from the environment. The table below provides a summary of Erikson's theory.

**Table 1**

*Psychosocial Development (Erikson, 1968)*

<b>Stage/Crisis</b>	<b>Age</b>	<b>Human Relationships</b>	<b>Desired outcome of crisis</b>
<b>Trust vs. mistrust</b>	0-1	Parents/caretaker	Hope
<b>Autonomy vs. doubt</b>	1-3	Parents/caretaker	Will
<b>Initiative vs. guilt</b>	3-5	Family	Purpose
<b>Industry vs. inferiority</b>	6-11	Neighbourhood/school	Competence
<b>Identity vs. role confusion</b>	Adolescence	Peer group	Fidelity
<b>Intimacy vs. isolation</b>	Young adulthood	Friends/ Spouse	Love
<b>Generativity vs. self-absorption</b>	Middle adulthood	Family interaction/job acquaintances	Care
<b>Integrity vs. despair</b>	Old age	All people	Wisdom

A sequence of challenges across the life span needs to be resolved at a certain age. Answering the question, 'Who Am I?' is the primary developmental task of adolescence and young adulthood. Formal operational thinking and new abilities for perception forming mark advanced cognitive abilities and an intensified experience of vulnerability. It is a time to transform beliefs and values during feelings of exposure and vulnerability. The amendment of beliefs tests identity. If a person changes his beliefs, he becomes a different person. Erikson believes that alteration of perspectives and beliefs embedded in the feelings of vulnerability set the stage for identity exploration. Intellectualising about their current and past selves brings a sense of ownership of their lives and they select commitments that is in pace with the thoughts about themselves (Erikson, 1994, in McLean & Pasupathi (2012)).

Erikson (1968) theorises identity as a lively interplay between identity synthesis and identity confusion. A coherent and internally consistent sense of self over time and across

situations will be understood as identity synthesis, and a fragmented or fractional sense of self that does not support self-directed decision making will be described as identity confusion. The predictability of behaviour across contexts and based on commitments – or a sense of self-sameness and continuity – points to identity synthesis (McLean & Pasupathi, 2012; Schwartz et al., 2013). Identity confusion causes questioning of one’s authenticity, one’s view of oneself, and the perceived view of others. Doubt regarding the purpose and meaning of one’s life leads to a sense of loss and confusion (Sokol, 2009).

Erikson (1968) refers to the time of reflection when young people are given opportunities to reflect on who they are, what kind of romantic relationships they would enter, and what values and beliefs they would hold, as the psychosocial moratorium (Schwartz et al., 2012). "Through free role experimentation, (the individual) may find a niche in some section of his society" (Erikson, 1994, p. 111), a ‘psychosocial moratorium’. Erikson spoke of an ideal space for identity exploration. Dealing with this crisis is an important touchstone for one’s developmental course (McLean & Pratt, 2006). Erikson proposed that identity exploration is linked with changes in perspectives and beliefs coupled with felt vulnerability. A person’s approach to this identity 'crises' influences one’s own developmental course (McLean & Pratt, 2006).

Inspired by the formative work of Erikson, an immense amount of literature addressing the issue of identity formation has been generated. Erikson wrote on identity development using clinical studies, biographies, and complex psychoanalytic concepts (Schwartz et al., 2012). Marcia (1966) expanded Erikson’s theory by focusing on the cognitive-behavioural markers of the identity formation process (Crocetti et al., 2008). Marcia’s identity status model has inspired numerous publications. Two prominent neo-Eriksonian identity models relate to identity status – identity style and narrative identity. Identity status and style have appeared as a quantitatively approach. Narrative identity has emerged as a qualitative complement to these quantitative traditions (Schwartz et al., 2013). First, Marcia's status approach model will be discussed.

**Marcia’s Status Approach Model.** Fundamental markers on the pathway of establishing a stable identity is the exploration of various alternatives and the choice to become committed to one of the available possibilities according to Marcia's (1966) status model. The central contribution of this approach lies in the “development, measurement and partial validation of the identity statuses as individual styles of coping with the psychosocial task of forming an ego identity” (Marcia, 1966, p. 558).

**Identity Status Model (Marcia, 1966).** For Erikson, identity is created through connections between individuals and their social context. The identity status model pays little attention to context and edge the identity development process as a set of individual choices (Schwartz et al., 2013). The identity status approach describes identity in terms of decisions made in specific life domains. In Marcia’s (1966) study, crisis and commitment were described, measured, and validated in the domains of occupation and ideology. The identity status reflects a pattern of consistency across responses in different life experiences and domains (Alisat & Pratt, 2012).

Two components, namely exploration and commitment, are conceptualised. Prior to deciding regarding beliefs, values, and where one is going, active questioning and consideration of different identity alternatives outlines exploration. Making the choice about an identity and then participating in activities to apply the choice is commitment to the identity domain (Alisat & Pratt, 2012; McLean & Pasupathi, 2012). “Status approaches observe whether the person struggled with or explored his or her identity (the crises) and whether the individual has then committed to an identity (the resolution)” (McLean & Pratt, 2006, p. 16). Exploration is defined as examining different identity possibilities to which one might commit, and commitment is defined as having assumed an identity.

**Table 2**

*Identity Status Model (Kroger & Marcia, 2011)*

	<b>Commitment</b>		
	Absent Present		
<b>Exploration/crises</b>	Absent	Identity diffusion	Identity foreclosure
	Present	Identity moratorium	Identity achievement

Exploration points to organising various potential identity alternatives. Commitment refers to selecting one or more alternatives to which to hold. Marcia divided exploration and commitment into ‘present’ and ‘absent’ levels. Four statuses can result from the groupings of exploration and commitment. *Achievement* represents a set of commitments enacted following a period of exploration. *Moratorium* represents a state of active exploration and a few commitments. *Foreclosure* represents a set of commitments enacted without prior exploration. *Diffusion* represents an absence of commitments coupled with a lack of interest in exploration

(Schwartz et al., 2013). Personality characteristics are associated with each status respectively: achievement with balanced thinking and mature relationships; moratorium with openness and curiosity, but also with anxiety, depression, and poor well-being; foreclosure with self-satisfaction and low levels of internalizing symptoms; and diffusion with low self-esteem and with absence of self-direction and agency. The most inventive is identity achievement – those who have explored their potential ideological options and have chosen ideologies. Those who have not yet reached commitment and are still exploring are in the moratorium status, whereas those who commit to ideals without a process of exploration are in foreclosure. Finally, those who have neither explored nor committed, and are not engaged in the process of identity formation, are in diffusion (McLean & Pasupathi, pp.10-11).

Thinking about one's experiences and options in life, is a key constituent to healthy identity development. For status researchers, the construct of identity is the gathering (or lack) of thought and active (or lack of) decisions about restricted areas of one's life (McLean & Pratt, 2006).

Identity processes operate in content domains (Schwartz, 2001). Life domains, such as career choice, romantic relationships, religious faith, political participation, and gender roles are fields or areas where identity is explored and developed. Schwartz et al. (2013) explain how changes may occur. Young people may choose to stay single or live with a partner, rather than marry. In the religion and spiritual domain, young people are more likely to engage in individualised spiritual activities like prayer or meditating, instead of participating in organised faith activities. In the domain of gender and sexuality, non-traditional sexual identities and orientations have been accepted increasingly since the late 1990s. Identity processes are undertaken in content domains and have been changing during the 20th and the beginning of the 21st century. Domain clusters were introduced. Three domain clusters were identified: psychological, interactional, and social-structural. The psychological domain cluster contains intrapersonal content areas such as career choice and sense of self. The interactional domain cluster contains interpersonal content areas such as friendships and dating. The social-structural domain cluster contains areas such as politics and morality. Ethnic identity has been added for ethnic and racial minority individuals (Schwartz, 2001).

**Contemporary Models Based on the Status Approach Model.** Luyckx et al. (2006) unpack identity exploration into two separate processes: exploration in breadth, and exploration in depth; and commitment into two separate processes: commitment making and identification

with commitment. Thus, they explained four structural dimensions, namely commitment making, identification with commitment, exploration in depth, and exploration in breadth. Exploration in depth and identification with commitment represent the dimensions by which existing commitments are re-evaluated and revised continually, which means that a progressive developmental trend in identity development exists (Meeus, 1996). The extent to which that commitment fits with one's overall sense of self is evaluated. Exploration in breadth is described as the degree to which persons explore diverse options with respect to their objectives, values, and beliefs before making commitments. Commitment making states the act of committing to a series of beliefs and goals and deciding what direction to take. Identification with commitment refers to embracing one's commitments and integrating them with one's sense of self to derive self-esteem from one's values and beliefs. Through this model, Luyckx and colleagues cast identity development as a dynamic and iterative process, where commitments are formed through exploring alternatives in breadth and committing to one or more of the alternatives considered; commitments are then evaluated by exploring in depth and then integrated with the self-concept (Schwartz et al., 2012). Luyckx, Schwartz, Berzonsky et al. (2008) divided exploration into reflective and ruminative components, of which the latter is a maladaptive exploratory process. They argue that it is possible to have difficulties in the exploration process, to keep on dwelling over the various alternatives at hand, and to experience substantial difficulty arriving at firm or fully validated identity commitments (Schwartz et al., 2005). This may be because of maladaptive conscientiousness, idealistic expectations, and fear of making an improper choice (Schwartz et al., 2013). Luyckx, Schwartz, Berzonsky et al. (2008) extended the four-dimensional model by including ruminative exploration as an additional identity dimension. Openness and curiosity are part of identity exploration, but the process is also associated with anxiety and depression. Therefore, exploration can be subdivided into reflective versus ruminative components (Luyckx, Schwartz, Berzonsky et al., 2008). The dual-cycle model acknowledges exploration and commitment as processes and identity; therefore, as a fluid and dynamic process, as Erikson described it (Schwartz et al., 2013).

Crocetti et al. (2007) suggest a process identity model or three-factor model of identity (the certainty-uncertainty model). Their model consists of three identity dimensions or processes: commitment, in-depth exploration, and reconsideration of commitment. Although adolescents make commitments (the choice made in areas relevant to identity), they might reflect on it and gather information regarding these commitments. Validating commitments by

further exploration is significant. This model captures the dynamic of forming and consolidating identity commitments by which young people form and maintain identity over time. They conclude that a stable identity is linked with the adolescent's psychosocial functioning and well-being (Crocetti et al., 2008). Most young people internalise commitments by parents. Some of these commitments will be explored in depth and will be remembered or reassessed (Meeus, 1996). Commitment and reconsideration represent certainty and uncertainty in the process of identity development. Commitment is linked with emotional security and a coherent sense of self, and reconsideration is linked with internalising symptoms and a fragmented sense of self (Schwartz et al., 2013). Arnet (2009) differentiates between external and internal commitment in relation to strictly religious adolescents. External commitment is involuntary. The individual complies with religious norms; for example, confession of faith. If the commitment was made without exploration, the commitment making was external. Internal commitment will be deep-rooted, inherent, and made intentionally (De Bruin-Wassinkmaat et al., 2019).

Identity style arose as a process-based expansion of the identity status model. It is a conception of the decision-making processes that lie beneath identity development (Berzonsky, 1989). Three styles were proposed: *informational*, which signifies a positive, open-minded, and bendable method of attending to life choices; *normative*, which signifies following the expectations and norms established by others (including cultural as well as familial guidelines; and *diffuse avoidant*, which signifies procrastination and attempting not to deal with significant life decisions (Schwartz et al., 2013). An informational style is linked with an active approach to constructing a sense of self, self-direction, autonomy, and agency. An informational style tends to be most effective culturally and in families where exploration and autonomous decision making are encouraged. A normative style is linked with a more passive approach and most effective in contexts where compliance and respect are expected and valued. The normative style is associated with solid commitments. A diffuse-avoidant style is negatively related with all the purposes that identity is postulated to serve, namely personal objectives, self-structure, reasonably expected future, and a sense of personal control over one's life (Schwartz et al., 2013).

### ***2.2.3 Identity in the Third Decade of Life: Emerging Adulthood***

Nestled between adolescence and young adulthood, the period of emerging adulthood encompasses a persistent discovery of one's identity in society (Syed & Azmitia, 2008). From

the theoretical background identity is formed in the connections between the individual and the social context, in the crises within intimacy and isolation (Erikson, 1968) and developed through a set of individual choices (Kroger & Marcia, 2011). It is becoming clearer in content domains. Identity development in emerging adulthood will briefly be explored in content domains for example, ethnicity, and prosocial behaviour, religion, the interpersonal domain, vocational concerns and occupation as a domain.

Emerging adults use an ethnic lens to remember and interpret their experiences in the ethnicity content domain (Syed & Azmitia, 2008). The formation of an ethnic identity is an important undertaking of emerging adults because of their increased cognitive capacities, new experiences, and the important role of peers. Developmentally and contextually emerging adults are situated in an ideal space for exploring and constructing their ethnic identities. Across ethnic groups, they apply agentic capacities to varying degrees. The degree of agency used is related directly to the coherence of the emerging adult's identity (Schwartz et al., 2005).

Prosocial behaviour tendencies are defined as behavioural tendencies meant to benefit another. The content domain of prosocial behaviour, together with the internalisation of values and religiosity, is an indication of the potential fundamental to beliefs that support positive behaviour. A focus on the self is characteristic of emerging adulthood (Arnett, 2000). The findings of Padilla-Walker et al., (2008) suggest that this time is definitely not a selfish time, as emerging adults are actively orientated toward prosocial behaviour like social responsibility and an emphasis on bearing in mind the desires and wishes of others. Staying persistent to their prosocial values implicates a change from an external foundation of motivation to an internal basis (Nelson et al., 2007). Although emerging adults are participating in experimentation with risk behaviours, this is also a time characterised by the exploration and experimentation of positive roles and orientations, as research showed higher levels of value internalisation (Nelson et al., 2007).

Religion as a content domain shows higher levels of exploration concerning beliefs and lower levels of religious participation, distinctive during emerging adult years (Arnett & Jensen, 2002). Commitment adopted without much prior exploration is related to high levels of religiosity. The absence of family conflict enables eagerness to be mingled in their parents' values and beliefs (Nelson et al., 2007).

In a study of McLean et al., (2016) the question of the researchers was: "Where are emerging adults exploring their identities?" The interpersonal domain was the most common

domain where emerging adults explored their identity. Dating, friendship, and family (interpersonal) are an important content of emerging adults' identity exploration (Padilla-Walker et al., 2008). Committed love relationships correspond with general identity development (Luyckx, Schwartz, Goossens et al., 2008).

Vocational concerns and occupation can be a content domain where identity exploration takes place. The life span approach to career development underlines the idea that the ability to master career developmental tasks in emerging adulthood results in effective functioning and the ability to address future developmental tasks. In everyday work with emerging adults, it may be imperative to keep the developmental courses of identity in mind, including following identity work throughout the university years. The *searcher class* (those for whom commitment made does not help to alleviate identity confusion) will need direct counselling and intervention. Helping students to perform identity-related commitment may help to break the cycle of distress that accompanies endless identity exploration. Career development corresponds with general identity development (Luyckx, Schwartz, Goossens et al., 2008).

The status approaches focus on identity development, and a key component is thinking about and reflecting on one's experiences and options in life. A collection of thoughts and active decisions, or a lack of thought and decisions, forms identity through a status approach. The bridge to the narrative approach is also in the region of thoughts and reflecting, but in the narrative approach, the focus is the story (McLean & Pratt, 2006). In the narrative approach, identity is a life story (McAdams, 1993).

The narrative approach highlights individuals' personal assessment of their individual experiences and their stories about them (McAdams, 2013). It involves the integration and the continuity of the self through time from the past, to the present, to the future (Alisat & Pratt, 2012). Both models (the status approaches and the narrative) focus on making sense of the self through time and context, and both are important in Erikson's theory. Each helps to provide a sense of unity and organisation to the mature self. Identity statuses as discussed above have predominantly considered existing conceptions of exploration that seemingly lead to future commitments. Narrative identity theorists have focused mainly on reconstructions of past events (Alisat & Pratt, 2012).

### **2.3 Narrative Identity**

“Narrative identity is a subjective recollection of the personal past, which serves to integrate a life” (McLean & Syed, 2019, p.1). The gift of integration is unwrapped in discovering a narrative identity. It is a careful, subjective description and explanation of how a person *came to be and currently is* (Singer, 2004).

The narrative approach grew out of Erikson’s emphasis on life span development and psychobiography. The developmental task of identity versus role confusion is described as a time when individuals try to define and to know who they are and find a sense of integration. The personal life stories of Gandhi and Luther revealed the importance of understanding the self with regard to later tasks of adult development, such as developing intimate relationships and finding one’s purpose (McLean & Syed, 2019). Narrative identity research focuses on persons’ life stories, how they make sense of the various experiences and ‘turning points’ that comprise those life stories, and the overall meaning, coherence, and valence that characterise the stories (McAdams, 2011).

### ***2.3.1 Understanding Narrative Identity***

Identity is a life story and takes the form of a story with settings, scenes, characters, plots, and themes (McAdams, 2003). From this viewpoint, narrative is not only methodology, but a construct. The self is not assessed by reviewing stories; the self is a story (McLean & Pratt, 2006). The life story is a thorough reconstruction of the autobiographical past and a narrative anticipation of the imagined future that assists to clarify, for the self and others, how the person came to be and where his or her life may be going. People begin to put their lives together into narrative identities in their late-adolescent and young-adult years (Bluck & Habermas, 2000), but the process of narrative identity development endures across the life course. Cultural norms, themes, and metaphors that run through the narratives they encounter in their social lives are used in the forming of their self-defining stories (McAdams, 2011). The internalised, integrative, and ever unfolding story of the self begins forming a pattern of consistency through time, from the past, to the present, and to the future, resulting in a narrative identity (McAdams, 2008a; McAdams & McLean, 2013).

Constructing a narrative identity serves two primary psychological functions. First, by creating a life story, an all-embracing account of his life, the person finds unity and purpose over the life course. Secondly, well-formed life stories bring a sense of integration (McLean & Pratt, 2006), providing the self with a sense of unity over time and situations, a chronological harmony (McAdams, 2013). Both aims have important implications for mental health (Adler,

2012). Healthy narrative identity combines memory specificity with adaptive meaning-making to reach insight and well-being (Singer et al., 2013). According to McLean et al. (2008), the growing empirical emphasis on the connection between narrative and self-development leads to the process model of self-development. In the process model, the act of storytelling reinforces self-development and forms a core of change and stability in the self (McLean et al., 2007). Meaningful selves are created through the construction of coherent life stories (McAdams, 2006).

### ***2.3.2 The Development of a Narrative Identity***

McAdams (2013) explains how narrative identity develops over the life span. From infancy through early adolescence, a person gathers material. Temperament characteristics, individual differences in personality, early attachment experiences, and peer relations may colour the artistic feeling for the task (McAdams, 2008a; McAdams, 2013; McLean & Pratt, 2006). Insecure attachments and a temperament bias toward negative emotionality may lead to a story of unfulfilled expectations and frustrated dreams. Optimistic people become aware of events and compose outcomes more positively, which frequently precedes healthier adjustment. More optimistic people are inclined to persist with more difficult tasks and use more strategies that may be related to working through significant or tough occurrences using autobiographical reasoning (McLean & Pratt, 2006).

Children start telling little stories about events in their lives by the age of three. By the age of four, a theory of mind is forming and a good story entails characters who act upon their own beliefs and wishes. By the ages of five and six, children create the time, place, goals, and climax, as well as the resolution of the story. In narrative identity, personal memories mean something. In adolescence, the skill of autobiographical reasoning develops, and meaning is formed from personal experiences (Bluck & Habermas, 2000). Narrative identity emerges progressively through daily dialogues and social exchanges, through reflection, decisions, and thoughts about the future: ‘What do I want to do with my life?’ (McAdams, 2013). Research shows that autobiographical reasoning skills emerge in late childhood and early adolescence and continue to grow into the emerging adulthood years. They organise themes in their lives, threading episodes into causal strings to explain their development, point out personal growth, forming beginnings and endings in the story, and predict and remember, which all signs of self-authorship are. Events and transitions of life course expectations, for example leaving home, schooling, work sequence, marriage, family formation and retirement, provide a script for the

life story, within which the author can construct his narrative identity (McAdams, 2013). A central way of understanding the psychology of human beings is the ability to mould an experience into the form of a story (Singer et al., 2013).

### **2.3.3 Key Concepts of a Narrative Identity**

In understanding narrative identity, it is necessary to unpack autobiographical reasoning as the building blocks of a narrative identity and meaning making as the outcome. Singer et al. (2013) define *episodic memory* and *long-term self* as important parts of narrative identity. This dual memory system generates autobiographical memories. It relates to critical goals, leads to life-story memories and becomes self-defining memories. Repetitive emotion-outcome sequences of self-defining memories produce narrative scripts. The life story is the all-encompassing narrative that brings unity and purpose. The grouping of imagistic memories (memory specificity) and the accompanying process of relating recollected experiences to the abstract structures of the self (meaning making) are the basic units of narrative identity. A flexible combination of these two narrative processes is the key to psychological health and well-being (Singer et al., 2013).

**Autobiographical Reasoning.** The smallest unit of the life story is the personally important autobiographical memory (McLean, 2005). The process of self-reflective thinking about life experiences, and the forming of links between elements of one's life and the self to form a bridge between one's personal past and present, is called autobiographical reasoning (Bluck & Habermas, 2000). Our interpretations of the role of past events shape our present selves, like the illness of a girl's brother led to her decision to become a doctor. The life story is developed through processes of autobiographical reasoning.

The most important and happiest memories encoded during adolescence and early adulthood are remembered better than information encountered in the surrounding periods of life (Berntsen & Rubin, 2002). Autobiographical remembering is the retrieval and reconstruction of episodes. It includes both personal episodic memory (for specific events) and personal semantic attributions about the self (McAdams et al., 2001). Autobiographical reasoning is how the individual feels, thinks, represents, and interprets whole periods and his or her life story (Bluck & Habermas, 2000). Individuals establish and change their identities by engaging in autobiographical reasoning that helps them to organise earlier memories and ascribe explanations and meaning to them (McAdams, 2008a).

The life story schema provides a structure for linking distant parts of life with one another and with personal development. The life story binds the individual and his unique history in changing contexts into an integrating whole (Bluck & Habermas, 2000). Stringing together events into causal sequences, in order to make a point or draw a conclusion about the self, becomes a powerful way for identity exploration and stabilisation (Habermas & Köber, 2015). People combine episodic memories (autobiographical memories about specific life experiences) based on their personal meaning and their relevance to long-term goals or enduring conflicts (Bluck & Habermas, 2000). Autobiographical reasoning helps to overcome biographical disruptions by identifying transformations and their motives (Habermas & Köber, 2015). People also form an identity (who they are) through processes using autobiographical memories. Someone can explain his behaviour and take it back to a moment ‘where it all began’ or to a ‘turning point’ – ‘I was never the same after ...’ (McAdams, 2013). During young adulthood and midlife, individuals are likely to narrate crises in ways that connect the experience to the speaker’s sense of self, and that is to show autobiographical reasoning (Pasupathi & Mansour, 2006).

**Meaning Making.** The distinctive characteristic of a well-formed life story is a sense of meaning or integration of one’s experiences. Researchers define this narrative characteristic as meaning making (McLean, 2005). Meaning is defined as the account of lessons or insights (McLean & Thorne, 2003). Turning points are episodes in which someone undergoes a substantial change (McAdams et al., 2001). A lesson learnt or insight gained refers to another form of autobiographical reasoning. Lessons are specific meanings that are behaviour driven and applied to similar kinds of events. Insights extend to other parts of the self beyond those indicated in the narrated event and have a broader meaning. To draw a conclusion about the self, authors thread together events into causal sequences (Bluck & Habermas, 2000; McLean & Pratt, 2006). Attaining lessons and gaining insight from negative emotional experiences in life contribute to the search for meaning in suffering and unpleasant situations (McAdams, 2013). Narratives about conflicting or tension-filled events contain meaning. The latter corresponds with Erikson’s (1968) reference to crises or vulnerability as important to meaning making (McLean & Thorne, 2003). Turning point memories – ‘I was never the same after that happened’ (McAdams, 2013) – show practices of thinking and an assembly of experiences. Therefore, it is examples of the process of self-development. The creation of these narratives as major turning points in life, rather than the experience itself, offers self-understanding (McLean & Pratt, 2006). Turning point narratives are usually events in which one understands

something new about oneself or faces decisions about different paths to take in life. The emphasis on self-reflection makes these narratives particularly well suited to examine in relation to identity development. Meaning making is a process that appears central to identity development (McLean & Pratt, 2006). Cox (2015) regards meaning making as the psychological task for processing significant autobiographical experiences. Creating a perception of oneself that blends beautifully with one's history is meaning making. It is fundamental to the development of well-being. The life story is a significant scene in which individuals construct meaning (McAdams, 2013). Cox (2015) states that high and low points are the key building blocks in the life story and thus provide an important opportunity to construct and elaborate meanings for the self. The interpretation of high and low points provides content that can be treated individually or in detail, placed in time, and attaches a specific meaning to the self. Meaning making is also defined as connecting the turning point to some aspect of understanding of oneself. Meaning making is an important component of narrative identity (McLean & Pratt, 2006). The act of storytelling itself reinforces self-development in which storytelling is at the heart of stability and change in the self (McLean et al., 2007). Singer et al. (2013) argue that memory specificity and meaning making are key processes linked with a healthy narrative identity. McAdams (2001) links meaningful selves with the construction of coherent life stories, which provide substantial causal explanations for the self, reflect the richness of the experience, and advance socially valued living action.

Studies have identified several narrative dimensions that have relevance for identity, such as content, emotional tone, meaning making, and specificity (Blagov & Singer, 2004). Self-defining memories about relationships and mortality events have more meaning in them than memories about achievement and leisure have (Thorne et al., 2004). Mortality events are often about the first time one is faced with personal or a close other's vulnerability, often leading to an exploration of life and death, thoughts about one's place in the world, or a re-evaluation of one's values. The emotionality of events is also important. Negative or conflicting events are associated with more meaning and offer special opportunities for meaning making. Disturbing events are more memorable. Events that are conflicting or negative may also provoke a stronger desire to rework the event narratively to reduce cognitive dissonance, and coping and resolution may come in the form of narrative construction (McLean & Pratt, 2006).

Any personal memory and narrative accounts of the memory are created within a specific situation, by certain individuals, for certain audiences, and to fulfil exact goals. There is a connection to be made between the experience and the self, and situated stories help people to

make the connection. The person creates a story, and the story creates the self. A high point, turning point, or a favourite event becomes part of the self. The process model underlines how situated stories and storytelling become valuable in the development and maintenance of the self-concept. McLean et al. (2007) see self-development through situated stories as a life span process, beginning in early childhood and extending to old age. The process is situated in a larger cultural milieu that holds expectancies of what makes a healthy narrative and a healthy self. Telling stories (situated stories) is one of the most common behaviours in which humans engage. Everyday storytelling, daily diary writings, and dinner table conversations are part of human relationships. Situated stories can be created within or outwardly. Some stories are not told to others, but they are still situated. Some stories are told to an unfocused or inattentive listener. McLean et al. (2007) found that untold stories were more negative emotionally than told stories were, and particularly negative in a social context. People hold on to stories linked to negative social outcomes, traumatic recollections that create more vulnerability, or dishonourable stories about personal wrongdoings. Revealed incidents are more integrated into a person's history. The chance to voice a story becomes an essential part of self-integration. People need social and personal authentication for the process of owning an experience. Sharing stories is like a piece of equipment through which people become selves. The process model of self-development states firstly that some situated stories become part of the way individuals see themselves. Secondly, people bring persistent aspects of themselves to the experience of events and to the creation of situated stories. Thirdly, one's self-concept and one's currently held life story affect the kinds of experiences one has and how those experiences are described. A flow from experience to self exists (McLean et al., 2007).

When bad turns to good in a story, a redemptive sequence arises. Negative events (disturbing or traumatic past experiences) are reconstructed to contain meaning (McLean et al., 2007), and the experience may become easier to comprehend. Those who report more redemptive scenes in their life stories experience greater well-being (McAdams, 2006; McLean & Pratt, 2006). Redemption as a story structure is linked with meaning. McAdams et al. (2001) defines a redemption sequence as follows: "A bad or affectively negative (e.g., sad, frightening, and humiliating) scene turns good or affectively-positive (e.g., happy, rewarding). The bad is salvaged, saved, redeemed by a positive outcome or turn of events" (p.474). If recalled autobiographical memories of negative events were perceived as meaningful, identity achievements are stimulated (Yamamoto, 2015). Positive identity achievement and changes can occur if people develop new values from previous negative events central to identity and come

to appreciate life and interpersonal relationships (Watanabe, 2017). The ability to find benefits in losses leads to advanced changes in participants' identities (Neimeyer et al., 2006). Perceiving benefit in life's difficulties may offer certain psychological benefits, but the process of telling one's story in such a way as to indicate a sense of redemption might itself relate to psychological well-being. McAdams et al. (2006) link the subjective interpretation of oneself as happy with narrative identity. Flourishing, well-being, or higher degrees of psychological integration in finding meaning is connected to narrative identity and narrated redemption. Personal growth in their life stories, difficult life -experiences as being transformative, and the move from suffering to an enhanced state forms the redemptive script of their stories (McAdams et al., 2006). Lilgendahl and McAdams (2011) found that constructing a story containing self-growth was related positively to psychological well-being.

Narrative identity may possibly be evident in the development of spirituality and spiritual identity. In constructing a life story a spiritual identity might emerge. Reimer et al. (2009) outline five themes echoing shared attributes of spiritual identity across religious contexts (Muslim, Jewish, and Christian), which were distinguished for exceptional spiritual maturity: relational consciousness, vocational identity, stewardship, tradition, and the divine as omnipotent. They found three guidelines of mature identity in the narratives of the different religious groups: redemption, agency, and communion (Russo-Netzer & Mayseless, 2014). While constructing a narrative identity during the third decade of life, a spiritual identity unfolds through meaning making.

#### ***2.3.4 Narrative Identity in Third Decade of Life: Emerging Adulthood***

During the developmental stage of emerging adulthood, the reconstruction of the past and imagination of the future provide individuals with a sense of the interwoven fibres of meaning in life (McAdams & McLean, 2013). Bluck and Habermas (2000) suggest that late adolescence marks the emergence of the integrative life story and underline the importance of identity in emerging adulthood. Emerging adulthood is the ideal time to ask individuals about their identities (Syed & Azmitia, 2008). Skills to narrate a more complete life story, and not merely specific events, develop ('getting a life takes time'), and the themes of integrative meaning become more noticeable as individuals work to create an integrative identity (Habermas & Reese, 2015). Parents, friends, and other people play a role in the production of the stories. Expectations and cultural stories influence the stories. This stage is marked by the effort to define the self and to come to some understanding of who the self is (McLean & Syed, 2019).

The stories of emerging adults are emotionally more positive and show greater levels of emotional tone and self-differentiation, as well of better awareness of their own personal development (McAdams et al., 2006). At the age of 23, emerging adults' turning point narratives showed a positive association between meaning and optimism and generativity. Stories were filled with mortality experiences and had a redemptive story sequence. Achievement was associated negatively with meaning (McLean & Pratt, 2006). Pasupathi et al. (2010) underline the importance of verbalising a story. They found that ninety percent of the self-defining memory narratives of emerging adults had been told at least once to someone else in the past (Pasupathi et al., 2010). The strong link was found between identity, narrative coherence, and psychological well-being in emerging adulthood, and unique events were a critical feature of identity construction in emerging adulthood (Waters & Fivush, 2015).

The next section focuses on spiritual identity. Unpacking spirituality, religion, and spiritual identity is the objective. Benson et al. (2003) define spirituality as a key domain of human growth that entails a fruitful impression of a person who strives to make meaning or a story (narrative) out of one's life situations.

## **2.4 Spiritual Identity**

With the concept of a moral-ethical, spiritual being which Erikson offered us, a mystery is disclosed where psychology and theology meet. According to Erikson, the combination of the spiritual and the ethical in ego identity is 'the way' one thinks and lives. This 'way' could hide away a Christian following of Jesus or other forms of ethical spiritual belief (Hoare, 2009). Erikson (1968) regards spirituality as an important aspect of establishing a mature identity (Russo-Netzer & Mayseless, 2014). Identity emerges from the continually redefined capacity to make use of and to respond to others within a relational space (Josselson, 1996). Spiritual identity will be defined in the next section against the background of identity being a fundamentally relational construct, the 'way' one thinks, lives and flourishes into a mature identity.

### ***2.4.1 Understanding Spiritual Identity***

The development of a spiritual identity is comprehensive and potentially more inclusive and integrating than exploration and commitment in other domains. It originates in Erikson's first psychosocial task (trust vs. mistrust) and is potentially operative in the resolution of every subsequent challenge in the life cycle. The development of a spiritual sense of self is packed

(Kiesling & Sorell, 2009). Poll and Smith (2003) developed a four-stage model in which spiritual identity develops across the life span. This model explains the journey of forming an identity and might link to the narrative identity and creation of a life story. The life story possibly will echo the phases of the model: integration of spiritual experiences, developing from pre-awareness to awakening, to recognition and, finally, into the integration of spiritual identity.

According to Sinnott (2002), spirituality describes “the personal relation to the sacred or transcendent, [which] informs other relationships and the meaning of one’s own life” (p. 199). Rather than a single aspect in the self, spiritual identity is the meaning of the whole identity, a core of the sense of self, a way of being. Kiesling et al. (2006) define spiritual identity as “a persistent sense of self that addresses ultimate questions about the nature, purpose, and meaning of life, resulting in behaviours that are consonant with the individual’s core values” (p. 1269). Spiritual identity is formed in the existential search for utmost meaning and purpose through a distinctive understanding of the sacred (Wink & Dillon, 2002).

Lysne and Wachholtz (2011) describe the tendency of the brain to seek a cause for every sensation as the drive to make meaning of the stream of information that is received from the body and the environment. Science, religious, and spiritual belief systems are the most favoured systems of establishing order and creating meaning. Self-reflection, awareness, the seeking of strength from a source greater than oneself, overcoming obstacles, and letting go of the negative, as well as hope, confidence, and persistence, create a cascade of neural activity. The meaning assigned to any event profoundly influences the emotional and physical functioning of the body. They postulate that religion and spirituality are the two methods of meaning making that affect a person’s ability to cope, tolerate, and accept disease and pain. Kushner (2016) links spirituality, finding the self, and ultimate meaning. The drive of the human being’s spirit toward meaning making unfolds in spirituality and religion and on a deeper level in a spiritual identity. Meaning-making behaviours through religion and spirituality provide the opportunity to obtain depth and strength from an inexhaustible transcendent source and to draw upon a countless intensity of positive emotions. The awareness of a sacred dimension beyond the physical that can be witnessed and shared defines spirituality. It is related to connection, love, meaning, and hope. These methods of meaning making affect not only a person’s ability to accept illness, cope, and bear pain (Lysne & Wachholtz, 2011) but also mental health (Koenig & Larson, 2001). The seeking of understanding, meaning, strength, and transcendence – the desire to go beyond – allows people to have a better psychological adjustment to pain (Glover-Graf et al., 2007) and greater life satisfaction (Koenig & Larson, 2001).

Spiritual identity is a thoughtful self-examination and a unifying mechanism that allows paradoxes. It is an identity that is wide-ranging and fluid and, simultaneously, stable and coherent (Russo-Netzer & Mayselless, 2014). Although spiritual identity is all-encompassing of religious belief and practice, it can also involve processes and pathways to the sacred not found in traditional religion (Kiesling & Sorrel, 2009). Spiritual identity provides a sense of continuity as well as a domain for adult developmental change (Kiesling & Sorell, 2009). Erikson (1954, as described by Hoare, 2009) remained at a safe distance from religion in institutional forms because of the “mindless routines of habituated form for the mere sake of form” (Hoare, 2009, p. 188). Despite that, Erikson believes religion can “restore ...a new sense of wholeness” (Erikson, 1954, p. 164). The shared concept in religion and spirituality is the sacred. “Spirituality is conceptualised as the engagement with the sacred, whereas believers are united with the sacred and to each other through religiosity” (Miller & Thoresen, 2003). The organised institutional aspects of beliefs and practices and being united with the sacred and to each other will be through religiosity and are defined as religion, and the personal and transcendent aspects or engagement with the sacred are defined as spirituality (Miller & Thoresen, 2003). Russo-Netzer and Mayselless (2014) differentiate between religion and spirituality: *Religion* is viewed as the organised rituals, beliefs and system of practices intended to facilitate the relationship with the sacred or transcendent (George et al., 2000). The term *religious* implies an affiliation with an institutionalised religion and affirmation of theological doctrine or dogma (Sperry & Shafranske, 2005). Hill et al. (2000) define religion as devotion to a belief system and practices related to a tradition in which there is understanding about what is believed and practised.

*Spirituality* is viewed as a more personal and experiential connection with the sacred or transcendent (Van Dierendonck & Mohan, 2006), which for some is disconnected from organised religion (Sperry & Shafranske, 2005). It is a more general feeling of closeness and connectedness to the sacred (Hill et al., 2000). What is viewed as *sacred* is defined as a perception of a divine being or object or a sense of ultimate reality or truth (Hill et al., 2000).

The search for the sacred is central to definitions of religion and spirituality. ‘Search’ refers to attempts at identifying, articulating, maintaining, or transforming – knowing, understanding, and embodying. The feelings, thoughts, experiences, and behaviours that arise from a search for the sacred is spirituality. The distinctive character of religion is its collective reinforcement and identity (George et al., 2000). The human experience is central in understanding spirituality. Spiritual terminology is used in major religions to refer to experiences, and to what is transcendent, sacred, and holy or divine (e.g., the Holy Spirit).

Unlike spirituality, religion is often defined by its boundaries (beliefs, practices, membership, requirements, and modes of social organisation. Spirituality has been defined as that which “involves ultimate and personal truths” (Wong, 1998, p. 364).

The journey of spiritual identity development includes patterns of change and turning points, but also of continuity and consistency. The ultimate goal of the spiritual journey is the experience of being connected to or part of what is divine and pure (Jensen, 2011). Finding meaning is often a product of losing meaning. A turning point or awakening can redirect a person’s spiritual development, and times of hardship and pain or striking realisations can influence spiritual development deeply (Klenke, 2007). Individuals develop a sense of spiritual self through a process of relating to God and at the same time connecting and relating to the self and others. Rather than stressing the need to detach from others to relate to God, individuals need to connect to others and to God to excel (Poll & Smith, 2003).

Miller and Thoresen (2003) write about the unusual concepts of May (1982): unspiritual religiousness (religious attendance for its practical and social benefits) or unreligious spirituality (e.g., mystical experiences of individuals that can be transforming or transcendent without religious context). Worthington et al. (2011) identify four types of spirituality: *Religious spirituality* is a sense of closeness and connection to the sacred (a particular God or Higher Power) as described by a specific religion (Christianity, Islam, and Buddhism). *Humanistic spirituality* is a closeness to humankind (connection to a group of people) and involves feelings of reflection, love, and altruism. *Nature spirituality* is a sense of closeness and connection to nature or the environment, for example the experience of wonder by witnessing a sunset. *Cosmos spirituality* is a sense of connection with the whole of creation, for instance meditating on the magnificence of creation, looking at the stars, and contemplating the immensity of the universe (Worthington et al., 2011). It is with the definitions of spirituality in mind that spiritual identity in South Africa becomes the focus of the study.

South Africa is a beautiful country and known to be a religious country. The question is how spiritual identity will emerged at the south point of Africa. Is it possible to find unspiritual religiousness in a religious country with its diverse spiritual messages? The assumption will be to find *religious spirituality* (Worthington et al., 2011) as a sense of closeness and connection to the sacred (a particular God or Higher Power) as described by a specific religion (Christianity, Islam, and Buddhism). But the question is whether *Humanistic spirituality* infolding as a closeness to humankind (connection to a group of people) and involving feelings

of reflection, love, and altruism will be part of this country with his unique history and people? The magnificence of the Drakensberg and the stars of the Karoo might inspire a *Nature spirituality* in a sense of closeness and connection to nature or the environment and a *Cosmos spirituality* in a sense of connection with the whole of creation, and inevitably result in meditating on the brilliance of creation or in contemplating the immensity of the universe (Worthington et al., 2011).

Thinking about ethical behaviour and moral identity leads to further exploration and questions around the notability of moral qualities to identity. Moral identity is ideally reflected in moral behaviours, including the presence of other-oriented behaviour (Hardy et al., 2015). Will the spiritual identity of the emerging adults of South Africa reflect moral qualities like honesty, compassion, fairness, and kindness (Aquino & Reed, 2002), which inspires moral action and ethical judgement? Will they treasure moral qualities as a fundamental part of their identity and act ethically? Moral identity will be a key concept with the potential to foresee moral behaviours (Weaver, 2006). Spirituality and moral identity are viewed as forerunners to the ethical reasoning process (Vitell et al., 2016). Is it possible to access the ethical reasoning process of the emerging adults in South Africa?

Moral identity is defined as “a self-conception organized around a set of moral traits”, such as honesty, compassion, fairness, and kindness, which inspires moral action (Aquino & Reed, 2002, p. 1424). Individuals who treasure moral qualities as a fundamental part of their identity are less likely to act unethically. When moral qualities are notable to one’s identity, this creates reason to act in line with one’s sense of morality (Vitell et al., 2016). Moral identity is a key concept with the potential to foresee ethical judgement, meanings, and moral behaviours (Weaver, 2006). The degree to which an individual considers being a moral person is central to the broader sense of self (Hardy & Carlo, 2011). Moral identity is ideally reflected in moral behaviours, including the presence of other-oriented behaviour (Hardy et al., 2015). Roeser et al. (2008) differentiate between religious identity and spiritual identity. Religious identity is cultural and collective in nature, and spiritual identity is transcultural and contemplative in nature. Spiritual identity is transpersonal in nature, in the sense that it is not about the uniqueness but the shared aspects of human experience across lines of dogma, class, race, and religion – the desire for happiness, questions about the meaning of life and human purpose, the existence of suffering, and the problem of death as the share fate of all human beings. These ultimate concerns are universal and, therefore, spiritual (Roeser et al., 2008). Next the concept of ultimate concerns in the form of moral ethics will be discussed.

### **2.4.2 Theories on Spiritual Identity**

In the next section, spiritual identity is discussed by considering Shweder's theory on morality and the cultural-developmental approach of Jensen (2008).

**The “Big Three”: A New Theory of Morality (Shweder et al., 1997).** Shweder (1999) proposes that the three moral ethics represent a repertoire of discussion for understanding the foundation of commitment. He further mentions cultural communities to institutionalise the three types of ethics to different degrees. Shweder's relativistic approach refers to morality as intrinsically dependent on the social and cultural context and links individual conduct with reasoning and context (Mustea et al., 2010).

Autonomy is the first ethic and emphasises the protection of the individual's choice and will, rights, harm, and justice. A person is free to have the things needed. The individual's privilege and entitlement, rewards, punishments, compassion, and well-being are all pointing to the idea of individualism. The preferences, desires, and individual interests of the person are the focus of the ethic of autonomy. (Shweder, 1999; Shweder et al., 1997).

Community is the second ethic and emphasises interdependence, duty, and hierarchy and directs to roles that constitute a community or society. Interdependence and obligations through participation in a community are the themes of the ethic. Community status and relationships define the identity of the person. Moral obligations entail a sensitive responsiveness to the needs of others, for example children, parents, husbands, or wives. The individual takes care of others or of his or her own (family member, employees, or fellow members). Taking care is the principle (Shweder, 1999; Shweder et al., 1997).

Divinity is the third ethic, and it calls attention to concepts such as the sacred, for instance a sacred order, sanctity, pollution, and sin. The view is highlighted and elaborated that the self has a piece of the divinity in it, relates to something beyond itself, and is transcendent. The idea is that matter, hierarchies, music, and words are infused with spirit or divinity. Shweder (1999) and Shweder et al. (1997) explain the denial of a radical separation between the secular and the sacred. The foundations for an ethic of divinity were derived from studies on two religious traditions: monotheism (North American Christians) and polytheism (Indian Hindus) (Mustea et al., 2010).

The Big Three suggest fundamental veins of moral development (Bruce, 2013) and cultural 'specialisation' in a specific set of ethics (Shweder et al., 1993). One or two ethics often

direct moral thinking in a specific culture; for example, Americans draw from the ethic of autonomy more than Brazilian, Indians, or Filipinos do, and conservative Christians and Orthodox Jews rely on the ethic of divinity (Jensen, 2008). Emerging adults in Denmark drew from the ethic of autonomy and the ethic of community, but not the ethic of divinity, and indicated the absence of religious considerations in the lives of emerging adults in Denmark (Arnett & Jensen, 2015).

Rozin et al. (1999) invented the CAD triad hypothesis, proposing that the three emotions – contempt, anger, and disgust – are classically provoked across cultures by violations of the three moral codes. Anger is linked with violations of the ethic of autonomy; contempt with the violation of the ethic of community; and disgust with the violation of the ethic of divinity. Mapping the moral domain, they explain an action to be wrong according to the ethic of autonomy, when it hurts another person or infringes upon the person’s rights or freedom as an individual. Deciding whether an action is wrong, thoughts about rights, harm, freedom, fairness, and justice, and the importance of individual choice and liberty are prominent. The ethic of community underscores an action to be wrong when a person is unsuccessful in performing duties in a community, or in the social hierarchy in the community. Deciding whether an action is wrong entails thoughts on the preservation of the community, interdependence, and respect for authority, loyalty, group honour, and role obligation. Divinity of purity violations are observed in disrespect for the sacredness of God or in actions that will cause impurity or degradation to self or others. Thinking about holiness, the protection of the soul, or the degradation of spiritual destruction determines an action to be wrong within the ethic of divinity.

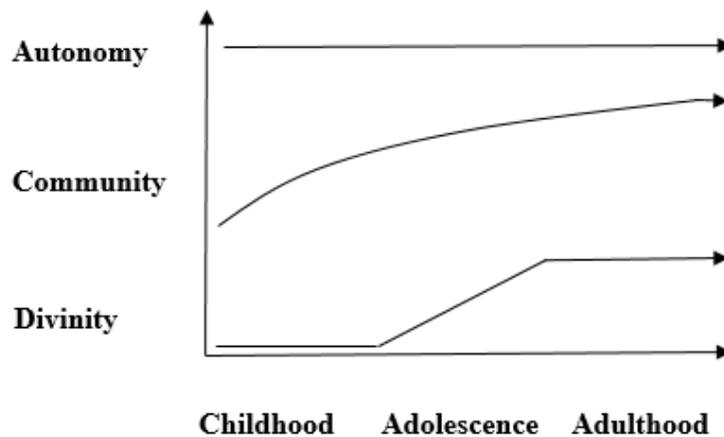
Shweder (1999) proposes a cultural psychological approach in moral development. From his studies of North American and Asian cultures and his analysis of Eastern and Western philosophical tests on morality, the universality of moral principles and moral improvement were questioned. In different cultures (American, Brazilian, Japanese, Indian, etc.), anthropological research brought forward the relativism of moral appraisals. This moderate relativism withstands the notion that “there can be more than one correct and mature morality”. Shweder et al. (1997) derived the three types of ethics from his cross-cultural research on criteria for resembling morality. The ethics of autonomy, community, and divinity focus on specific moral purposes and aims. Knowing where religion fits in is still an underexplored space in the psychological approach of morality, but the cultural developmental approach of morality

enables the analysis of how the ethic of divinity fits into one’s moral development (Mustea et al., 2010).

**A Cultural-Developmental Approach to Moral Psychology (Jensen, 2008).** Enquiring how the individual’s ethics develop over the life course, and the degree to which moral development differs across cultures open the doorway to the development of the cultural-developmental approach to moral psychology. Both culture and development are considered with respect to moral psychology in a cultural-developmental template designed by Jensen (2008). The template offers a graphic representation of developmental patterns for moral reasoning across the life span. Development refers to psychological change in human beings as they age. Jensen (2008) refers to Shweder’s definition of culture as symbolic and behavioural inheritances, shared and constructed by members of a group. Behavioural inheritances refer to mutual familial or social practices. Culture does not refer to ethnicity of country, but portrays communities where behaviours and basic beliefs are shared. Figure 1 illustrates the cultural-development template.

**Figure 1**

*Cultural-Development Template (Jensen, 2008)*



Conservative and religiously liberal communities in different countries were the focus of research regarding the three ethics of autonomy, community, and divinity. Autonomy was the focus. It corresponds with Piaget’s (1932) ‘autonomous’ stage. Moral rules settle due to a process of combining autonomy and democracy; for example, debating views democratically will help children form their own moral point of view. In some societies, obligation to authority will prevent children from reaching this ‘autonomous’ stage. Jensen (2008) refers to Kohlberg’s (1950) cognitive-developmental approach to moral reasoning. Three levels are described in this

approach: firstly, reasoning in terms of fear of punishment and desire for rewards; secondly, reasoning in terms of expectations from the community; and thirdly, settling of moral principles through autonomous reasoning. In Kohlberg's approach, autonomy is an appropriate purpose. Jensen (2008) explains how research led to the incorporation of interpersonal relationships, moral concepts focused on care, community, and collectively, religion, spirituality, and divinity in the moral lives of people. Gilligan (1982) describes two kinds of moral orientations based on interviews with American children and adults: 'justice' and 'care', or fairness and care (Jensen, 2008). Shweder and Bourne (1982) provide a broader moral net – one that would stand for the moral thoughts of highly diverse cultures. Shweder (1990), Shweder et al. (1997), and Jensen (1991, 1996, 2004), developed the new approach for understanding and analysing moral reasoning through the three ethics of autonomy, community, and divinity, which encompass the core of different moral reasons, values, and personhood and suggest a formulation of the unique ways in which people of various cultures and communities may form beliefs and values (Jensen, 2011; Shweder et al., 1997).

The ethic of autonomy focuses on people as individuals (being a person), and values are developed around the well-being of the individual. Responsibility for oneself is the important key. The ethic of community focuses on loyalty to and respect for others. The concern for the group is the key in decision making. The fulfilment of duties and the protection of the social group are the moral goal (Jensen, 2011). Considering the ethic of community, Jensen (2011) proposes that the degree of usage increases throughout childhood and into adolescence and adulthood as children are likely to call on community concepts like connecting to the welfare of the family and familial routines. Moral reasoning related to the family is likely to find expression past childhood, more in adolescence and into adulthood. In the transition to adulthood, family roles and responsibilities become important. Older children and adolescents use more community concepts in the wider social circle, for example friends, school, community, and workplace thoughts. During late adolescence and adulthood, moral concepts relating to wider social organisations are likely to be used more.

The ethic of divinity describes a person as a spiritual being. Beliefs and values are hinged on conventional religious authorities, and guidance come from religious texts. The moral orientation is to attain purity and become connected to or part of the divine (Jensen, 2011; Mustea et al., 2010). Awe, humility, and faithfulness are key virtues in the divinity-oriented code (Jensen, 2008, 2011). Less research is available with respect to the ethic of divinity. The use of the ethic of divinity becomes visible in adolescence. The degree of usage and the

diversity of types of concepts increase throughout childhood and into adolescence and adulthood. Jensen (2011) suggests that the degree of use of the ethic of divinity will be low among children but increase in adolescence and become like adult use of this ethic. The use of the ethic of divinity depends on scriptural authority in a culture. If the divinity is conceived as a supernatural entity, distinct from humans, the abstract nature will be perceived only by adolescents whose cognitive skills allow more abstraction. The types of divinity concepts used by older adolescents will be largely like those used by adults (Jensen, 2011). Religious traditions, ceremonies, and celebrations in early or mid-adolescence openly award moral responsibility and link the responsibility to knowledge of religious teachings. The ritual in diverse religions begins to point to adolescence as a key time for the explicit expression of moral reasons within an ethic of divinity. The age pattern for the use of the ethic of divinity depends on the culture. In some Hindu communities, religious children may reason about moral issues in terms of ethic of divinity concepts from fairly early on because these concepts are tied repeatedly to everyday activities and objects.

The cultural-developmental template plots developmental patterns across the life course for moral reasoning in terms of the three ethics of autonomy, community, and divinity (Arnett et al., 2001; Shweder, 1997). Communities differ in how they arrange the three ethics and the degree to which they strengthen their development as they age (Jensen, 2011). The use of each of the three ethics stays relatively stable or increases. Cognitive complexity allows the increased use of diverse moral concepts. In religiously liberal groups, the expectation would be that children, adolescents, and adults will make frequent use of autonomy concepts. Community concepts will be rarer among children but will then become quite common among adolescents and adults. The ethic of divinity will be used infrequently at all ages and if it emerges, it will occur only in adolescents (Jensen, 2011). In religiously conservative groups, children, adolescents, and adults will use the ethic of autonomy infrequently. There will be some decrease in this ethic over the life span because of the emphasis on rejecting self-interest that characterises some religiously conservative communities. Moral reasoning within in the ethics of autonomy and community can be seen early in life, and the degree to which persons use these ethics remains relatively unchanged across adolescence and into adulthood. The ethic of community increases in importance across the life course. The occurrence of the ethic of community will be low among younger children, higher among children in late childhood and early adolescence, and high among late adolescents and adults. Use of the ethic of divinity will be low among children, but it will increase markedly in adolescence and remain high throughout

adulthood. The cultural-developmental template of moral reasoning allows us to see people's moral lives through the lenses of both culture and development (Jensen, 2011).

The cultural-developmental proposal gives rise to a comprehensive explanation of morality that includes autonomous, community, and divine reasoning. The arrangement of ethics is different among cultures. For some, the ethic of community is preferred to the ethic of autonomy, but for others, the ethic of autonomy is more important. The kinds of behaviour people include in the moral domain are related to their culture. The cultural-developmental template for research with different age groups in diverse cultures research has shown that in some religiously conservative cultures, adults frequently reason in terms of the ethics of community and divinity and infrequently in terms of the ethic of autonomy. In some religiously liberal cultures, adult members frequently use the ethics of autonomy and community and quite rarely use the ethic of divinity. The degree of autonomous reasoning remains relatively stable across the life span, although in cultures where there is a strong push for collectiveness or submission to divinity, there may be a decline in autonomous reasoning (Jensen, 2008).

#### ***2.4.3 Spiritual Identity in Third Decade of Life: Emerging Adulthood***

Psychology, religion, and spirituality are meeting in a unique way when the focus is on emerging adults' experiences of spiritual identity development. Psychology offers the science to improve understanding and religion, and spirituality the wisdom as well as the way in which a good and meaningful life might be achieved (Nelson, 2009). Who am I? Why am I here? What is the meaning and purpose of my life? Questions like these express the search of the human being to understand his existence, and both religion and psychology are trying to answer.

Using the ethics of autonomy, community, and divinity, moral views of emerging adults were explored in the American society (Arnett et al., 2001). Emerging adults used autonomy and community in roughly equal proportions, whereas divinity was used infrequently.

Smith et al. (2010) found and underlined religious continuity and stability in the third decade of life. Religious orientations and commitments are set early in life and follow a consistent route from the early years through the adolescent and into the emerging adult years. The religious configuration of a person in the past is a good guide of why they are what they are in the present and what they will likely be in the future. The effort made by parents, teachers, and religious communities during childhood and the teenage years matters and is unwavering. Highly spiritual youth across cultures and religious traditions report many outstanding

relational influences in their spiritual lives (Abo-Zena & King, 2021). Patterns of meaning making underlined the importance and the intricacy of social relations in the context of spiritual, religious, and cultural beliefs. Families influence a young person's religious and spiritual development (Boyatzis, 2019).

Curmi (2015) documented the experience of young Gozitans in Malta. For additional education and employment, young people moved from Gozo to Malta. These emerging adults portrayed a firm and deeply convinced personal faith. Religious upbringing, cherished within the family and the faith community during childhood and adolescence, is vital. During hardship, the importance of parental religion and religious socialisation were underlined. The transition to Malta culminated in an owned and internalised faith. While religion emerged as a key resource of meaning-making influencing their identity and worldviews, the study concluded that parental religion, positive faith formation programs, internalisation of religious belief and personal prayer supported high levels of religious commitment and practice during emerging adult years (Curmi, 2015).

When young adults move out of their childhood home, they enter a multitude of contexts ranging from social to work to school. In these settings, emerging adults can be exposed to other people's values, beliefs, and behaviours that may contrast sharply with those of their family of origin (Arnett, 2014). Family religious socialisation processes may continue to be related to emerging adults' religious practices and beliefs (Barry et al., 2013). Parents may affect their children's religious and spiritual development well into emerging adulthood, including serving as religious models, sending direct messages about beliefs and behaviours, and providing the climate for how the message is received (Nelson, 2014). In a study of Barry et al. (2018), it was evident that emerging adults learn what they live. The frequency and importance of family faith activities for emerging adults' prosocial behaviour toward family, friends, and strangers were highlighted. Vaidyanathan (2011) found that the nature of parental religiosity was the reason for decline in religious participation from adolescence into emerging adulthood. The influence of parents on their children's future religiosity is direct, while the effect of other agents of socialization is indirect. The significance of parental role models are emphasised.

Peers can play an important role in religious and spiritual socialisation, since these relationships become even more prominent and numerous for emerging adults (Barry & Christofferson, 2014). Emerging adults' close relationships tend to be of higher quality than

relationships they experienced previously (Barry & Madsen, 2010). Religious communities and congregations are important resources for consolidating identity. Family, community, peers, and a religious community form the context for spiritual identity development. There is an “intrinsic human capacity – an internal press – for spirituality, or transcendence of self toward ‘something greater’. This impulse gives rise to such phenomena as seeking meaning and purpose, the pursuit of the sacred, and embedding one’s identity within a tradition, community, or stream of thought” (Benson et al., 2003, p. 208). The identity formed in religiosity and spirituality during emerging adulthood may have repercussions later in life, especially during marriage and parenthood (Barry et al., 2010). Internalised behaviour, for instance self-esteem (Padilla-Walker et al., 2008) and externalising outcomes, for instance risk behaviour (White et al., 2006) are associated with spirituality and religiosity in emerging adulthood (Barry et al., 2010).

The results of the study of Kimball et al. (2016), which explored the relational spirituality of emerging adults, showed how emerging adults’ spirituality was well integrated (faith-life engagement), more communally orientated, and less personally focused four years after graduation. This was characteristic of emerging adults who did high spiritual questioning along with mature reflections on transformational events in their spiritual lives. Furrow et al. (2004) examined the role of religious identity in positive youth development, especially in terms of personal meaning and prosocial concerns. A positive relationship between religious self-understanding, personal meaning, and concern for others among youth was found. Similarly, a strong link between religious attachment and the sense of life purpose among emerging adults was discovered. Culver and Lundquist Denton (2017) found that perceived closeness (attachment) to God was linked to the sense of life purpose in emerging adults. Emerging adults who reported feeling neutral or did not believe in God experienced lower levels of life purpose.

Bailey et al. (2016) describe emerging adults’ process of spiritual developing and maturing by “moving from external to internal spiritual motivation, from behavioural to a relational intention, from a conceptional to an experiential orientation, from a false self to their real self, from petitionary to contemplative prayer and from a compartmentalized spirituality to a more comprehensive and well-integrated spirituality” (p. 103).

The basis of morality is a person’s worldview, based on moral socialisation within a culture, and it explains what it means to be human (Arnett & Jensen, 2015). Emerging adults pursue the creation of a set of values, beliefs, and worldviews that is uniquely their own (Arnett,

2014). Four major worldviews of emerging adults were identified based on qualitative interviews: atheist/agnostic, deist, liberal believer, and conservative believer. Three fourths of emerging adults in a study of Arnett (2004) identified themselves as theistic, or believers in God (Hall et al., 2016). Many emerging adults value religiousness and spirituality and explore such beliefs as they strive to develop their identities further (Barry & Abo-Zena, 2014). Changing and exploring worldviews in the striving to develop a coherent identity occurs in the experiencing of many significant life events. In the study of Gutierrez and Park (2015), 76,8% of emerging adults experienced a reliable change in at least one worldview. Although religious behaviours, such as prayer and church attendance, occur over time, religious identity remains stable, and emerging adults may be more likely to improve their basic understanding of what fundamental worldview structures imply (Gutierrez & Park, 2015). King et al. (2014) showed that spiritual development involves behaviour that is characterised by transcendence (the strong sense of awareness of something beyond the ordinariness of life – such as God or an absolute truth) leading to a clearness and commitment of beliefs and resulting in actions that contribute to the self and society. Spiritual development offers consistency or unity as well as understanding of transcendence, awareness, meaning, devotion, and contribution in young people.

A strong association between religion/spirituality and reduced risk behaviour, reduced depression, and increased self-esteem, well-being and the personality traits of conscientiousness, agreeableness, and openness was found in a meta-analysis done with adolescents and emerging adults (Yonker et al., 2012). Spirituality and religion have a positive effect on psychological outcomes. Emerging adults are searching for meaning. Culture, context, and social position are the fertile ground for processing meaning for emerging adults (Abo-Zena & Ahmed, 2014). Social psychologists define meaning as a cognitive and emotional assessment of the degree to which one's life has purpose, value, and impact (Smith, 2013). Meaninglessness leads to ontological anxiety. A defining feature of a meaning is the connection to something bigger than the self. People feel connected to others, to work, to a life purpose, and to the world itself. Leading a happy life is associated with being a 'taker', while leading a meaningful life corresponds with being a 'giver'. If an emerging adult uses his or her highest strengths and talents to belong to and serve something larger than the self, it is meaningful. Meaning is enduring. It is not only about transcending the self, but also about transcending the present moment. It connects the past, the present, and the future (Smith, 2013). The concern for the well-being of others is displayed in the development of moral identity and generativity in

emerging adulthood. Emerging adults are growing towards care (Pratt et al., 2009). Tillich (1963) defines faith as a “state of being ultimately concerned”, which contains the answer to the question of the meaning of our life (Tillich, 1963, p. 4). In narrative meaning making, a reinterpretation of life events in the context of one’s own life narrative gives a new meaning and becomes part of one’s identity (Hartog et al., 2020). The goal of the spiritual journey is to discover and move toward connectedness, beginning with little connections with other people, with nature and animals, then growing into deeper connectedness with people.

Finally, there is the experience of connectedness as union with God. Becoming who a person really is is a matter of learning how to become more deeply connected (Rohr, 2019). Finding meaning in connectedness is the goal of the spiritual journey. The ability to live a purposeful life and striving to align one’s life with the Ultimate is called a spiritual or religious way of living and knowing. It is possible to embrace the capacity for transcendence and develop a genuine sense of identity by making appropriate moral choices (Tillich, 1963). The capacity for transcendence; the ability to enter heightened spiritual states of consciousness; the ability to invest everyday activities, events, and relationships with a sense of the sacred; the ability to apply spiritual resources to solve problems in living; and the capacity to engage in virtuous behaviour (to show forgiveness, express gratitude, be humble, and display compassion) are part of spiritual intelligence (Emmons, 2000).

#### ***2.4.4 The Ultimate Outcome of Spiritual Identity***

John Duns Scotus (1266-1308) wrote about the idea of the divine who makes himself visible and shareable (Rahner, 1975). Rohr (2015) translates this idea as a *blueprint* for reality and visualises the whole of creation as a partner in a divine dance. Rohr (2015) explains that the idea and priority of the divine was that everything and every person carries the divine DNA in some way. Without a sense of this inherent sacredness – in every tiny bit of life and death – it may be a struggle to see God in reality (Rohr, 2015). In Pope Francis’ prophetic document *Laudato Si*, he expresses the hope that it may not be too late for the unnecessary gap between practical seeing (science) and holistic seeing (religion) to be fully overcome. Science and religion need each other (Rohr, 2015). Bridging the gap between practical seeing and holistic seeing is crucial.

Erikson (1981) writes that the “subjective sense” of God as light “dwells on the very border of our conscious existence”; it is a “luminosity of awareness” and a sense of a divine centre (p. 329). He distinguishes between the light of the consciousness (the ego and spirit) and

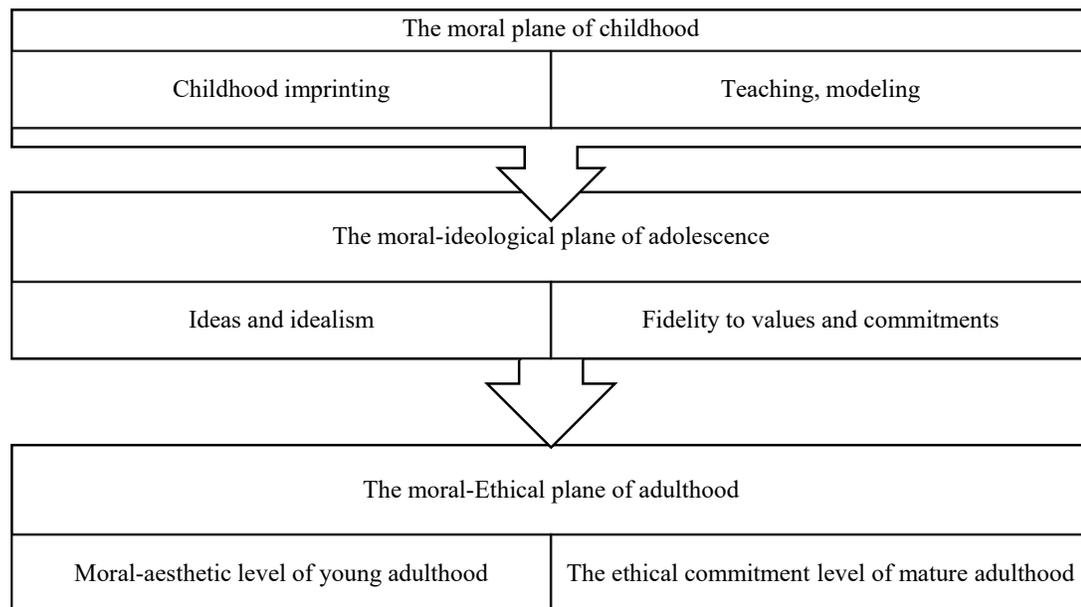
the light of being alive, whole, and well. One’s spiritual self is changing throughout developmental time. The third dimension of this light is of a Creator God – a brilliance beyond this world, but here as well (Hoare, 2009).

The Franciscan mysticism has a worldview that is the profound recognition of the presence of the divine in everything and everyone. It is the key to mental and spiritual health, as well as to basic contentment and joy. It is the only way in which individuals can reconcile their inner worlds with the outer one, the physical with the spiritual, and the divine with the human (Rohr, 2019).

A developmental trajectory of standards (Erikson, 1935-1985) is explained by Hoare (2009). In each stage of life, morality comes to the fore. The moral plane of childhood leads to the moral-ideological plane of adolescence, which leads to the moral aesthetic level of young adulthood and finally ends in the ethical commitment level of mature adulthood (the last two form the moral-ethical plane). Morality-Ideology-Aesthetics-Ethics. The planes are identified in the development of internal standards. In Figure 2, the developmental trajectory of standards is displayed.

**Figure 2**

*The Developmental Trajectory of Standards (Erikson, 1935-1985)*



The moral plane of childhood, the moral-ideological plane of adolescence, and the moral-ethical plane of adulthood form the trajectory of standards. The moral-ethical plane is divided

into the aesthetic level of young adulthood and the ethical commitment level of mature adulthood. Morality is present in every stage of life. This super-ego-perfected refereeing part cannot be fully outgrown. The moralistic child is becoming the highly ideological adolescent and later the ethical adult. All humans become moral human beings as the result of upbringing and imprinting, coaching, modelling, and training to seeing and interpreting. They become individuals with a conscience. Some adults do not progress beyond the moralistic platform and remain moral, judgmental, and rule-driven moral and moralistic.

In the moral-ideological plane – the second plane – adolescent thinking can be described as an ideology of impressive ideas, ideals, and a commitment to values and obligations. Adults in this plane are moral and ideological.

In the identity creation stage is the origin of adult ethics. The beginning of abstract, hypothetical thinking presents the prospect to create a future that matters, with significance and value, and imaginings of the ideal. The person is imagining the self in this future, where the ideal is possible for the self and for the world. The self is now a member of the future, looking forward and disapproving the wrongs that parents did not resolve. Knowing what is meaningful and what is inappropriate is part of this stage. The moral-ideological level covers the pursuit for an identity, which was once called a profession or a calling. At this plane, the floor plan for ethical, just behaviour has been laid but not yet realised.

The ultimate station is the moral-ethical. Childhood morality and the ideology of adolescence are integrated in the ethical selves of the adult. The young adult has an ethical sense, whereas Erikson writes about ethical action in the idle years. The first flower of the tree is the identity-intimacy ‘we’ stage of loving and caring deeply. This flower blooms in the moral aesthetic. “Moral restraint” and “ideal vision” combine with “concrete commitments” in the “ethical sense” (Erikson, 1964, p. 417 in Hoare, 2009). The compassionate person respects commitments and cares responsibly for what he brought about. The ultimate development is the human who becomes progressively mindful, alert, intuitive and responsible to and for others. Commitments carry deep emotional significance. Ethical commitments and loyalty are becoming fellow citizens in the world of ultimate ethical development. “The ultimate development is the ego identity, explained by Erikson as the moral-ethical, spiritual human. A horizontal, earthly identity and a vertical, transcendent identity. The human trajectory explained childhood morality evolving into adult ethical conduct and caring concern for others

fundamental to the adult identity that houses spiritual belief’ (Hoare, 2009, p. 184). It involves thinking, acting, and developing actively.

The route to maturity includes the pathway towards spiritual identity. It meanders through thinking and acting actively within a personal identity and narrative creation. Moral teachings unfold into a caring concern for others and ethical behaviour from childhood to adulthood. On this road during the third decade of life, unique abilities and circumstances culminate in a unique space for the devoted realising of a vertical energetic movement that visibly divides horizontally into the connection with others, and upwards into an attachment with a deity. The imagination and aesthetic beauty of identity establishment is the beginning of adult ethics. Abstract, imaginary thinking presents the prospect to create a future that matters, with significance and value, and imaginings of the ideal. Imagining the self in this future, where the ideal is possible for the self and for the world, is exciting. Looking forward is powerful. The self is now a member of the future. The moral-ideological level covers the pursuit for an identity. Profession, calling, and identity are becoming synonyms on the route to maturity. The attachment with the deity becomes noticeable in loyalty and a responsibility for what is brought about. The loyalty and commitments are producing emotional significance, grounding, and meaning. Adult, ethical conduct in a compassionate person is perceived in a mindful, alert, intuitive, and responsible concerned presence. Being conscious and alive, whole, and well is part of the light inside a person, as described by Erikson (Hoare, 2009). The unfolding of the identity is a part of the third dimension, explained by Erikson (Hoare, 2009) as the brilliant creation of light beyond this world, but here as well. This inherent sacredness makes the divine visible in human reality. In the words of Erikson (1981), the “subjective sense” of God as light “dwells on the very border of our conscious existence”; it is a “luminosity of awareness” and a sense of a divine centre (p. 329).

## **2.5 Summary of Chapter**

The third decade of life was unpacked, and the focus was on identity, narrative identity, and spiritual identity. The development of this very personal and unique part of the human being is formed through authorship – by telling their own stories and becoming the authors of their lives. During this developmental phase, the emerging adult is trying to make meaning, and a spiritual identity is formed. In a relational space, horizontally as well as vertically, connections are formed and cherished. It is a process of thinking, acting, and developing actively.

Understanding the intentional nurturing of a narrative identity, together with the profound role of others within a deep sense of connection with a deity, culminates in the objective.

In the next chapter, the design of the study will be discussed.

## Chapter 3: Methodology

Sound design and methodology result in reliable and valid data and outcomes and ensure scientific integrity (DOH, 2015). In this chapter, the aim, the design, and the approach of the study are described. An overview of the sampling procedure and the participants is given. The data-collection strategy and way of data analysis are also explained. Lastly, ethical considerations are clarified.

### 3.1 Research Rationale, Aim and Questions

The extended transition to adulthood (emerging adulthood) is a fast-growing area of research. Beliefs and practices are important markers of spiritual (religious) identity. De Bruin Wassinkmaat et al., (2019) proposed the importance of identifying beliefs and practices of individuals, qualitatively or quantitatively especially with terminology of identity *construction* or *configuration* suggesting identity development an active process. In this study, the notion of a journey, a path, a process, and a developmental progression was used to discover and explore spiritual identity during emerging adulthood. References to inner life, purpose and meaning, connectedness, and transcendence were included through the narrative identity, which provided a meaningful whole (McAdams, 2013). Hunsberger et al. (2001) postulate that the ways in which young people wrestle with and resolve spiritual issues are linked to wide-ranging personal identity development; therefore, understanding the processes of spiritual identity development may be significant for understanding emerging adulthood.

Postmodern perspectives and narrative approaches view identity as dynamic and question the notion of a stable, consistent identity (Russo-Netzer & Mayseless, 2014). To capture the active, intimate experience of the spiritual identity development journey, this study focused on the processes involved in forming a spiritual identity. Thus, the aim of this study was to explore and describe South African emerging adults' experiences of spiritual identity development.

The following research questions guided the process:

- How is spiritual identity formed?
- What are the contributing factors in the process?
- What does a spiritual identity look like?

### 3.2 Paradigm, Approach and Design

The philosophical paradigm of interpretivism proposed in the study, is discussed in the following paragraph. Phenomenology is part of the paradigm, and a qualitative approach was followed. The basic considerations of the paradigm and how the paradigm shaped the approach to this study are discussed. The general paradigm is holding the qualitative approach together, like the loom on which fabric is woven (Creswell & Poth, 2016). The design of the study was an interpretivist phenomenological analysis. The interpretivist's worldview manifests in phenomenological studies, in which individuals describe their experiences (Moustakas, 1994).

A qualitative research approach, rooted in a phenomenological paradigm, was undertaken to explore the identity-divinity link in South African emerging adults. An interpretative phenomenological approach was appropriate to this study, as it enabled the researcher to search for the understanding (Larkin et al., 2006) of spiritual identity and relating it to the participants' perspectives and experiences. It allowed the researcher to collect comprehensive, first-person accounts from research participants and the outcome of the study provided an element of 'making sense' and 'giving voice' (Larkin et al., 2006; Larkin & Thompson, 2011).

Understanding the process of spiritual identity development in emerging adults was the central objective. *Understanding* and focusing on the *meaning-making* processes designed the approach. The researcher provided a space for the participants to describe their experiences. Interpretivists assume that individuals seek understanding. It entails the constructing of meaning by human beings as they engage with the world they are interpreting (Creswell & Poth, 2016; Crotty, 2020). The researcher considered the complexity of views rather than confining meanings to a few ideas. Rather than starting with a theory, the goal is to develop a theory or pattern of meaning. The aim of the research was to rely on the participants' views of their experiences. Subjective meaning was negotiated socially and historically and formed through interaction and through cultural and historical norms (Creswell & Poth, 2016). In the study, the life story interview with open-ended questions allowed the participants to share their views. The 'processes' of interaction among individuals were addressed through inquiring and listening. The researcher tried to understand the context or setting of the participants through visiting their context, assuming that meaning is always social and grow out of interaction with a human community. The process of the qualitative approach involves the making of meaning from the data collected in the field. The researcher recognised that her own background shaped her interpretation, and her interpretation was informed by from her personal, cultural, and historical experiences. The researcher's intent was to interpret or to make sense of the meanings.

The researcher focused on the whole experience. The research findings were influenced by the interest, involvement, and commitment of the researcher. The method made it possible to explore further in-depth meaning of individual experiences through a second and third interview. From a qualitative researcher's perspective, the objective was to study spiritual identity in its natural settings, attempting to make sense of, or interpret, it in terms of the meanings people bring to it:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to interpret or make sense of, or interpret, phenomena in terms of the meanings people bring to them. (Denzin & Lincoln, 2013, p. 4)

The intricacy of the topic prompted a qualitative approach. A qualitative study is also well suited for the exploration of the identity-divinity link, which is multifaceted and intricate. In this study, a qualitative approach was instrumental in enabling the researcher to explore the processes and meaning of spiritual identity, specifically in emerging adults. The aim was to describe the journey and development of spiritual identity during the developmental phase of emerging adulthood. Descriptions, rendered with nuance and rich detail, resonate better with readers. By means of the life story interviews, access was gained to individuals' perspectives and experiences of meaning making, and interpretation could follow. Complex and often conflicting narratives were captured better by means of the interactional exchange between interviewees and interviewers, rather than as numbers on a scale (Goldberg & Allen, 2015). Compassion and the forming of identity are part of the process. When the researcher allows for a rich and complex understanding of the material from which people build their lives, compassion arises (Weingarten, 2003). As lives are heard and acknowledged by others, identity is created in research, as in everyday life (Crockett, 2014). In this study, it was impossible to level all individuals to a statistical mean. It would overlook the uniqueness of each story. Since the method focuses on subjective experience, it is used typically to understand a certain type of experience (e.g., a religious experience). The interviews had open-ended and guided questions, and the goal was to perform a phenomenological reduction of the experience to gain a fresh perception of the source of the experience and its meaning (Nelson, 2009).

A phenomenological approach to this study was appropriate, as it enabled the researcher to explore, understand and describe the participants' perspectives and experiences (Larkin et al., 2006). Within this paradigm, phenomenology is a colourful thread in the creation of the fabric of a qualitative approach. The aim was to include richness in the insights gathered. Using phenomenology, the goal was to understand the world through honest and direct phenomena experienced. Rather than numbers and measure, the aim was on depth and insight (Alharahsheh & Pius, 2020). The aim of phenomenological qualitative research is to "see things in their appearance". Phenomenology is derived from the Greek word *phenomenon*, which means *appearance* (Davidsen, 2013, p. 320). The phenomenological philosophy developed from purely describing to a greater emphasis on interpretation. Edmund Husserl, a German mathematician, invented the phenomenological standpoint. Heidegger, Sartre, and Merleau-Ponty expanded on his views. In psychology, Giorgi (1985) and Polkinghorne (1989) applied his thoughts (Creswell & Poth, 2016). Husserl invented the attitude of epoché: a philosophical position to hear and understand what is said. Intuition as a source of knowledge, rather than predetermined theories, should form our experience (Davidsen, 2013). Heidegger aimed to understand existence and to him, the meaning of phenomenological description as a method lies in interpretation as a further development of understanding. The philosophical assumptions rest on common grounds. It is a study of the experiences of persons, the view that these experiences are conscious ones (Van Manen, 1990) and the development of descriptions of the essences of these experiences, not explanations or analyses (Creswell & Poth, 2016; Moustakas, 1994). Ricoeur (1976) explains interpretation as a recollection of meanings, and it can be understood only through the analyses of metaphor and narrative. Metaphors and symbols must be interpreted by using both explanations and understanding (Devik et al., 2013).

The core features of a phenomenological approach are the understanding of experience, the need to describe the essence of a phenomenon, and the studying of several individuals who have shared the experience. The researcher used interviews, analysed data for significant statements, meaning units, structures and descriptions of the 'essence'. The aim was to describe the 'essence' of the experience. (Creswell & Poth, 2016).

The nature of reality (relativist ontology), in which a single phenomenon may have multiple interpretations, was adopted. The researcher aimed to gain deeper understanding of the phenomenon and its complexity in its unique context, instead of trying to generalise. The result is a description but also a deeper understanding. Authentic information related to the

object of research came forward. With the paradigm of interpretivism, the researcher was able to ‘investigate’ abstract things, like values, views, thoughts, and perceptions (Pham, 2018).

A subjective epistemology was followed. The way in which the researcher views the world and how reality is known by the researcher is reflected in the approach as well as in the methodology. The way in which the researcher was aiming to uncover the knowledge to reach reality was directly proportional to how the researcher was viewing the world (Alharahsheh & Pius, 2020). There is a clear link between the research and the research subject. The design process was reflected in the collection and analysis of the gathered evidence. Attaining a deeper understanding was the aim. The qualitative approach focuses on meaning and process. Sensitivity towards individual meanings and contributions, and the assumption that reality is subjective and can vary, considering different individuals, are part of the paradigm (University of Adelaide, 2017-2018).

Hermeneutic phenomenology (Van Manen, 1990) and empirical, transcendental, or psychological phenomenology (Moustakas, 1994) are discussed next. Hermeneutical phenomenology leans toward experience and interpreting the texts of life (hermeneutics). Phenomenology is not only description, but an interpretive process. The researcher interprets the meaning of the experience. Transcendental (meaning everything is perceived freshly, as if for the first time) or psychological phenomenology is focused less on interpretations and more on a description of the experience. In ‘bracketing’, which is derived from Husserl’s concept of *epoché*, the researcher set aside the experiences of participants to get a fresh perspective. The researcher analyses the data and reduces the information into themes, and thereafter develops a textural and a structural description of the experiences. Combining the latter, the researcher ends off with the overall essence of the experience (Creswell & Poth, 2016). Hermeneutic phenomenology underlines the interpretative nature of the description of our work (Larkin & Thompson, 2011).

The interpretative phenomenological analysis allowed the researcher to collect detailed, reflective, first-person accounts from research participants, and the outcome of the study provided an element of ‘giving voice’ and ‘making sense’ (Larkin & Thompson, 2011; Larkin et al, 2006). Interpretative phenomenological analyses (IPA) allowed deeper understanding, complex and sensitive ways of thinking and interpretation, exploration of dynamics and processes, and involvement of the context. Rooted in phenomenology, the method aims to explore in detail the meanings of the participants’ environment and their personal experiences

and views. It includes a dynamic process with an active role of the researcher. It acknowledges the influence of the researchers' own ideas and the interpretative activity involved (Davidsen, 2013).

In this study, an approach with an interest in how people made sense of their experiences was needed, and IPA (Smith & Osborn, 2015) provided the psychological foundation. The concern of the study was meaning and processes, rather than events and their causes. The concern was the person in context and the concern of IPA with an idiographic level of analysis – the focus on the specific rather than the general in a hermeneutic phenomenology provided the best design. The process involved understanding of the stories experienced by the participants and understanding and interpreting the interactions and contexts of which the participants were part of (Smith & Osborn, 2015).

### **3.3 Research Participants and Sampling Procedures**

Emerging adults, individuals between the ages of 18 and 29 years (Tanner et al., 2009, Arnett et al., 2014), were the population of interest. The quality of data was essential, and purposive sampling was used to ensure the recruitment of individuals who provided a unique, rich perspective. The intended composition of the final sample was seven emerging adults known to be dedicated spiritually with the capacity to verbalise the meaning of their spiritual journeys-.

Three semi-structured interviews were conducted with each participant. The life story interview (McAdams, 2008b) was used. During the interviews, the researcher guided the participants to talk about the most important life events and how they imagined the future to develop. As proposed by McAdams (2008b), the researcher facilitated the participants through the life chapters, key scenes, future script, challenges, religious, spiritual and mystical experiences, personal ideology, and life theme. The funnelling technique was used in questioning, moving from general views to more specific experiences (Smith & Osborn, 2015). The focus was not the collection of facts but the exploring of experiences and meaning, and the forming of understanding. Interviews were recorded and transcribed verbatim. Note-taking of observations during the interview supported the process.

The idea of purposive sampling was to concentrate on people with particular characteristics who would be better able to assist with the relevant research. Gathering of data is vital in research, as the data are meant to contribute to better understanding of a theoretical

framework (Etikan et al., 2016). The manner of obtaining data and from whom the data would be acquired was done with sound judgement. Inclusion criteria were competence of participants to verbalise and the ability to think about and share the significance and influence of their spiritual journey. The ability to communicate experiences and opinions articulately, expressively, and reflectively was essential. Seven participants were selected, based on their willingness to participate. The intended composition of the final sample was seven emerging adults known to be devoutly spiritual with the capacity to articulate their life stories. Four of the participants were found through a religious leader in the community. The other three participants were found through word of mouth. The aim of the study were discussed and the questions were mailed to the participants. The pilot study interview provided a rich protocol and was incorporated with the study. In Table 3, the participants in the study are presented.

**Table 3**

*Participants in the Study*

	Pseudonym	Gender	Age	Racial group	Religious affiliation
Pilot-study Participant 1	Elizabeth	Female	23	White	Christian
Participant 2	Matthew	Male	28	White	Christian
Participant 3	Paul	Male	22	White	Christian
Participant 4	Celia	Female	28	White	Christian
Participant 5	Annie	Female	26	White	Christian
Participant 6	David	Male	25	Black	Christian
Participant 7	Kaleb	Male	22	Indian	Muslim

Three female participants and four male participants between the ages of 18 and 29, five white, one black, and one Indian person were part of the study. Six participants were from the Christian faith, and one participant was a Muslim.

### **3.4 Procedures of Data Collection**

The life story interview (McAdams, 2008b) was used. A pilot study was conducted and the single interview produced valuable data that were included in the data analysis. Three semi-structured interviews were held with six participants. The total number of participants were

seven, including the participant in the pilot study. More than one interview allowed the researcher to establish rapport with the participants and to ensure clear understanding of responses. The time between the interviews provided a space for settling, and experiences in the time between the interviews emphasised underlying ideas. During a second and third interview, a refrain developed, which helped the researcher in the process of understanding and meaning making. Five of the seven participants were Afrikaans speaking. The interview schedule (see Appendix A) was translated into Afrikaans, and the interviews were conducted in Afrikaans. Two of the interviews were conducted in English. The interviews with the Sotho-speaking participant and the Indian participant were conducted in English.

The researcher guided the participants through the life story interview to talk about the most important things that happened in their lives and how they imagined the future would develop. The focus was on the experiences and the forming of understanding. The aim was not to collect facts, but to explore meaning. Depending on the participants' ability to verbalise, some of them completed the whole life story interview during the first interview. In the second and third interviews the researcher tried to understand and confirm information by feeding back data, interpretations, and conclusions to participants. During the interviews, the researcher guided the participants through the life chapters, key scenes, the future script, challenges, personal ideology, life theme, and reflection. The focus was on religious, spiritual, and mystical experiences and personal ideology (McAdams, 2008b). At the end of the life story interview, the focus was on the ethics of autonomy, community, and divinity of Shweder et al. (1997). The questions, often used to explore the three ethics, were used (Jensen, 2011). Answering the following two questions reflected ideological views: "When you get toward the end of your life, what would you like to be able to say about your life?"; and "What values or beliefs do you think are the most important to pass on to the next generation?" These questions tap fundamental ideological views of emerging adults (Arnett et al., 2001). Interviews were recorded and transcribed verbatim (Appendix C).

It was important to send the interview schedule (see Appendix A) via email to the participants to prepare themselves for the interview, as the questions from the life story interview demanded well-considered answers. The researcher started the first interview by thanking the participants for taking part in the study, explained the motivation for doing the study, talked about the ethical issues, and gathered biographical information. Within the interview setting, it was possible for the researcher to encourage the participants to share detail information and to facilitate memories of past experiences (Ramsook, 2018).

In the life story interview, the first questions prompted the participants to look back and review their lives as if they were storybooks: “If you can imagine your life as if it were a book, with a table of contents, please describe very briefly what the main chapters in the book might be.” The researcher asked about good experiences and bad experiences: “Please describe a moment in your life that stands out as an especially positive experience. Why was it so good? Thinking back on your entire life, please identify a scene that stands out as a low point, if not the low point in your life story. Why was it so bad?” The life story interview also prompted for key moments or turning points: “Identify a key moment that stands out as a turning point – or as an important change in you or your life story.” Early memories from childhood were probed: “Please describe an early memory – from childhood or teenage years – that stands out as especially positive in some way. Please describe an early memory – from childhood or teenage years – that stands out as especially negative in some way.” In looking back on the participants’ entire life, the following question probed for the identity-divinity link: “Thinking back on your entire life, please identify an episode or moment in your life when you felt a sense of the transcendent or sacred, a sense of God, or some almighty or ultimate force, or a feeling of being part of the divine and pure.” The ultimate goal of the spiritual journey is the experience of being connected to or part of what is divine and pure (Jensen, 2011). The last question in looking back was: “Did you ever dream of being pure?”

The next section of questions pointed to the future: “Looking forward, how do you see the future? What is going to come next in your life story?” Using the life story interview, the researcher required the participants to imagine and verbalise a vision: “Please describe your dreams, plans, or hopes for the future. Describe your spiritual dream.”

The following section of questions focused on challenges. Turning points that are framed in terms of overcoming obstacles, self-direction, and personal growth tend to be linked with higher levels of psychological well-being (Bauer & McAdams, 2004). The participants re-evaluated their experiences and tried to identify the significance of the difficult times to see the benefits (Folkman, 2008; Gao et al., 2014). The following questions were asked with regard to challenges: “Describe a period in your life (including the present time) during which you or a close family member confronted a major health problem, crisis, or challenge. Please identify and describe the greatest single challenge you have faced in your life. How did you make meaning facing the challenge? Looking back over your life, please identify the greatest interpersonal loss you have experienced. Did you ever feel you were looking for meaning in

life? How do you make meaning in facing challenges? What is holding you in facing these challenges?

In the last section of questions during the life story interview, the researcher asked the following questions about a personal ideology: Do you experience a connection with your deity? How did it develop over time? Can you say something about the meaning of your life? How do you find meaning? What are your thoughts about the purpose of your life? How do you define the purpose of your life? Do you think meaning and purpose are related to your connection to your deity? Is there a day-to-day practice that nurtures your connection with your deity? Are there significant others who play an important role in finding meaning? Do you experience a blessing in this connection? Can you explain? Do you experience a sense of being chosen for this connection? Do you feel that the connection with your deity has an important role to play in the forming of who you are (your identity)? Does it have any effect on your relationships? Can you use a metaphor to explain who you think you are in relation to your deity? When you get toward the end of your life, what would you like to be able to say about your life, looking back on it? What values or beliefs do you think are the most important to pass on to the next generation?

The life stories did not include everything that had ever happened to them. Key scenes, characters, and ideas were focused on. Questions were asked about the most important things that had happened in their lives and how they imagined their lives would develop in the future. The researcher guided the participants through the questions during the three one-hour interviews. The aim was to focus on research and simply to hear their stories, and not on diagnoses, clinical analysis, or therapeutic experience. The participants enjoyed the interviews and found it meaningful to tell their stories.

Through the life story interviews, information that probably is not accessible when using techniques such as questionnaires and observations were uncovered. The interview as a data-collection method ensured a natural flow of interaction, as well as richness in detail (Alshenqeti, 2014). The main benefit of the interviews was their adaptability. They prompted data of much more depth than is possible with other measurement techniques (Gall et al., 2005). The techniques that help in maintaining the validity and reliability of interviewing were the conducting of a pilot interview, avoiding leading questions, taking notes, depending not only on recordings, and giving the interviewee an opportunity to sum up and clarify the points they have made. (Alshenqeti, 2014)

In the next paragraph, the reader is provided with the systematic process used to identify the real meaning of the data (Corbin & Strauss, 2008). The aim is to produce understanding of how the analysis was done to create trust in the story that the researcher needs to tell (Goldberg & Allen, 2015).

### **3.5 Data Analysis**

The data was analysed and interpreted through the process of interpretative phenomenological analysis (Smith & Osborn, 2015). The focus of the study was the distinct meaning and the significance of the experience of the spiritual journey for the specific participant. The interpretative approach requires understanding of an experience from within. Nested in a distinctive semantic, cultural, and relational space (Larkin & Thompson, 2011), the participants' relatedness to the world and the essential meaning as it was experienced, was important. The analysis was idiographic and particular rather than general. The aim of the interpretation of data was the development of an organised, thorough, and reasonable account of the meaning or of the data. Shweder's ethics of autonomy, community, and divinity served as sensitising concepts (Shweder et al., 1997).

The fundamental values underlying the interpretative phenomenological analysis approach were adhered. The researcher aimed to capture and explore the meanings that participants assigned to their experiences, which would facilitate interpretation. The analysis relied on the process of people making sense of the world and their experiences, firstly for the participant, and secondly for the analyst. The focus was on what was distinct and unique, but the researcher tried to balance it against an account of what was shared. The analysis was interpretative (subjective); therefore, the results were not given the status of facts, but rather an exclusive description of an experience. The analysis was idiographic and particular. The researcher reflected on her role in the interpretative nature of the interview and analysis (Reid et al., 2005).

In interpretative phenomenological analysis, individual and contextual factors are important in gaining understanding (Osborn & Smith, 2008). The meaning associated with the phenomenon is vital. In this study, the data were analysed and interpreted by means of interpretative phenomenological analysis, and two components associated with interpretative phenomenological analysis were kept in mind. The phenomenological component comprehensively described the participants' concerns in the form of experiences reported. The interpretative component of interpretative phenomenological analysis offered the context of

these experiences. Cultural and physical environments were considered. The participants in their world were understood within a psychological framework (Biggerstaff & Thompson, 2008).

The interpretative process entailed two stages. The participants made sense of their own experiences in their worlds, and the researcher tried to make sense of the participants' meaning-making processes (Biggerstaff & Thompson, 2008; Smith & Osborn, 2015). At the heart of the approach, the phenomenological emphasis on the experiential concerns of the person taking part in the study gave a dualistic aim: first to understand their world, and to describe 'what it is like', and second to develop an interpretative analysis, a description in relation to a wider social, cultural, and theoretical context. The next question concerned 'what it meant' for the participants to have made the claims, and to have expressed the feelings and concerns in the particular situation. The only way to find the subject was as a 'person in context' (Larkin et al., 2006). The participants' concerns and cares – their orientation toward the world – in the form of the experiences were mapped: How did they understand their spiritual identity? What did it mean for this person, in his or her cultural and physical context?' The overall outcome of the study casts light on and renewed insight into the phenomenon at hand – informed by the participants' own relatedness to and engagement with their unique world (Larkin et al., 2006).

Through the entire process of interpretative phenomenological analysis, the focus of the study was on the meaning and the significance of the experience of the spiritual journey for the specific participant. The interpretative approach required understanding of experience. Nestled in a linguistic, relational, cultural, and physical world (Larkin & Thompson, 2011), the participants' relatedness to the world and the meaning that they made was important. The development of an organised, detailed, plausible, and transparent account of the meaning of the data was the aim of the interpretation of data. Sensitivity for the ethics of autonomy, community and divinity was present (Shweder et al., 1997).

At its core, interpretative phenomenological analysis is an approach rather than an exact set of analytical steps (Biggerstaff & Thompson, 2008). A highly intensive and detailed analysis of the accounts produced by the comparatively small number of participants was required (Larkin et al., 2006). Verbatim accounts were taken via semi-structured interviews using the life story interview (McAdams, 2008b). An interview schedule (see Appendix A) was used and translated for the Afrikaans participants. The interviews with the Afrikaans participants were

in Afrikaans. All interviews were audio-recorded and personally transcribed verbatim (see Appendix C).

The analyses began with a repeated reading of the transcript of the first interview, using the right-hand margin to note anything that struck the researcher as interesting or important about what the participant said. This was done to familiarise the researcher with the data. It was also an attempt to summarise, making associations, connections, and preliminary interpretations. The other margin was used to document emerging theme titles using keywords that attempted to characterise each section of the text (Davidsen, 2013). Patterns of meaning, also called '*themes*', were drawn from detailed, line-by-line notes on the data, also called '*codes*'. Drawing all the themes together in a *structure* enabled the researcher to present the reader with an overview of the analysis. The next step was to produce a *narrative account* of the structure. The aim was to navigate the reader through the analytic work. Using a visual guide (diagram or table) helped the reader through the interpretation. Examples of the things that mattered to participants, provided the researcher with highlighted interpretations of their accounts, and made exploring of the data that did not fit the patterns possible. Identifying what *mattered* to participants and exploring what these things *meant* to participants led to the development of an interpretative synthesis of the analytic work (Larkin et al., 2006, Larkin & Thompson, 2011). The story of every participant was written with a main heading and in a summary of themes. Next, a cross-case analysis was made. From the cross-case analysis, the main themes came to the fore. Right through the data analysis, the three ethics of Shweder et al. (1997) were kept in mind. The themes from the cross-case analysis fitted systematically and beautifully within the three ethics of autonomy, community, and divinity.

### **3.6 Ethical Considerations**

The main ethical consideration during the study was to respect the integrity and protect the welfare, of the participants. Approval of title registration was obtained (see Appendix D). Authorisation to conduct this study was obtained from the Research Ethics Committee of the Faculty of the Humanities of the University of the Free State (see Appendix E). Any potential harm or risk for participants was avoided. Participation in this study was voluntary. Informed consent (see Appendix B) was obtained from each participant. Confidentiality was explained carefully and adhere to, due to the personal nature of the data in the study. Biographic details of the participants were obtained (see Appendix F), but processed confidentially. The purpose of the research and the expected duration and procedure were explained. The right to decline to

participate and to withdraw was discussed. Discomfort or adverse effects were discussed. Participants were provided with the questions for the life story interview, to ensure they felt comfortable with the questions. Practical matters were considered. The confidential conversations were held in a room that was soundproof. If necessary, participants could be referred to Student Counselling and Development or the Adult Practice of the Applied Master's Programme of the Department of Psychology, at the University of the Free State, but no one was referred.

The highest possible standards to protect the rights of the participants were observed. The principle of best interest or well-being of the participants was kept in mind. Respect for the participants' autonomy, capacity for self-determination, and personal choices were honoured by affording them the opportunity to make informed decisions regarding their participation in the research. The principle of justice was adhered to by ensuring that the questions neither were gratuitous nor resulted in the exploitation of the study participants. Selection, exclusion, and inclusion of research participants were just and fair.

The life, well-being, health, privacy, and dignity of the research participants were placed before all other interests. The researcher was accessible and ensured that her own personal beliefs did not influence her choice of participants. Sufficient information about the nature and effect of the research – including consequences, risks and benefits – was given to the participants to enable them to make informed decisions about their participation. The principle of informed consent was viewed as an ongoing process. Participants were entitled to withdraw at any time.

The Department of Health (2015) underlined the next three markers with regard to ethical considerations. Firstly, beneficence and non-maleficence were observed: This study seek to improve human conditions. Secondly, distributive justice (equality) was observed: No segment of the population was unduly burdened by the harms of research or denied the benefits of knowledge derived from it. There is a reasonable likelihood that the population from which participants were drawn will benefit from the research results; if not immediately, then in the future. Thirdly, respect for persons (dignity and autonomy) was observed: Dignity, well-being and safety interests of all research participants were the primary concern. The Protection of Personal Information Act 4 of 2013 has increased the need to ensure computer safety, locked record storage facilities, and careful gatekeeping about access to raw data, including informed consent documents. The researcher took measures to ensure privacy and considered

confidentiality interests throughout the research period, including when disseminating results or findings. Qualitative research is inherently dynamic, and special attention was given to ethical issues in building rapport, conducting the in-depth interviews, and in terms of the anticipated relationship between the researcher and participants.

### **3.7 Issues of Trustworthiness**

To present a rigorous study, credibility, transferability, dependability, and confirmability were addressed (Kortjens & Moser, 2018; Lincoln & Guba, 1986; Shenton, 2004).

#### **3.7.1 Credibility**

Credibility is described as the “truthfulness” of the data or findings” (Denzin & Lincoln, 2013, p. 455. All interviews were audio-recorded and personally transcribed verbatim (Ramsook, 2018). “Qualitative researchers use a lens not based on scores, instruments, or research designs but a lens established using the views of people who conduct, participate in, or read and review a study” (Creswell & Miller, 2000, p. 125). For some positivists, the concern is the aspect of truth value (Lincoln & Guba, 1986). Sandelowski (in Gunawan, 2015) argues that a study is trustworthy if the reader of the research judges it to be so. The researcher, the participants, and the external reader for whom the account is written govern the choice of validity procedures. Sandelowski (in Gunawan, 2015) underlines the importance of validity through consensus as merely a matter of judgement rather than achieved through rigorous application of method or technique (Gunawan, 2015). It is essential to know if the study is valid. Credibility or validity is defined as how accurately the account represents participants’ realities of the phenomena and is credible to them (Creswell & Miller, 2000). The question is whether the findings represent believable material drawn from the participants’ unique data and if it is a correct interpretation of the participants’ unique views (Lincoln & Guba, 1986).

In this study, credibility or internal validity was ensured by using a well-established research method (IPA). The number of interviews ensured prolonged engagement between the researcher and the participants in establishing a trust relationship. Participants were asked to explain their statements with examples, and follow-up questions were asked. In the second and third interviews, member checking was done by feeding back data, interpretations, and conclusions to participants. It strengthened the data, especially because the researcher and the participants considered the data with altered eyes (Kortjens & Moser, 2018). The combination of the Life story interview with the three Ethics were a form of theoretical triangulation. The

use of multiple approaches ensures credibility (Kortjens & Moser, 2018). Another form of triangulation is the systematic process of sorting through the data to find common themes or categories by eliminating overlapping areas (Creswell & Miller, 2000). Establishing rapport to ensure honesty and authenticity was ensured. Credibility was also guaranteed with the review of earlier research and literature.

### **3.7.2 *Transferability***

Transferability refers to the ability to apply the research findings in other contexts (Shenton, 2004). Although qualitative writers agree that ‘findings’ are not generalisable because of the unique context, individuals, and phenomena being studied, the idea is that another researcher may ‘transfer’ the results of a study to another environment (Ramsook, 2018).

The researcher aimed to provide background data to make the context visible and gave a detailed description of data analysis. The strategy to ensure transferability was to provide a thick or dense description (Kortjens & Moser, 2018). This was done by describing not only the experiences and the behaviour, but also the context, so that the experiences and the behaviour became meaningful to an outsider. The information about the findings and conclusions are necessarily detailed for other researchers to feel confident about transference (Lincoln & Guba, 1986, in Ramsook, 2018).

### **3.7.3 *Dependability***

Dependability refers to the consistency of results in different contexts (Shenton, 2004). The question is whether the research findings are stable across time, researchers, and methods (Miles & Huberman, 1994, in Ramsook, 2018). The aspect of consistency asked for checking whether the analysis process was in line with the accepted standards for the particular design (Kortjens & Moser, 2018). Detailed explanations allow future researchers to replicate the work, even though the results may differ.

To ensure dependability, the researcher described the methods in fine detail and kept comprehensive records of the processes. The study established a sense of comprehensiveness and wholeness so that the findings remained dependable and could be repeated contextually (Ramsook, 2018). To maintain the validity and reliability of the interviewing, the researcher avoided asking leading questions, taking notes, and did not depend only on recorders, but conducted a pilot interview and gave the interviewees the opportunity to sum up and clarify the

points they had made (Alshenqeeti, 2014). Participants provided informed consent before participating in the interview. To reach saturation of meaning, where a rich textured understanding of issues is developed, 16 to 24 interviews are needed (Hennink et al., 2017). Nineteen interviews were held (one interview for the pilot study, and three interviews each with the six participants). The pilot study provided valuable material, and although it was only one interview, the participant's protocol was included into the study.

### **3.7.4 Confirmability**

Confirmability implicates objectivity and confirms that the findings that emerge from the data are not the researcher's own inclinations (Shenton, 2004). Confirmability deals with neutrality (Lincoln & Guba, 1986). The question is whether the findings reveal the essence of meaning from the perspectives of participants (Ramsook, 2018). It refers to the researcher's concern that the findings are formed by the participants and when researching their experiences again, would reveal a similar result (Denzin & Lincoln, 2013). To secure the inter-subjectivity of the data, the interpretation was not focused on the researcher's own inclinations and viewpoints but grounded in the data. An audit trail is provided and shows the notes on decisions made during the research process, as well as reflective thoughts, the emergence of the findings, and information about the data management. An audit trail underlines the transparency of the research path (Kortjens & Moser, 2018).

A basic criterion to determine confirmability is the extent to which the researcher admits preconceptions and prejudices (Miles et al., 2014, in Ramsook, 2018). In this study, confirmation of data during follow-up interviews clarified and confirmed understanding.

### **3.7.5 Researcher Reflexivity**

To maintain the integrity of a study, researchers need to reflect on their own assumptions, biases, and values and write them into their research (Creswell, 2012, in Ramsook, 2018). The importance of self-awareness of a qualitative researchers' role in the process of collecting, analysing, and interpreting the data and in the pre-conceived assumptions is vital (Kortjens & Moser, 2018). Qualitative researchers' interpretations may be shaped by their personal prejudices. Reflection on personal beliefs and assumptions is important for integrity, honesty, and transparency (Denzin & Lincoln, 2013). The way in which a person will come to know the world will be objective and just if the only way to find truth is to measure or to observe with as little intervention from the researcher as possible. In this study, the researcher considered

several and wide-ranging perspectives of what might be real; therefore, the reality was regarded as a kaleidoscope of people's perceptions, experiences, and feelings. Truth and knowledge are subjective, as well as culturally and historically situated, based on experiences and the understanding of experiences. Cultures, circumstances, and times lead to the development of different social realities (Alharahsheh & Pius, 2020). The researcher's own values and beliefs will inform the way in which data are collected, interpreted, and analysed (Ryan, 2018).

The researcher used reflective commentary to stay in line with initial impressions and to note appearing patterns. Communicating with her study leader in frequent debriefing sessions was a priority. The researcher kept her own beliefs, attitudes, shortcomings, assumptions, and predispositions in mind. The researcher aimed to take a role that was neutral and facilitative and gave participants an opportunity to tell their story. The aim was not the collecting of facts but the exploring of meanings and a complex, detailed understanding of the issue (Creswell & Poth, 2016).

The researcher is a clinical psychologist and has been working as a therapist for the past twenty-five years. The therapeutic role comes easily, and it was not familiar or easy but important to adapt to the role of a researcher. In therapy, the client is seen regularly and often, and healing is the objective. Being in the chair of a researcher was quite different. The researcher had to remind herself to stay neutral and facilitative. On the one hand, it was a relief not to become too involved, but on the other hand, it was a frustration to refer. The relationship was formed, and the task lay ahead. Fortunately, the participants enjoyed the interviews and experienced them as meaningful. The life story interview is an instrument with therapeutic value.

The researcher grew up in a religious family. School years were filled with religious teachers and learners. The first three years of study was at a university with a religious vision at the time. Post-degree studies were noticeably different because of the non-religious world of the university. The dream to find the space where psychology and religion meet was the motivation behind this study. Working as a therapist with the objective of trying to understand is creating a therapeutic world. The paradigm of interpretivism and phenomenology was a proper and pleasant paradigm to work in. From the beginning, spiritual identity was something very mystical and needed to be explained through parables or metaphors. Through the study and the participants' protocols, it unfolded and spread out to a phenomenon that broadened the researcher's understanding of human nature.

The researcher systematically studied the research process to uncover the manifestation of power. During the analysis, the researcher looked at the interview situation from several perspectives to reflect on the subtleties within the circumstances of the interview. These practices help to minimize experiences of power problems because it unveils the researcher's awareness of how data was collect and analyzed. Practicing reflexivity the researcher kept in mind being a white, female psychologist from an older generation.

### **3.8 Chapter Summary**

In this chapter, the aim of the study, the design, and approach of the study were described. An overview of the sampling procedure and the participants was given. Data collection and the method of data analysis were explained, and the ethical considerations were clarified. The researcher tried to answer if it was new, if it was true, and if it was relevant. The model of autonomy, community, and divinity was the foundation for the study. The aim of the study was to explore and describe the experiences of emerging adults' spiritual identity development.

## Chapter 4: Results

In this chapter, the individual narratives and the cross-case analysis are described. To follow the pattern of thought, it is noteworthy to mention that five of the seven participants were Afrikaans speaking, and their interviews were done in Afrikaans. The quotes from these protocols will be followed with a translation into English. Each quote will end with three numeric values. These values will represent the participant (e.g., participant 1), the interview (e.g., interview 3), and the participant's numbered response (e.g., response 34). For each participant, a pseudonym was chosen. In some cases, the names represent specific characteristics of a character from the Bible or Quran, which is distinctive of the specific participant.

### 4.1 Individual Narratives

The individual narratives of the participants follow. Each participant will be introduced to the reader first, and the meaning of the pseudonym will be explained. Secondly, the researcher will provide a reflection on the participant, and lastly, the themes following from the protocol will be portrayed. The first participant is called Elizabeth.

#### 4.1.1 *Elizabeth*

The character of Elizabeth in the Bible can be described as passionate. She was a friend of Mary, the mother of Jesus. The two women fell pregnant at the same time and, as seen in the words from the Bible, Elizabeth was moved by the presence of God: "When Elizabeth heard Mary's greeting, the baby in her womb leaped. She was filled with the Holy Spirit and sang out exuberantly ... The moment the sound of your greeting entered my ears, the babe in my womb skipped like a lamb for sheer joy. Blessed woman, who believed what God said..." (Luke 1:41-44). The pseudonym *Elizabeth* is associated with passion and energy.

The first participant in this study was passionate and joyful with a special love for the Lord. Threading through her story was the aspiration to live in the presence of God and the readiness and heartfelt desire to be his hands and feet in the places she visited.

Elizabeth was a 23-year-old female who graduated in the previous year as an occupational therapist and was doing her conservation year at a clinic, at the time of the interview. She grew up in an affectionate, Christian home, went away for her studies and came back for the practical year. Being far from home, she experienced hardship and transformational processes, which

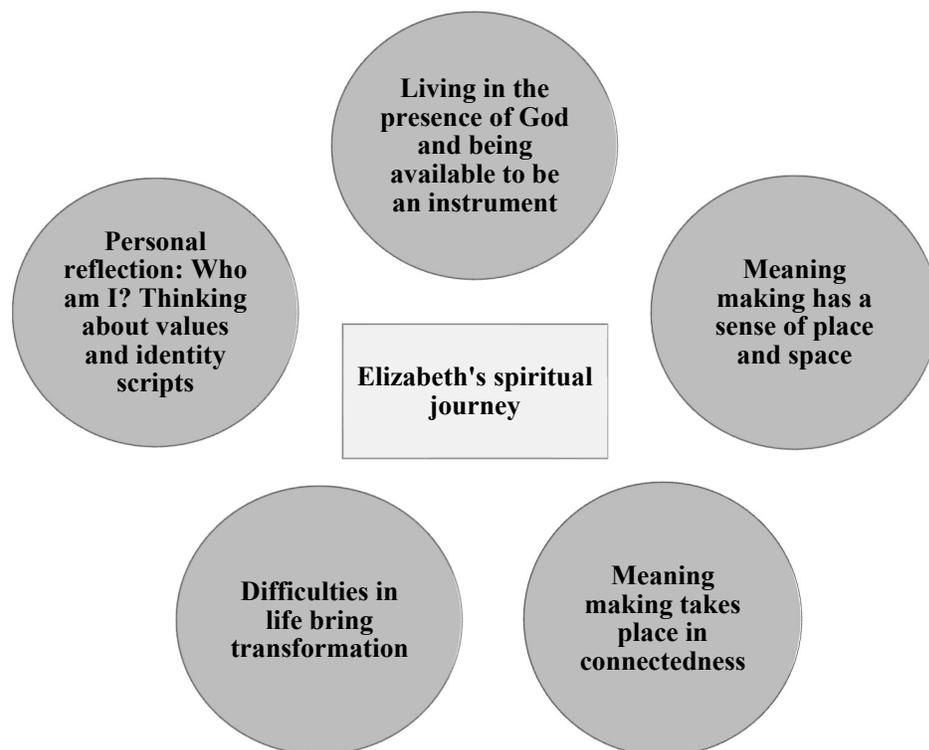
affected her health, deepened her relationships, and stimulated meaning making. Her family and close relationships were a net of support. Spiritual growth was a priority for her. Her occupation and relationships were becoming spiritual pathways where she wanted to be aware of the Lord being nearby.

Elizabeth was a sensitive young woman with a friendly, passionate, soft, and intense presence. The researcher felt compassion for her being through a difficult time at university far from home. She misjudged her roommate and felt disillusioned. She experienced deviations from her planned journey, missing her boyfriend, and finding reality hard and unexpected. The researcher was sensitive about the role of being a researcher and not a therapist. Elizabeth's experience in the last few years was in contrast with her delightful childhood experiences. She needed the space to work through those staggering experiences. In the midst of her struggles, she longed to live in the presence of God and to be available for his work. Several themes emerged from her life story.

The following themes in Figure 3 below are representative of Elizabeth's spiritual journey.

**Figure 3**

*Elizabeth's Spiritual Journey*



**Living in the presence of God and being available to be an instrument.** Elizabeth described her spiritual dream as the wish to live in the presence of God. “Ek wil nog meer elke dag heeltyd bewus wees van die Here. Ek wil Hom raaksien in alles wat gebeur. Nog nader aan Hom wees” (1.1.24). (“I want to be more aware of the Lord, every day, all day. I want to see him in everything that is happening. I want to be closer to him.”) At the end of her life, she wants to say that she was present and available. “Ek was daar. Ek was teenwoordig en beskikbaar. Ek het alles opgebruik” (1.1.54). (“I was there. I was present and available.”) Being at the brink of a whole new future with uncertainties, she remembered relying very strongly on her relationship with God in decision-making earlier in her life: “Graad 11 moes ek besluit oor ritmiese gimnastiek en my vol program. Dit het baie tyd gevat, dit was vir my lekker. Ek het daarvoor gebed en ervaar ek moet dit nou los. Moeilik om dit te beskryf. Dit was die eerste herinnering van die Here is in my lewe. Ek het met Hom gepraat. 'n Jaar later moes ek besluit oor 'n studierigting en 'n Universiteit en ... Ek het weer gebed en vrede gevind. Die Here het my gelei in wat ek moes kies en waarheen om te gaan” (1.1.18). (“In Grade 11, I had to decide on rhythmic gymnastics and my full program. It took much time, and I enjoyed it. I prayed and felt I needed to let it go. It is difficult to explain. It was my first memory of: The Lord is in my life. I spoke to Him. A year later I had to decide on a field of study and a university ... I prayed and found peace. The Lord guided me in what to choose and where to go.”) Elizabeth gave two examples of when she had to make directional decisions in her life, and when she experienced the Lord’s guidance very really and clearly. These experiences and memories were treasured and special on her spiritual journey.

**Meaning making has a sense of place and space.** A sense of place and space unfolded in her responses. It is significant to see a place allocated for where her story began. She was born in England. She spoke about ballet classes in Irene, playing in the garden, going to school in Pretoria, and studying in Bloemfontein. She visited her boyfriend in East London, and for some time, he was far away in Egypt. Places and spaces were mentioned in her life story and important landmarks were pinpointed: the sea (Hartenbos), the garden at home, the hospital, the hostel, and the clinic. “Ek onthou Pappa het een verjaarsdag vir my 'n skoenlappernet gegee. Ek onthou hoe ek skoenlappers gevang het ... aantrek-aantrek speletjies in die tuin gespeel het” (1.1.14). (“I remember Dad gave me a butterfly net once on a birthday. I remember how I caught butterflies ... played dressing-up games in the garden.”) Pictures were given for the meaning developed at specific places and spaces, providing colour to her story: “Bloemfontein was 'n goeie tyd vir my verhouding met die Here, dit het my eie geword. Ek het gegroei daarin. Die

Here was my veilige plekkie. Ek het die Here gevind in Bloemfontein. Hom meer ervaar. Ek was nou ver en alleen. Dit was vir my 'n veilige vesting” (1.1.18). (“Bloemfontein was a good time in my relationship with the Lord. It became my own. I grew. The Lord was my safe place. I found the Lord in Bloemfontein. Experienced him more. I was far and alone. To me, it was a safe haven.”) It seems that meaning making has a sense of place and space.

Performing in activities related education, career development, culture, and sport allowed achievement and recognition and provided a place and a space where meaning making could take place. “Deel van my persoonlikheid hou maar van prestasie en erkenning en ek onthou die dag toe ek aangestel is as onderhoofmeisie – dit was 'n baie groot dag. Dit was 'n spesiale dag. Dit het vir my baie beteken” (1.1.7). (“Part of my personality enjoys achievement and recognition and I remember the day I was appointed as deputy head girl. It was a special day. It meant much to me.”) The mirroring effect of recognition helps the individual to answer questions regarding identity.

**Meaning making takes place in connectedness.** Elizabeth found meaning in connectedness. She grew up in a stable home with good experiences, and her parents and family played an important role in her life: “Ek is baie geseënd en gelukkig. My hele kindertyd was goed. Ek het in 'n gelukkige huis grootgeword” (1.1.14). (“I was blessed and happy. My childhood was good. I grew up in a happy home.”) Connections were formed on birthdays and family holidays and in day-to-day experiences of being at home within a family structure. On birthdays, family and friends acknowledged the individual’s being. “Elke keer as ek verjaar is dit vir my 'n baie spesiale positiewe dag. Ek voel altyd geliefd en bederf ... by die huis kom sing mamma hulle ons altyd wakker en so ... Dis 'n ongoing positiewe ervaring” (1.1.6). (“Every time on my birthday is a very special positive day for me. I feel loved and spoilt ... at home my mother and family sing to wake me up. It is an ongoing positive experience.”) Birthdays were treasured for this underlying statement of being precious. Family holidays, visiting loved ones, and spending time together brought a sense of meaningful connectedness. A romantic relationship contributed to the feeling of being loved: “Elke keer as ek in Oos Londen by Theo gaan kuier, is dit regtig baie lekker. Dis by die see, net ek en hy vir die hele naweek, dit is soos vakansie, ons hoef nie te leer of take te doen nie ... net lekker” (1.1.6). (“I enjoy every time I visit Theo in East London thoroughly. It is near the ocean, it is only he and I for the whole weekend, it is like a holiday, we neither have to study or do tasks ... it is only fun.”) Elizabeth was filled with gratitude when thinking about people in her life: “Die mense in my lewe, veral Mamma, help baie. Ook Theo gee perspektief. Hou my kalm. Laat my lag.

Vriendinne (Ondersteuning)” (1.1.30). (“The people in my life, especially Mom, help a lot. Also, Theo gives perspective. Keeps me calm, makes me laugh. Friends (Support).”) Friends and visits to loved ones colour her memory with a feeling of being loved and belonging. The importance of her mother and her boyfriend on her spiritual journey is accentuated. Within the family, she felt loved. Despite the connection with significant others, the need for a mentor or spiritual leader was mentioned: “Nogal 'n behoefte aan 'n mentor in my werk en ook 'n spirituele begeleier. Daar is baie mense wat bietjie daardie rol vervul, soos Mamma en my vriendinne en Theo. Ek kort iemand wat nie so in my lewe is nie” (1.1.43). (“I need a mentor in my work and a spiritual leader. There are people in my life who fulfil that role, like Mom and my lady friends and Theo. I need someone who is not part of my life.”) On Elizabeth’s path, she found meaning and experienced positive interaction with people. She longed for more support, perhaps understandingly so in the light of the struggles of the last few years.

**Difficulties in life bring transformation.** Separation from loved ones seems to be a trigger for development and growth. Being far from home creates vulnerability that leads to transformation, independence, as well as a sense of identity. The difficulties In Elizabeth’s life brought transformation. The social demands and responsibilities of life together with feelings of ‘not knowing’ stimulated uncomfortable voids, which kindled growth. “Dit was 'n groot verandering. Weg van die huis. Ek het niemand geken nie ... Dit was 'n groot verandering ... om self kos te koop; as jy siek is self dokter toe te gaan. Ook om jou eie kerk te kry en nuwe vriende te maak. Dit was goed. Ek het half my eie mens geword” (1.1.12). (It was a great change. Away from home. I did not know anyone ... It was a great change ... to buy food, to go to the doctor when you are not well. Also to find your own church and make new friends. It was good. I sort of became my own person.”) Seemingly contradictory, both the qualities of attachment and separation created a space for meaning making. Not being able to control and plan encouraged surrendering. “Die jaar het my verander ... ek het geen beheer gehad nie ... elke dag was anders. Ek kon nie beplan nie. Dit skop teen my menswees. Ek het geleer om oomblik vir oomblik en dag vir dag te vat op 'n slag” (1.1.12). (“The year changed me ... I had no control ... every day was different. I could not plan. It is against being me. I learnt to take one moment and one day at a time.”) The significant difficult quality of life came to the fore in unplanned events, deviations from a planned journey, disappointments, loss, misjudgments, conflict, and stress. “Toe kom ek huis toe en kry gordelroos en toe besef ek hoe die stres my siek gemaak het” (1.1.10). (“I came home and discovered having shingles, and realised how the stress made me ill.”) In working through difficult times, the process of deeper understanding

allowed finding meaning. “Ek het net hierdie jaar weer besef eintlik weet die Here beter. Die kliniek is eintlik 'n goeie opset. Ek sien baie kinders. Ek sien nie baie siek mense wat amper dood en bloederig is nie ... alles het goed uitgewerk. Baie seën in die moeilike jaar” (1.1.41). (“I realised this year the Lord knows better. The clinic actually is a good setting. I see many children. I do not see many very ill people nearly dead and full of blood ... everything worked out well. Many blessings in the difficult year.”) For Elizabeth, it was a reassuring experience that a higher Being exists and that the pathway of her life was in his hands. She was faithfully assured that everything would work out fine.

**Personal reflection:** Who am I? The question concerned thinking about values and identity scripts. A personal reflection brought meaning: Elizabeth listed her values as trust, gentleness, hope, and love. She experienced mistrust, harshness, hopelessness, and hatred on her journey. A concern for others was emphasised in her values. Elizabeth relied on God to show the way and to help in decision-making. The presence of God was experienced as a blessing, and he was a safe place to go to: “Dis vir my so lekker gevoel om te weet dat die Here my gebruik in ander mense se lewe. Om sy hande en voete te wees vir ander. Dit sal lekker wees om dit meer gereeld en intens te ervaar” (1.1.24). (“It is such a good feeling to know the Lord is using me in other people’s lives. To be his hand and feet for others. It will be wonderful to experience it more often and more intensely.”) Elizabeth wanted to live for the Lord and to be available to act as an instrument by helping others. Formal religion is not of highest importance but being aware of God’s presence is the aim. Anchoring herself in moments of awareness of God’s presence was prominent in her story: “Ek luister ‘Pray as you go’ as ek werk toe ry. Wanneer ek die vensters oopmaak by die werk, dan vra ek die Here om in te kom. So 'n ritueel” (1.1.41). (“I listen to ‘Pray as you go’ on my way to work. I ask the Lord to come into my life when I open the windows at my workplace. It is a ritual.”) She created moments to treasure her relationship with her deity. It became a conscious act to build times into her life when she thought about her God.

Personal reflection and looking within are eminent in Elizabeth’s answer to the question: When you reach the end of your life, what would you like to say?: “Alles wat vir my gegee is, het ek gebruik. Ek was daar. Ek was teenwoordig en beskikbaar. Ek het alles opgebruik” (1.1.55). (“I have used everything I have received. I was there. I was present and available. I have used up everything.”) Important values were described as trust, hope, tenderness, and love. The purpose of her life was described as a ‘journey’ and not a destiny: “My doel is nie 'n bestemming nie. Dis 'n elke dag ‘journey’. Om elke dag vir die Here te leef en in alles

beskikbaar te wees.” (1.1.38) (“My goal is not a destination. It is an everyday journey. To live for God and to be available for him every day.”)

Scripts in her life story can be defined as the sense of being chosen, the link between her identity and her deity, and the ways in which she was treasuring the attachment. For Elizabeth, the knowledge of being chosen, brought a sense of gratitude and of being blessed. For her, this script was confirmed and symbolised by the institution of baptism: “Soos die doop simboliseer. Hy kies jou voor jy Hom kies. Dis 'n diep wete” (1.1.47). (“The symbolism of being baptised. He chooses you before you choose him. It is a deep knowing.”) One could write the script as: “I am chosen: It is a blessing.” Elizabeth could link her identity with her attachment to God: “Wie ek is, is hoe Hy my gemaak het, ook die dinge waarin ek goed is. Ja, Hy is die pottebakker” (1.1.49). (“Who I am is how he made me, also the things at which I am good. He is the potter.”) One could write the script as: “My attachment with God determines my identity”. Being aware of the Lord’s presence in her life was Elizabeth’s spiritual dream: “Een van die heel eerste dinge wat ons geleer het, was dat jy sulke knope moet maak in 'n tou. Doelbewus goedjies in jou dag inwerk om jou bewus van die Here te maak ... Ek probeer om elke dag na werk stil te word en Bybel te lees” (1.1.41). (“One of the first things we were taught was to make knots in a rope. To do things intentionally during the day to make you aware of the Lord ... I try to become quiet after work and read the Bible.”) One could write the script as: “Silence nurtures my attachment to God”.

For the Elizabeth in the Bible, a dream came true. She fell pregnant, and with Mary, she was humble and pleased with the blessings of the Lord. Her desire was to be an instrument. The same is true for this participant. The dream to experience the presence of God and the willingness to be an instrument were part of her journey. The next participant is called Matthew.

#### ***4.1.2 Matthew***

The character of Matthew in the Bible was called to be a disciple of Jesus while being a tax agent. He did not back down. More than any of the other followers of Jesus, he knew what the price would be to follow Jesus. He was jobless from the moment he resigned from being a tax collector. The others could return to the fishing boats later, but for him there was no possibility of turning back. Living his calling was not easy and did not come without a price.

The next participant in the study, Matthew, was called to be a pastor. Being a pastor was an immense challenge for him. Being dependent on the Lord was the only way forward.

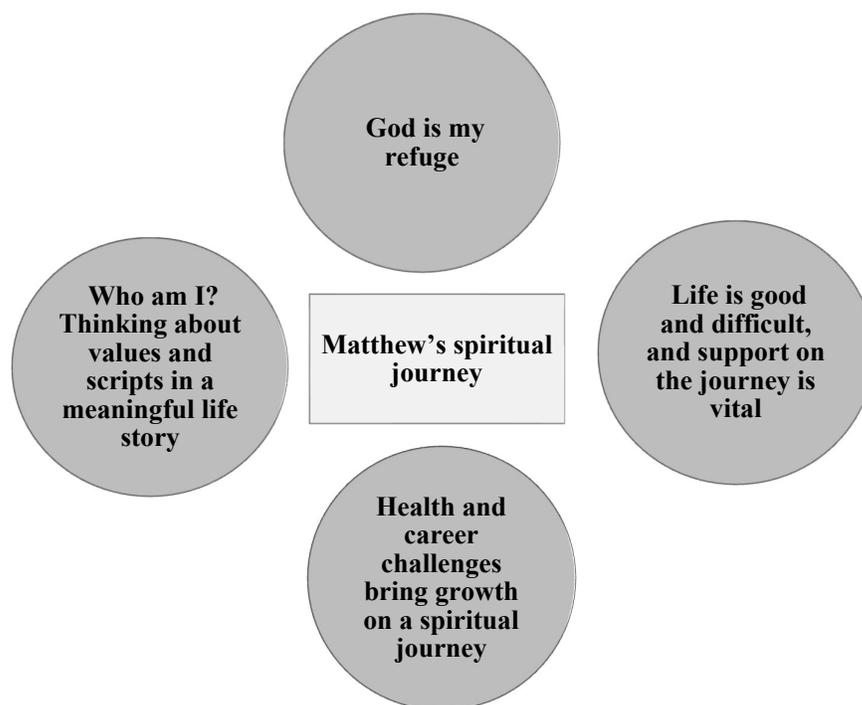
Matthew was a 28-year-old male who was the new pastor of a small town at the time of the study. He studied entomology, changed to microbiology after his father had passed away, and finally studied theology. It was his first congregation. He had grown up in the city and lived in a community in the countryside. His father was a very critical person, and Matthew's feeling of not being good enough was reinforced by children's mocking behaviour at school at the age of eleven. These very negative experiences drew him to God. He decided to rely on God, and since then, he trusted in Him. At the end of his first year at university, his father passed on, leaving unfinished relationship issues between the two of them. This unfortunate event was a blow and caught Matthew off guard while writing his final exam during that year. The main theme of his life became: The Lord took hold of me; he carries me, and I am totally dependent on him.

Matthew was a quiet person, and his lack of energy was the first impression one got when meeting him. Feeling alive was not a familiar feeling for him. The researcher felt a strong urge to protect him in some way or another, or to convince him that depression is not an identity but rather a condition that can be cured. Life was difficult, and despite the years gone by, he still struggled immensely. Being a pastor created overwhelming traumatic experiences for him. He told me about the boy who fell and was killed under a tractor, the wife whose husband was unfaithful, and the man who committed suicide: Matthew had to identify the naked body at the mortuary. Out of the life story themes was identified.

The following themes were representative of Matthew's spiritual journey and are displayed in Figure 4.

**Figure 4**

*Matthew's Spiritual Journey*



**God is my refuge.** Matthew described the metaphor of his relationship with God as being a branch living on the Vine: “Die Wingerdstok. Ingeënt. Afhanklikheid. Uit Hom groei ons, kom die lewe. Sonder Hom is daar nie lewe nie” (2.1.48). (“The Vine. Vaccinated. Dependence. Out of him we grow, comes life. Without him, there is no life.”) Dwelling in God was the only place where he found meaning. God gave meaning: “Die verhouding met Hom gee betekenis ... Hy is die bron van betekenis. Hy verryk dit en sit die verhoudinge daar ... die volle kleur van betekenis” (2.1.32). (“The relationship with him gives meaning ... He is the source of meaning. He enriches it and creates the relationships ... the full colour of meaning.”) Matthew reached out to God, and he found meaning in being dependent on him.

**Life is good and difficult, and support on the journey is vital.** The birth of his son marked a special experience in his existence. His wife was struggling with diabetes; therefore, the pregnancy and waiting period was strenuous: “Sy skree en toe huil hy. Dit was goed gewees. Dit staan spesifiek uit. Die lewe. Ek en sy wou graag 'n babatjie hê” (2.1.4). (“She screamed, and he cried. It was good. It stands out specifically. Life. She and I wanted a baby so desperately.”) Being a father activated memories of being a son. The wish not to be like his own father was a conscious thought, and relying on God for help was prominent: “Nou moet

ek hom in ag neem. Hy is my seun. Hy is nog 'n baba. Hy wil by my wees. Hy is onder jou voete. Ek moet geduldig wees. Ek moet my nie vererg nie. Hy vertaan nie. Ek besef dit nie altyd nie, maar die Here sal my help. Ek is rustig” (2.2.25). (“I must take him into consideration. He is my son. He is still a baby. He wants to be with me. Hy is under my feet. I must be patient. I must not get angry. He does not understand. I do not always realise it, but the Lord will help me. I am calm.”) Matthew’s life was filled with suffering from his childhood. The best memory he recalled was the birth of his son. For a moment, he felt blessed, but the responsibility and the memory of his childhood were casting a shadow over his experience. Although the birth of his child was a special experience, the need for spiritual guidance or a mentor was discussed.

Matthew described the death of his father as an experience activating his depression. He had been suffering from chronic depression since then. It was a paralysing condition. It also took away self-confidence, and the fear that accompanied it affected him deeply: “Die Here het my daardeur gedra. Al het ek lyding ervaar as gevolg van angs en depressie, het ek nog steeds daardeur gekom” (2.1.6). (“The Lord supported me. I experienced hardship because of anxiety and depression, but I survived.”) He described his father as an impatient person who humiliated him. The only positive experience he remembered was that his father had become less impatient during his teenage years. The loss of his father had a tremendous effect on his mood and drew him closer to God. He survived the suffering and explained that his deity was his strength.

**Health and career challenges bring growth on a spiritual journey.** Not being healthy had a traumatic outcome for him in the past. At the time of the interview, his wife’s grandfather passed on. In the congregation community, a tractor ran over a little boy and killed him. Being the pastor in that community necessitated him to be the one who had to comfort and encourage people. The death of his father was an intense health crisis. After a blood clot, Matthew’s father was in intensive care for a month and died two days before Christmas. Matthew had to take the role of the father in the house: “Ek moes vinnig groot word. Skielik is my pa nie daar om raad te vra nie. En my pa het vir my en my suster se studies betaal en die boedel moes afgehandel word en hoe lank gaan dit neem? En die Here het gesorg dat daar geld was en ook dat daar geld was om teologie te studeer” (2.2.8). (“I had to grow up quickly. Suddenly, my father was not there for guidance. My father paid for my sister’s and my studies and the estate needed to be completed and how long would it take? The Lord provided money for her, and for me to study theology.”) His wife was suffering from diabetes, he was suffering from chronic depression and the fear was there that his son could also be diabetic. All these health issues led to the realisation when looking back. “Die Here het my gedra” (2.1.6). (“The Lord supported me.”)

The career of a pastor is a challenge for a person who struggles to work with people. At first, Matthew studied microbiology and worked in a laboratory. When he decided on theology, his wife and his mother were surprised: “Ek is sku vir mense ... mense was altyd vir my ‘n probleem ... Dis nie so maklik nie ... die mense maak my moeg” (2.3.23). (“I am shy ... people were always a problem to me ... it is not easy ... people are tiring.”) In adapting from being a student and becoming a pastor, he experienced the help of the Lord, strengthening him for a task that did not come naturally for him. He experienced difficulties but did not lose hope: “Dis nie daardie wat jy val en daar is nie 'n bodem en jy val verder en verder nie” (2.1.6). (It is not falling and there is no bottom, and you fall further and further.”) Matthew expressed his gratitude for a spouse: “Dareem het die Here vir my ‘n vrou gegee” (2.2.13). (“At least the Lord gave me a wife.”) He appreciated the support of people in facing the challenges of his work: “My vrou. Familie. Mense hier waarmee ek bevriend geraak het. My bure: Predikant op Heilbron, Reitz, Bethlehem. Die ring. Ondersteun mekaar. Help en bel mekaar. Professore. Ek kry nie altyd tyd nie. Maar ja. Die dominees in die Ring. Nie net die dominees in ons kerkverband nie. Gesels. Bemoedig. Lidmate slaan my as ek myself dood wil werk. Moenie te haastig wees nie. Moenie my ooreis nie. Iemand wat die toom intrek” (2.1.38). (“My wife. Family. People here who became my friends. My neighbours. The pastors of Heilbron, Reitz, Bethlehem. The presbytery. Support one another. Assist and phone each other. The professors. I do not always have time. But yes. The pastors of the presbytery. Not only the pastors of our church denomination. We chat. We encourage each other. Members of the church do not allow me to work too hard. I must not be too much in a hurry or overexert myself. Someone is reining me in.”) Being healthy and full of energy were an untrodden place for Matthew. The challenges and demands of being a pastor while not being healthy could become overwhelming. The congregation were keeping an eye on him.

**Who am I? Thinking about values and scripts in a meaningful life story.** Matthew listed trust, loyalty, honesty, hard work, and giving everything as his values. He struggled with distrust, indifference, and unjustness in his relationship with his father. His concern for others was highlighted in his values. Being a pastor and wanting to give everything were part of his wish to serve his deity.

Several scripts were found in the protocol: Matthew explained being chosen as an act of grace: “Al sy kinders het Hy kom nader trek. Hy het na jou toe gekom. Jy het Hom nie gekies nie. Hy het jou gekies, nie omdat jy so wonderlik is nie. Omdat sy Seun gedoen het wat nodig is” (2.1.42). (“He drew all his children closer to him. He came to you. You did not choose him.

He chose you, not because you are so special. His Son did what was necessary.”) A script from his life story was: “I am chosen: It is a blessing.” Matthew believed that his ultimate identity could surface only in relationship with God: “Wie jy is en hoe jy is. Dit wat goed is, word gevorm en verbeter en gesuiwer. Sonder die Here sal die uiterste nie na vore kom nie. Hy is baie betrokke daarin” (2.1.44). (“Who you are and how you are. What is good is formed, improved and purified. Without the Lord, the ultimate will not come forward. He is very involved in it.”) A second script from his life story was: “My attachment to God is determining my identity.” God was his refuge, but also active in forming this identity. He believed that who he was, was a product of a process of transformation: “Wie jy is en hoe jy is. Dit wat goed is, word gevorm en verbeter en gesuiwer. Sonder die Here sal die uiterste nie navore kom nie. Hy is baie betrokke daarin” (2.1.44). (“Who you are and how you are. What is good is formed, improved and purified. Without the Lord, the ultimate will not come forward. He is very involved in it.”) Through hardship, he realised his dependency on God: “Uit myself sal ek dit nie regkry nie. Maar om heelyd te besef jy is afhanklik van die Here” (2.2.4). (“By myself, I shall not be able to achieve it. I know I am dependent on the Lord all the time.”) It is a script that was repeated in his words, throughout the sessions: “Without God, I can do nothing.” The last script comes from Matthew’s dream of being pure in the hereafter: “Die sonde wat aan jou kleef. Die sondeval, alles wat omver gegooi is, pyn en lyding, die depressie wat ek ervaar het ... onbewustelik. As die Here weer kom, sal dit ten volle weg wees. Nuut.” (2.1.16) (“Sin that sticks to you. The fall of man, everything that has been upset, pain, suffering, the depression I experienced ... unconsciously. When the Lord comes again, it will be gone entirely. New.”) The last script is: “I want to be pure.”

The Matthew from the Bible took only his pen from his previous occupation. His gifts and abilities developed, and he wrote an organised, systemic account of the life of Jesus. Having come a difficult way, Matthew would also take some learning experiences from the past and with the help of the Lord, he would do what he was called to do. The next participant is called Paul.

#### **4.1.3 Paul**

The Paul character of the Bible was a very religious person. He was a student of a highly praised teacher and therefore had a mentioned education. He knew the Bible well and was a fiery and zealous person. From the moment he met Jesus personally, all his energy went into spreading the Gospel. The next participant is called Paul. He grew up in a religious house and

had a good education. He knew the Bible very well. He was a fiery and energetic person ... and his focus was to be a witness of Jesus.

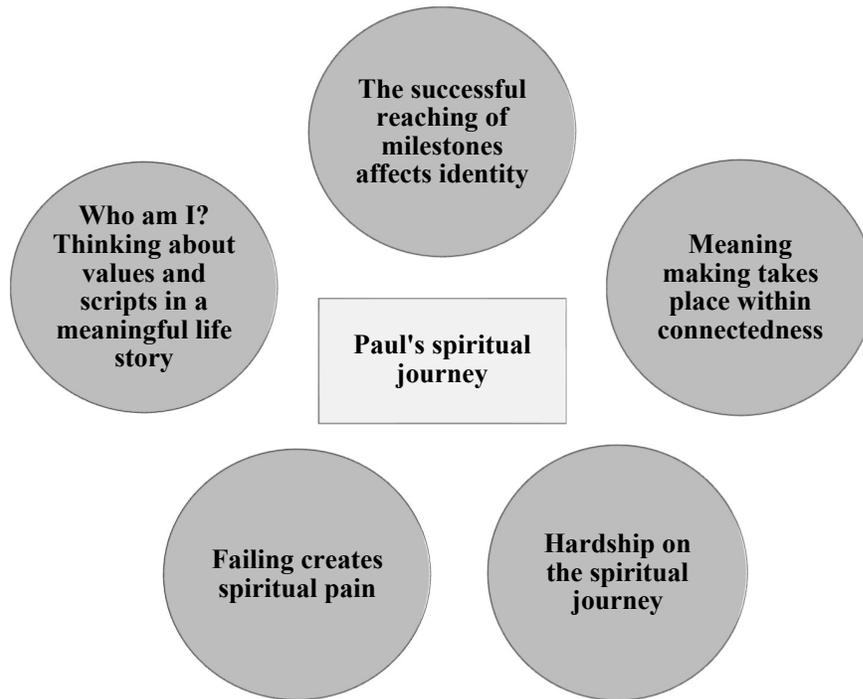
Paul was 27-year-old and at the time of the interview, he was back in his parents' house after four years at university and not completing his course. He was working on the possibility to work on a yacht as a bartender. Having grown up in a family tree where nearly all the male figures were pastors, Paul experienced not finishing his theological studies as a major failure. His colourful background of the successful reaching of milestones made the loss of confidence and the fury because of this failure more prominent. In the past, grace and healing came while he was sleeping. At the time of his failure, it was hiding, and he found it difficult to understand the difficulty of life. He had been unsuccessful, and it was confusing for him. At the time of the interview, he felt outside in the cold – not feeling the warmth of his faith. Paul's family offered him deep excitement in faith. He wanted to serve the Lord and felt closer to God but felt angry and disappointed at the time.

The researcher reflected on this participant with compassion. Paul was a very energetic, friendly, and playful person but had entered a dark valley on his journey. The ambivalence he portrayed caught me off guard. Although he seemed to enjoy the interviews and talked much longer than the expected one-hour sessions, it was as if his energy went out of his heart and was only in his mind. He was outgoing, active, and bouncy but at the same time extremely depressed and furious with God for not helping him to pass. God was supposed to help him, but was he not distant and absent? Life just did not make sense at the time. Perhaps the feeling of the researcher was like a clue to his own uncertainty and feelings of inconsistency. He had experienced the warmth of his faith before, but at the time of the interview, he felt like being outside in the cold. The researcher had to hold onto the role of researcher and was tired after the first interview – which was long. Fortunately, time passed between the interviews, and the emotional heaviness subsided. The second and third interviews were easier. Several themes emerged from Paul's life story.

The following themes in Figure 5 below represent Paul's spiritual journey.

**Figure 5**

*Paul's Spiritual Journey*



**The successful reaching of milestones affects identity.** The chapter of his story is described around the successful reaching of milestones and his love for activities. He was a good athlete, loved ball sport, and excelled in tennis and cultural activities like oratorical competitions. At university, he received an award for his acting. Activities became ways of expressing himself. Not being able to do something and excel felt like a bubble. The inability to complete his studies led to a loss of confidence, vision, and motivation: “Die opskop is rof op my. Dit kom 'n lang pad. Die gesukkel met die Hebreeus. Dit maak mens bietjie depressief” (3.1.60). (“Dropping out was rough on me. It came a long way. The struggling with Hebrew. It makes one somewhat depressed.”) It was so different from how he saw himself: “Erg vir my. Ek het nog altyd geslaag. Ek het nog altyd klaargemaak en geslaag” (3.1.76). (“It is difficult for me. I have always succeeded. I have always finished and passed.”) He wanted to blame someone. His parents told him that he was the only one to blame, but he wanted to blame God: “(Ek) wil op die Here se skouer tik en vra: ‘Wat nou en hoekom het dit gebeur?’” (3.1.88). (“I want to ask the Lord: ‘What now and why did it happen?’”) The future looked very dark, and the lack of focus and energy changed demands into mountains. He needed to feel successful, but he felt angry with the Lord who was supposed to be his anchor.

**Meaning making takes place within connectedness.** He grew up in a close-knit family where his parents were involved in his activities and the reaching of his dreams. Meaning was found in connectedness. The memories of his fathers' reaction to his childhood success were a beautiful picture: "Ek onthou in graad 4. Ons het atletiek gedoen. Dit was kleursport. Ek het die dag besluit ek doen alles. Ek het dit nooit verwag nie. Aan die einde van die dag toe is ek Victor Ludorum. Vir 'n graad 4 outjie was dit 'huge'. My pa was baie trots, en my ma. En na ek die bekere gekry het, toe spring ek en my pa in die swembad en hy sê hy is trots op my. Daai in die swembad spring na daardie dag, sal ek nooit vergeet nie" (3.1.34). ("I remember Grade 4. We did athletics. It was colour sports. I decided to do everything on that day. I never expected it. At the end of the day, I was the Victor Ludorum. For a grade 4 boy, it was huge. My father was so proud of me, and my mom. After the ceremony, my father and I jumped into the swimming pool, and he told me he was proud of me. I shall never forget jumping into the pool that day.") His inability to complete his studies complicated his relationship with his father. He described how the relationship changed: "As ek Vrydae van die universiteit af gekom het, en ek en my pa gaan sit buite, maar dit het nou so bietjie wegge-'fade', omdat ek my pa so bietjie terleurgestel het" (3.1.44). (When I came home from university on, my father and I would sit outside, but it faded away, because I disappointed my father somewhat.") He explained his place in the family and the meaningful rituals in the house: "Elke oggend se huisgodsdienst is lekker" (3.1.221). ("I enjoy reading the Bible with my family every morning.") "My ouers het my nog altyd opgewonde gemaak oor geloof. Ek wou kerk toe. Dis 'n avontuur. Ek wou kerk toe. Om mense te sien" (3.1.209). ("My parents kindled excitement in me about faith. I wanted to go to church. It is an adventure. I wanted to go to church. To see people.") He realised that his purpose was to work for the Lord: "Ek weet verseker ek wil in diens van die Here wees. Waar ek ook al is. Of ek dalk 'n jeugwerker of 'n tentmaker of predikant is. Waar ek wil eindig, in die landbou ... my eerste prioriteit is om in diens van die Here te wees" (3.1.213). ("I know for sure that I want to be in the service of the Lord. Wherever I am. Whether I am a youth worker or a pastor, or wherever I end up – in farming ... my first priority is to serve the Lord.") The ambivalence was difficult to contain. He wanted to serve the Lord, but he was not sure why God did not help. One thing he knew, was that he wanted to be in the service of the Lord.

**Hardship on the spiritual journey.** The family experienced two major traumatic events, which etched a blueprint into his mind: "Ek kan die genade van die Here in die rooftog en in die ontvoering van my ma sien; wow, dis net genade. My Pa daar te sien lê en 30 sekondes later is die deur toegedruk. Dis waar ek gesukkel het. Ek het altyd gedink aan wat as, wat as ... as

hulle in die huis gekom het, wat sou die skelms aan my ma gedoen het en aan my sussie. Ek het heeltyd aan die ergste gedink. Maar ek kon ook later sien, maar dit moes gebeur, maar dit het nie” (3.1.149). (“I can see the grace of God in the robbery and in the kidnapping of my mother; wow, it was only grace. To see my father lying there and 30 seconds later the door was closed. This is where I struggled. I always thought what if ... what if they came into our house and what could the thieves have done to my mom and sister. I thought of the worst the whole time. Later, I saw, it should have happened, but it did not.”) Healing is possible. God is full of grace. Healing came while he was sleeping: “Ja, ek het baie rassehaat in my gehad, en ek het op 'n tyd 'n droom gehad oor die aanval, en toe was dit net wit mense. Dit klink simpel en eenvoudig, maar dit het 'n ‘mind switch’ gemaak. Dit kon enige iemand wees” (3.1.153). (“Yes, I had much racial hatred in me, and I had a dream about the attack once and then there were only white people. It sounds stupid and simple, but it caused a mind switch. It could have been anyone.”) He explained grace in the middle of trauma and how suffering brought him closer to God. He pictured his faith as a life jacket. It was so good to talk about the previous traumatic experiences. He could remember the healing and now he was able to anticipate it to come again this time. For the moment, he was in a very dark place, but he could see a light on the horizon.

**Personal reflection: Failing creates spiritual pain.** For Paul, not being successful created a time of struggle and spiritual pain. It affected his relationship with God. He felt lonely and abandoned. In a personal reflection, he was aware of the cognitive knowledge about faith. He did not experience his faith as a blessing emotionally, most probably because of his failure: “Die kennis is meer as die gevoel” (3.1.240). (“Knowledge is more than the feeling.”) He tried to be positive by looking back and remembering previous suffering: “Dis dalk die enigste manier om dalk positief te bly. Is om te weet van waar af jy kom en die paadjie wat jy ook al gestap het. Jy is dalk nou in 'n gat, en jy weet jy was al vroeër in 'n gat en ek weet ek het uit hom ook uit gekom. Die oomblik wat ek uitgekom het, het ek op gekyk en was ek dankbaar” (3.1.245). (“It is perhaps the only way to stay positive. It is to know where you were coming from and to see the road you have walked. Perhaps you are now in a pit, and you know you have been there earlier, and I know I came out of it. The moment I came out, I looked up with gratitude.”) In his reflection he discovered his anger and the digging of a hole that was difficult to come out of. His disappointment with the complexity of life led him to a very dark place. He was looking forward to life after death. Life here was not exciting: “Ek wil vir die lewe ‘n middelvinger wys en dan aangaan na die Ewige Lewe toe” (3.1.273). (“I want to show this life a middle finger and move on to eternal life.”) He was discovering and expressing his anger but

was trying to stay positive: “Ek moet sê ek het nie heeltemal hoop verloor nie. Ek is maar bietjie kwaad vir die lewe. Partykeer wens ek dat ... dit dalk anders kon uitdraai vir my. Party mense is dalk net meer gelukkig as ek. Hoekom is ek nie net bietjie slimmer gewees nie?” (3.1.279). (“I must say I have not lost hope entirely. I am a little angry at life. Sometimes I wish it perhaps could have turned out differently for me. Maybe some people are just luckier than I am. Why Have I not been a little cleverer?”) During the interview, he opened the doors to this very dark place, and his bravery to access the pain about the failure was visible. His anger was out in the open, and it was good to see how he worked through it.

He realised his joy in helping others and serving the Lord in a community: “Ek sukkel met ‘one-on-one’ met die Here. In 'n groep voel ek nader aan die Here as ek bid as wanneer ek alleen bid” (3.1.157). (“I struggle with ‘one-on-one’ with the Lord. When I pray in a group, I feel closer to the Lord than when I am praying alone.”) He decided to go away and generate a distance from the family to get their respect, feel appreciated and act independently. Space and distance would be created by finding a job on the boats. In the end, his main goal was to serve the Lord. Being unsuccessful in finding a degree could not define his identity. In the end, he was waiting for the grace and healing to come. He explained that his faith was the source of boundaries in his life: “Geloof stel reëls vir mense. Die Heilige Gees is die stem en riglyn” (3.1.255). (“Faith sets rules for people. The Holy Spirit is the voice and guideline.”) Later, the boundaries and the rules became the identity. Perhaps the warmth would return. The suffering took away his experience of warmth and energy in his faith: “My lewe is 'n plaat, maar hy het afgekoel. Hy is nie warm nie, maar hy sal weer warm word. Hy sal weer sy werk doen. Hy is nog daar” (3.1.259). (“My life is an oven plate, but it cooled off. It is not hot, but it will become hot again. It will work again. It is still there.”) There was still a little flame, and the warmth would come in being a servant for the Lord. Finding a way to do that would bring back the fire, and in the end, he would step inside, out of the cold, and experience the warmth again. Perhaps in the process the healing would come again, while he was sleeping.

**Thinking about values and scripts in a meaningful life story.** Paul experienced self-condemnation and expressed his most important value as respect. He was trying to understand and finding meaning by focusing on his life and the road he had travelled. Two scripts were found in the protocol: The idea of being chosen and his faith being a blessing. His faith being a blessing was only a cognitive realisation for Paul. He knew that he was chosen and that it could be a blessing, but while he was struggling, he did not feel it: “Ja, ek weet nie of dit so vir my voel nie, maar ek weet dit is so. Die kennis is meer as die gevoel” (3.1.240). (“Yes, I do not

know whether it feels that way to me, but I know it is like that. The knowledge is more than the feeling.”) Paul wanted to be pure and clean, but he felt that he was failing. “Die begeerte. Verseker. Of ek dit reggekry nie. Nee. Die begeerte is daar” (3.1.161). (“The desire. For sure. If I succeed. No. The desire is there.”) Paul remembered that he had been taught in the theology class that he was clean: “Prof Sarel het institusie van Calvyn verduidelik. Beskuldigde is skuldig en word vrygespreek. Skuldig voor U. Vrygespreek. Daar is niks teen jou nie. Alles is daar. Jy is skoon” (3.1.163). (“Prof Sarel explained the institution of Calvyn. The accused is guilty and is acquitted. Guilty in front of the Lord. Pardoned. There is nothing against you. Everything is there. You are clean.”) The two scripts are: “I am chosen, and I am pure.”

In the Bible, God did not let any part of Paul get lost. He used his mind, his heredity, and his weaknesses. Paul even proclaimed that he was pleased with weaknesses, with insults, with distresses, with persecutions, and with difficulties, for when he is weak (in human strength), then he is strong. I can already see how study participant Paul will be an instrument and work like a chosen one. The next participant is called Celia.

#### **4.1.4 Celia**

The meaning of the name Celia is ‘heaven’. The researcher chose the name Celia for this participant because meeting her brought the realisation that heaven is not a faraway place. Her ability to see grace and to live her joyful calling during difficulties, made heaven feel real.

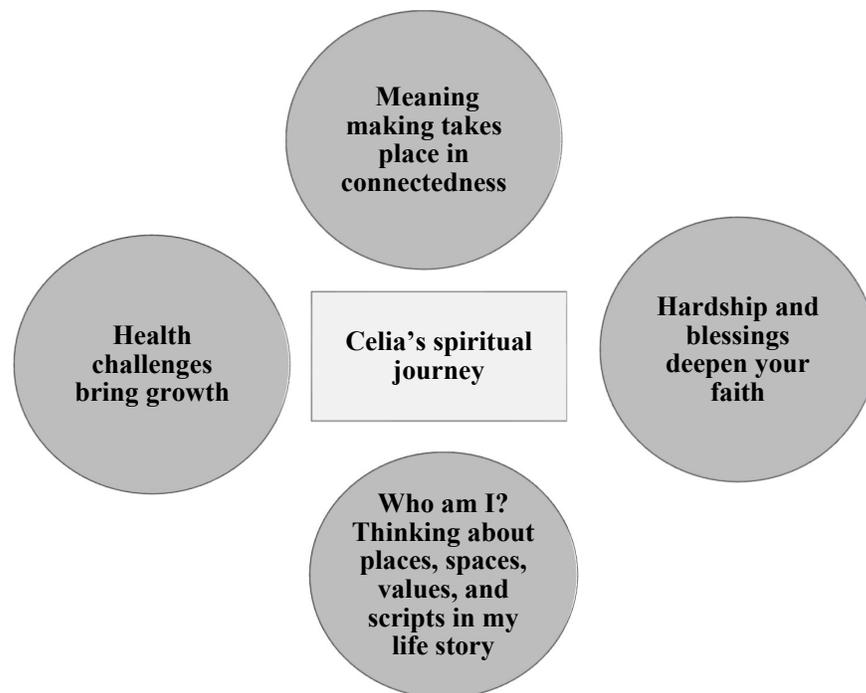
Celia was 28 years old and was working as an accountant. She was married and the mother of a small baby. The joy in her eyes was the thing one would remember about her when leaving. She was a very friendly, laughing, intelligent young woman with no issues, it seemed, and a strength that made one feel she could conquer the world. When her son was born at 29 weeks, weighing 900 g, she saw grace with her own eyes. She would tell you about her inner joy. That was who she was. Growing up close to her strong religious father had a major effect on Celia’s life. Hardship was part of her experiences, but faith and grace deepened her relationship with the Lord. During difficult times, she experienced the Lord to be close by and she could easily talk to him. She did not complete her studies as an accountant after her father had passed on. At the time of this study, she was working successfully in the field, relying on her experience. She was not healthy, but that would be the last thing one would hear. Her joy would be the thing one would remember about her.

It was a privilege to meet Celia. In a reflection, I experienced that she was a no-nonsense person and life was simple if that was the way to live. The uncomfortable feeling for the researcher might be her own emotional intensity and the lack of emotion and darkness showed by this participant. It was as if emotional reactions and negativity were banned and for people who did not have better things to do. This approach, which is more black and white, does not allow for greyish difficulties. Through her life story, themes emerged.

The following themes in Figure 6 below represent Celia’s spiritual journey.

**Figure 6**

*Celia’s Spiritual Journey*



**Meaning making takes place in connectedness.** Being connected to people helped Celia to make meaning in her life. Being loved and having a place and a space in a close-knit family helped her to feel connected. Celia described her relationship with her husband as an important part of her being. He brought out the best in her. He not only made her calm and friendly, but he also brought her closer to the Lord: “Saam met hom het ek 'n dieper en nouer verhouding met die Here” (4.1.4). (“With him I have a deeper and closer relationship with the Lord.”) She was also close to her father and his sudden death of kidney cancer made the loss so much harder: “Ons het 'n baie nou verhouding gehad. Hy was 'n baie goeie pa (4.1.6). (“We had a very close relationship. He was a good father.”) She described her father as a good example of how to be

a Christian and how to believe: “n Sterk gelowige” (4.1.25). (“A strong religious person.”) Her mother was also a good example. They lived close to God. In their house, there was a quiet time for prayer every morning at seven. On the day of his death, he washed and got ready and told them he was ready to go: “Nou is ek reg. Nou kan my Koning my kom haal” (4.1.25). (“Now I am ready. My King can come to fetch me.”) Her father comforted them with the words of an eternal life: “It will only be a short time” (4.1.25) Growing up in a happy family brought a joyful dream for the future. Family holidays were precious. Going away after matric was with her family: “My pa het geglo 'n matriekvakansie is van die duiwel af” (4.1.12). (“My dad believed a matric holiday is from the devil.”) Her father took her to the Kruger Park. She found meaning in the relationship with her father. She wanted to look forward to the afterlife – the way her father did. After the divorce of her grandparents, her grandfather moved away. It was a great loss for her: “Hy het ons treinstelle gebou en gehelp met huiswerk”. (4.1.15) (“He built our train sets and helped with homework.”) Fortunately, he came back, but he passed on recently. Her relationship with her grandparents was significant in finding meaning. Celia mentioned people when she tried to make meaning of her life. In connection, she understood herself and portrayed her journey. In her life, she took her father’s example of quiet time with the Lord, every morning. Her husband and his family, their friends, and her mother support her in making meaning: “Niks lekkerder as ‘n ma wat vir jou bid nie” (4.1.52). (“Nothing better than a mother praying for you.”) The example of her parents influenced her spiritual life. Their spiritual habits taught her a specific rhythm. Significant others walked alongside on her spiritual journey.

**Hardship and blessings deepen your faith.** Hardship and blessings deepened her faith. Trauma scared her, but during hardship, God felt closer and prayer came easier. Faith and grace carried her. With the birth of her son, she was aware of the Lord and his help: “As ek nie die Here gehad het nie, weet ek nie hoe 'n mens dit sou kon doen nie” (4.1.17). (“If I did not have the Lord, I do not know how one would be able to do it.”) She had kidney failure, and the baby was in ICU for 58 days. From 900 g, he had grown to 3.5 kg by the time of the interview: “Ek het nooit geweet jy kan genade sien nie. Geweet jy kan dit voel en ervaar. Nie gedink jy kan dit so sien nie” (4.1.17). (“I never knew one could see grace. I knew one could feel and experience grace. Did not know one can see grace like that.”) Celia not only experienced wonder, but she also went through very dark and difficult times with the death of her father. At the time of the interview, her gratitude because of her son’s survival was obvious.

Spiritual identity is a process of development, where difficult times have a significant effect. Religious activities happen before faith is imprinted. God sees ahead. He provides. He is protecting. Celia would have liked the closeness with the Lord on the day of her confession of faith, but she believed her faith developed and deepened through hardship and good times: “Soveel oorvloedige genade. Goeie tye en swaar tye” (4.1.45) (“Such an abundance of grace. In good times and in suffering.”) Loss and trauma, as well as blessings, formed cornerstones on the journey of her spiritual identity development.

Extremely difficult experiences led to deep spiritual attachment, and she experienced God as the core of everything. Celia experienced grace through tough times. The experience of loving kindness filled her with wonder, and her attachment to God created special feelings. God was central – she focused on God. “Ek streef daarna om elke dag nader aan die Here te kom” (4.1.23) (“I strive to live closer to the Lord every day.”) She saw the Lord as fundamental in her life. Her faith would have highlights and low points, and the one would come after the other – like the sun rising and setting every day. However, in the whole rhythm of life, God would be the centre.

**Who am I? Thinking about places, spaces, values, and scripts in her life story.** Celia’s calling was who she was. She described herself as having an identity because of being in relationship with the Lord: “(Ek is altyd aan die praat en aan die lag. As ek nie die Here gehad het nie, sou ek nie so maklik vriende kon maak en so maklik mense kon intrek en bymekaar kry nie. Die Here is betrokke in al die aspekte van my lewe, my werk, my vriende, wie ek is” (4.1.54). (I am always talking and laughing. If it had not been for the Lord, I would not have been able to make friends, attract people and get them together. The Lord is involved in all aspects of my life, my work, my friends, who I am.) In her relationship with people, her personality was her calling: “Op die ou end is my doel om met die persoonlikheid wat ek het mense te inspireer en moed in te praat” (4.1.48). (“At the end of the day, it is my purpose to inspire and encourage people with my personality.”)

She told her story and coloured it with places and spaces. She grew up in a house where faith was strong. She described the foundation of her faith through places and spaces. Her father was farming with nuts, coffee, and tea in a small town and was retrenched. They decided on farming with sheep, but he bought a driving school, which was a great success: “Die Here het ‘n bestemming vir elke mens” (4.2.20). (“The Lord has a destiny for each person.”) The house burnt down: “As my pa vyf minute later wakker geword het, was my boetie dood” (4.2.20). (“If

my father had woken up five minutes later, my brother would have died.”) They lost nearly everything, but they could see the shelter the Lord provided: “Daardie aand kon ons die Here se beskerming sien ... Die Here se hand is altyd oor jou” (4.2.20). (“That night we could see the protection of the Lord ... The Lord always keeps His hand over you.”)

Losing her father brought immense sorrow and emptiness for Celia, who listed her values as joy, faith, love, dreams, and the fruit of the Spirit. Celia explained that God was involved in everything about her, and definitely in her identity: “As ek nie die Here gehad het nie, sou ek nie so maklik vriende kon maak en so maklik mense kon intrek nie, bymekaar kry nie. Die Here is betrokke in al die aspekte van my lewe, my werk, my vriende, wie ek is” (4.1.55). (“If it were not for the Lord, it would not be possible for me to make friends and gather people around me. The Lord is involved in all the parts of my life, my work, my friends, who I am”) Celia’s father tried to instil a good routine into her life: “Ons het my pa se tradisie voortgesit. In ons huis hou ons elke oggend stilte” (4.1.51). (“We continued my father’s tradition. In our house, we observe morning silence every day.”) Celia believed the desire to be pure is part of a Christian’s dream: “Ek dink dit behoort enige Christen se droom te wees” (4.1.19). (“I think it should be every Christian’s dream.”) The scripts from her life story are: “My attachment to God determines my identity”; “Silence nurtures my attachment to God”; and “I want to be pure and clean.”

**Health challenges bring growth.** Celia described health challenges right through her life story. She suffered from a heart condition at the time and was feeling tired. Her heart had been affected by the difficult pregnancy, and she was taking medication for it. She remembered her mother saying that she had been born tiredly, because of being tired her whole life. Despite this background, she lived positively and joyfully. She described her life motto: “Leef asof dit jou laaste dag is, en jy moet droom asof jy vir altyd gaan leef” (4.3.50). (“Live as if it is your last day, and dream as if you are going to live forever.”) Falling pregnant was a very difficult matter. She struggled for years and was on various expensive treatments. The long-desired pregnancy was filled with major health implications, and the premature birth of the baby together with her high blood pressure and kidney failure must have been traumatic. The resulting heart defect did not bring any negativity. She was passionate and positive and lived to the fullest: “As my strepie getrek is, en ek kom by daardie strepie, dan wil ek nie sê ‘as ek maar net’, of ‘ek moes nog ...’ Ek wil nie dit hê nie. Ek wil weet ek het alles gedoen wat ek wou doen. Ek het alles gedoen wat ek moes doen. Ek het alles gegee wat ek kon gee” (4.3. 52). (“When my line has been drawn, and I reach that line, I do not want to say ‘if I had only’ or ‘I still had to ...’ I want to know I have done everything I wanted to do. I have done everything I had to do. I have given everything

I could give.”) When Celia tried to understand herself and make meaning of all the challenges, she found contentment in her relationship with the Lord and his provision: “Ja, ons dans in dit (sy genade). Die Here het 'n emmertjie wat hy so oor my kop giet” (4.3.28). (“Yes, we are dancing in it (his grace). The Lord has a bucket that he is emptying over my head.”)

Celia’s faith became a reality and part of her day-to-day experiences, but also part of her friendly personality and identity. She was living life to the fullest and portrayed inner contentment. Heaven is not too far away. Perhaps heaven is a light inside a person. The next participant is called Annie.

#### **4.1.5 Annie**

The name *Annie* means ‘grace’ or ‘favour’. ‘God has favoured me’. Being aware of the presence of God in her life was the grace and favour that covered Annie’s life.

Annie was 25-years old. She was a beauty therapist with a soft nature and a welcoming personality. She was attached to her mother and father with a very strong bond. After she had completed her studies, she left the country to work abroad and tried to earn an income in order to pay for her studies and to see the world. During that time, she got the tattoo: “Everything happens for a reason.” Away from home, she fell in love, lost her innocence, and came back to South Africa to find herself. She was extremely disillusioned in her next relationship. Slowly and carefully, she recovered. Right through her journey was a golden thread of belief that all would be well. At the time of the interview, she discovered that she was pregnant in her new relationship. She decided to go home to her parents with the father of her child, to start anew.

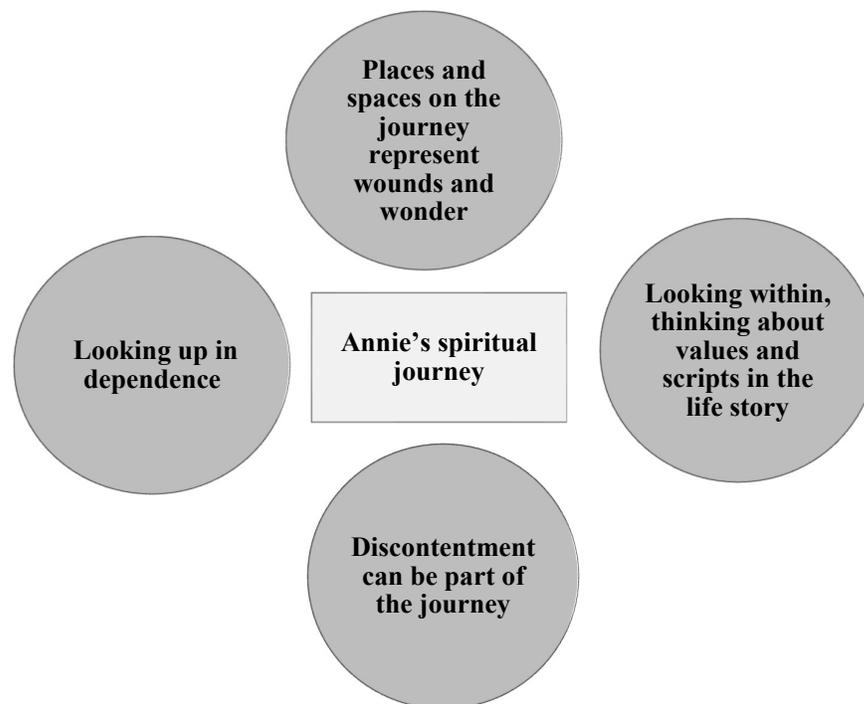
Annie was overwhelmed at the time of the interview: “Never regret, if it is good, it is wonderful, if it is bad, it is experience. Ek het so baie ‘experience’. As ek nie deur al die goed gegaan het nie, sou ek nie kon hanteer waardeur ek nou gaan nie. Partykeer voel dit vir my ek kan dit nie hanteer nie, dit is te veel vir my” (5.1.8). (I had so much experience. If I had not experienced everything, I would not have been able to handle what I am experiencing now. Sometimes it feels as if I cannot handle it, it is too much for me.”) These words alarmed the researcher. Annie was not coping. The way in which she made meaning was to see the difficult parts of her life as preparation and formative for later things in life. The researcher felt compassion and empathy with her. She needed support while she was going through a tough time. Being pregnant was unexpected and she had to work through the idea of not being married and not being able to start her business now. Being a mother was a whole new identity. In a

way, the sessions were very therapeutic. The researcher could sense the relief she had in organising her life and her thoughts through the story telling. Even the sessions fit her life motto: “Die Here het dit op my pad gebring om weer my boksies in orde te kry” (5.3.24). (“The Lord brought this on my way to put my boxes in order.”) Annie was overwhelmed. She filled the space in the room. The researcher was only listening. From Annie’s life story, themes emerged.

The following themes in Figure 7 below represent Annie’s spiritual journey.

**Figure 7**

*Annie’s Spiritual Journey*



**Places and spaces on the journey represent wounds and wonder.** Annie often experienced disruption in her life. Places and spaces on her journey coloured her story: “Ons het baie rondgetrek en ek moes gewoon raak aan iets en dan trek ons weer” (5.1.2) (“We moved often and I had to get used to something but then we moved again.”) She managed by holding on to someone known and then she was ripped away – and the process started all over again: “Ek was in ses verskillende skole en met elke skool het ek vasgehou aan maatjies, die bekendheid en dan word jy uit dit uit geruk en dit is weer van voor af, nuwe skool, nuwe maatjies”(5.1.2). (“I was in six different schools and I held on to friends, the familiar, and then you are ripped out of it and start all over again, new school, new friends.”) Annie worked on

the ships and came back: “Maar ek het die wêreld gesien en ek het geld gemaak en ek kon terugkom Suid-Afrika toe en 'n stuk van my lening afbetaal. Ek betaal vandag nog aan my lening” (5.1.2). (“I saw the world and made money. I could return to South Africa and paid part of my loan. Today I am still paying the loan.”) At Sabie Sands, she tried to recover: “Ek het vir 8 maande in die bos in 'n Lodge in Sabie Sands gaan bly” (5.1.2). (“I went to stay in a lodge at Sabie Sands for eight months.”) She moved to Bethlehem: “Ek dink Sabie Sands en die bos het my teruggebring aarde toe. Toe die chapter verby is, en ek dit verwerk het, en ek voel ek is weer myself, toe kom ek Bethlehem toe” (5.1.2). (“Sabie Sands and the bush brought me back to earth. When the chapter ended, and I had worked through it, I felt that I was myself again and went to Bethlehem.”) Going home to her parents was the next step at the time of the interview: “Ek weet die volgende is om Kaap toe te trek” (5.1.2). (“I know the next thing will be to move to the Cape.”) In Annie’s life, it was clear how specific places defined spaces inside her.

She experienced wounds and wonder on the journey. Being pregnant was a wonder: “Om te dink ek gaan 'n babatjie hê wat ek moet grootmaak en leer alles wat ek geleer is” (5.1.8). (“To think I am going to have a baby I need to raise and teach it everything I have learnt.”) Annie experienced the presence of God throughout her life: “Daar is definitief 'n groter prentjie of 'n goddelikheid rondom my. Ek kan dit sien as ek terugkyk op my lewe – al die pad was Hy definitief daar” (5.2.10). (“There is definitely a bigger picture of a divinity around me. I can see it when I look back on my life – all the way he was definitely there.”) The wound in Annie’s life was the loss of her innocence. She described it beautifully: “Eerste prentjie van toe ek klein was – ek moes oorbelle kry. Ek wou nie. Ek was so bang dat ek net een gaatjie gekry het – ek wou nie sit vir die tweede nie. Ek het vir jare net een gaatjie in my een oor gehad. Een oorbel. My ma het so Jesus kruisie met so charmpie aan my oor gehang. As ek nou dink aan daardie dogtertjie met die een oorbelletjie met die Jesus kruisie wat aan my oor hang. En daardie tyd was ek so onskuldig. Voor alles in my lewe gebeur het. My grootste verlies is dat ek daardie onskuldigheid verloor het. Ek wens ek was nog so rein gewees, soos ek daardie tyd was” (5.2.25). (“The first picture of my childhood – I had to get earrings. I did not want earrings. I was scared and got only one piercing – I was too scared to sit for the second one. For years I had only one in one ear. One earring. My mother put a cross of Jesus with a little charm in my ear. I was so innocent at the time. It was before everything happened in my life. My greatest loss is that I lost that innocence. I wish I were as pure as I was when I was small.”) She made meaning of the wounds in her life: “Onskuldig – mens kan nie altyd so bly nie. Ek glo die Here laat dinge gebeur om jou te laat groei en jou te vorm. Alles het my geleer om beter te wees, nie

om slegter te wees” (5.2.27) (“Innocent – one cannot always stay innocent. I believe God lets things happen to let one grow and to form one. Everything taught me to improve, not to become worse.”) Meaning making is a continuous process: “Ek glo die Here het nog baie betekenis wat Hy in my lewe wil bring” (5.2.30). (“I believe the Lord still has much meaning he want to bring into my life.)

Through her storytelling, her place in the family became prominent: “Toe my pa die plaas verloor het, het ons as gesin baie sterk geword. My broer en suster was my beste maatjies” (5.1.4). (“When my father lost the farm, our family became very strong. My brother and sister were my best friends.”) Annie’s parents experienced difficult times, and it strengthened the bond in the family: “Ons het as gesin so saam gestaan en so sterk geword” (5.1.4). (“We stood together as a family and became strong.”) Annie and her brother decided on a tattoo, and their mother chose the Latin words for it: “Alles gebeur vir 'n rede. Ek en my broer het altwee die tatoe gekry wat sê, alles gebeur vir 'n rede. In Latyn. In verskillende skrif en verskillende area. Ek en my boetie het gesê dis ons ‘life motto’. Ons weet nie altyd hoekom gebeur dinge met ons nie of hoekom is dinge so sleg op die oomblik nie. Ons weet dit is vir 'n rede. As ons terugstaan en 'n ander perspektief kry, gaan ons sien dit is vir 'n rede” (5.1.4). (“Everything happens for a reason. My brother and I got the tattoo that says: Everything happens for a reason. In Latin. In different fonts and on different areas. My brother and I said it would be our life motto. We do not know always why things happen and why things are so bad at the moment. We know there is a reason for it. When we stand back and get perspective, we shall realise it is for a reason.”) Annie’s place in her family is a place where she started her meaning making: “As ek nie my familie gehad het nie, sou ek nie geweet het hoe ek daardeur sou kom nie. My ma en pa is twee rolmodelle. My pa het die sagste hart. Hy lees en bid elke aand en oggend” (5.2.34). (If it had not been for my family, I would not have known how to get through it. My mother and father are two role models. My father has the softest heart. He reads and prays every evening and every morning. :) It was remarkable how her parents’ behaviour had influenced her life. Perhaps children learn how they live.

**Looking within, thinking about values and scripts in the life story.** Looking within, Annie felt guilty about her sexual relationship. The loss of her innocence made life difficult for her. Part of the journey was to question everything – even the need to stay alive. Suicide was on her mind. Loneliness was part of her journey: “En dit was die moeilikste wat ek seker moes doen, om dit alles alleen te doen. Die skepe het my hard gemaak. Groot geword. Ek moes terugkom Suid-Afrika toe om wees mens te word. Ek sou dit nie kon doen as die Here nie by

my was nie” (5.2.23). (“It was certainly the most difficult thing I had to do, to do it all on my own. The ships hardened me. I grew up. I came back to South Africa to become a human being again. I would not have been able to do it if the Lord had not been with me.”) When she felt extremely lost, she was found in her faith. Hardship strengthened her and she believed that God was closer during difficult times.

Annie experienced harshness, unfaithfulness, critical opinions from others, and she named her values as follows: kindness, friendliness, welcoming, comforting, openness, non-judgmental, and goodness. She realised the unique meaning making and understanding for every person: “Die Here werk met elke mens op 'n anderster manier. My paadjie is nie soos ander nie. Ek hoor nie sy stem fisies nie. Ek hoor dit deur boodskappies of deur die Bybel of iemand wat iets sê. Ek dink hy roep jou volgens jou persoonlikheid. Vir my om net mense te kan laat beter voel” (5.3.6). (“The Lord is working differently with every person. My road differs from other people’s roads. I do not hear his voice physically. I hear it through messages, the Bible, or someone who says something. I believe he calls one accordingly to one’s personality. For me, it is to make people feel better.”) She believed she was chosen to be the person she was, and it might be one of the scripts of her life story. God works and calls everyone accordingly to his or her unique personality. Annie explained it was her purpose to be pure: “Dis altyd iets waarna ek strewe” (5.2.12) (“It is always something I am striving for.”) The scripts from her life story are: “I am chosen”; “My attachment to God determines my identity”; and “I want to be pure”.

**Discontentment can be part of the journey.** Annie came back from working on the ships and losing her innocence. She recovered and started a relationship with a person who seemingly had the same values. He had a history of drug abuse and rehabilitation and wanted to give his testimony to the world. Together, they tried to live for and serve their deity. They struggled with abstinence and felt guilty for not keeping up to this value. In the end, he was unfaithful, and it was a major disappointment for Annie. “Ek het vir ‘n lang tyd nie gebid nie” (5.1.2). (“I did not pray for a long time.”) Annie could not understand. During the meaning-making time, she went through a time of questioning her faith: “Ek het daar, om eerlik te wees, 'n ‘dip’ in my geloof gevat. Hoe kan ek en hy so met die Here praat en sulke amazing goeters saam doen en Hom as 'n fondasie hê en hier gebeur dit met my?” (5.1.2). (“To be honest, I went through a low in my faith. How can he and I talk to the Lord and do amazing things together and have him as a foundation, and something like this happens?”) She remembered the motto: “Everything happens for a reason.” She was trying to find meaning. A person was sent into her

life: “Hy het my weer opgetel” (5.1.2). (“He picked me up again.”) She was raised up again after a time of extreme discontentment. Annie tried to understand herself and find meaning, especially because her sister did not approve of the new relationship. She fell pregnant and decided to go back to her parents far from where she was staying at the time of the interview, to start anew with her baby and the baby’s father. She had to let go of a dream to start her own business. For now, she had to be a mother and had to try to adapt within a new identity. Somehow, telling the life story was opening all the memories and wounds of the past. The disillusionment on the ship and the disappointment in the relationship when she returned left her with a feeling of discontentment. The news of being pregnant brought new hope and new direction. The father of the baby’s mother was diagnosed with cancer and the good news of the pregnancy brought new life and joy into the hearts of the family and the participant. She said it in so many words: “Dis 'n lewe hier in my.” (5.1.6) (“It is a life inside of me.”)

**Looking up in dependence.** In your mind’s eye, you can see Annie, looking up in dependence. Her experience of God was that he was talking to her and that he was always present. “Ek dink die Here is altyd by my, al dwaal ek van die pad af en lees ek nie Bybel en bid nie, is Hy altyd by my – en is ek bewus van Hom” (5.2.8). (“I think the Lord is always with me, even though I get lost sometimes, do not read the Bible and pray, he is always with me – and I am aware of him.”) Being judged is very painful. “Met die goed wat in my lewe gebeur het, maak dit my die seerste as mense vinger wys en sê jy moet dit nie so doen nie, of die Here sê ... hoe weet hulle wat is jou verhouding met die Here en wat is die regte ding?”(5.2.14). (“With the things that happened to me, it is the most painful thing if people point fingers and say you must have done this or that, or the Lord says ... how do they know what your relationship with him is or what the right thing is?”) Her experience of God was that he was non-judgmental and opened his arms for her. Looking back on the road she had travelled, she realised that the Lord had strengthened her: “Daar is definitief 'n groter prentjie of 'n goddelikheid rondom my. Ek kan dit sien as ek terugkyk op my lewe – al die pad was Hy definitief daar. Ek was tot alles in staat – deur Hom wat my krag gee” (5.2.10). (“There definitely is a bigger picture or a divineness around me. I can see it when I look back on my life –He was definitely present all the way. I can do everything through Him who gives me strength.”) God brought meaning into her life. She wanted to believe that everything was happening for a reason – and most of the time it happened to facilitate growth through experience. In her own words: “Never regret, if it is good, it is wonderful; if it is bad, it is experience” (5.3.22). To be like Jesus was her purpose. To be holy, clean, and pure was where

she wanted to be. Knowing God was a blessing in her life, and Annie's metaphor of her relationship with God was the one of the shepherd and the lamb: "n Lammetjie wat onskuldig en skoon is en rein is en agter sy baas of eienaar aanloop. As dit net is oor hoe ek agter die Here kan aanloop. Die Here was jou rein en skoon. 'n Klein diertjie wat volg agter 'n baas of 'n mamma aan." (5.3.11) ("An innocent lamb that is innocent, clean and pure, following its master or owner. That is I want to follow the Lord. The Lord washes you pure and clean. A little animal that follows its master or mother.") Annie's life story humbled her and in dependence, she felt attached to her God.

The meaning of her name echoes her purpose. For Annie, being a welcoming person mirrored the grace and favour she received from God. Not being judged, and not being judgemental were highlighted through the story of her life. People would experience being favoured when meeting Annie, and she would welcome a person gracefully. The next participant is called David.

#### **4.1.6 David**

The character of David in the Bible reflects a special relationship and affection between David and God. In Acts 13:22 is written: "I've searched the land and found this David, son of Jesse. He's a man whose heart beats to my heart, a man who will do what I tell him." The name David reflects the nature of the participant's personality. He set his mind on the Lord's heart. For him, knowing God was to discover his own identity.

David was a 25-year-old, quiet and sincere young man. At the time of the interview, he was working as the Covid 19-safety protocol assistant at a school for children with special needs. He was also working on his identity and was very lonely. David was born in a family where love, respect, and honesty were the core values. He introduced himself in this special and gentle way as love, respect, and honesty: "I am all about that actually" (6.1.4). David studied Project Management, a course from Boston, for two years, but did not pass the last exam. During his studies, he stayed in Pretoria, and during that time, the Lord became real for him. Not passing his exam successfully and not finding a work and being productive were difficult. At the time of the interview, his grandfather passed on, and he was vulnerable and in need of support and direction.

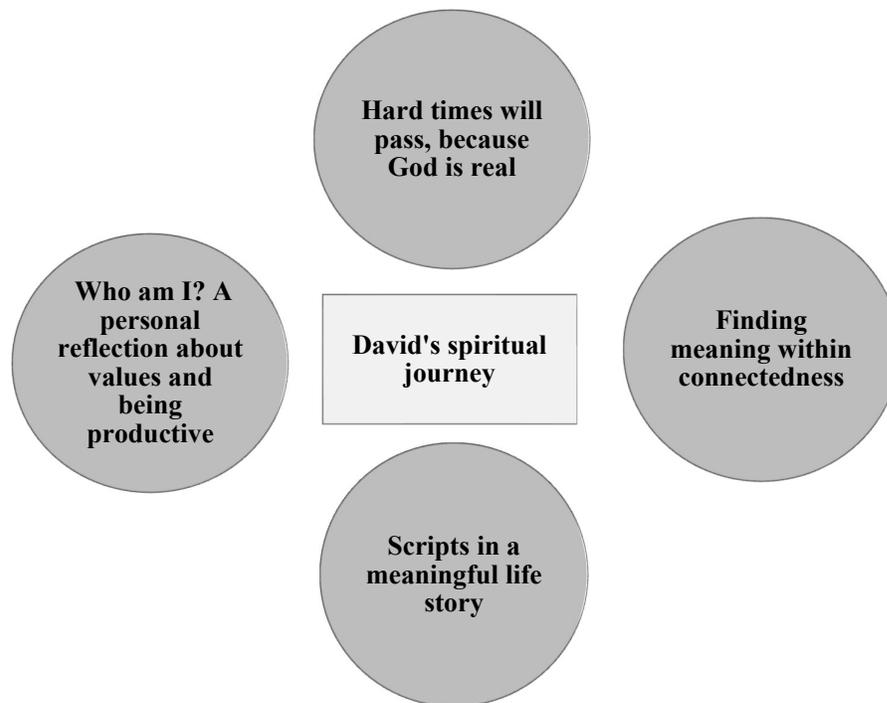
Although David had grown up in an affectionate family, he was extremely lonely, and I felt an inclination to help him. It was as if he sometimes lost his way in his loneliness. I believed

he needed a mentor or guidance and assistance in some way or another. Through the interviews, he discovered that it was in this void where he found the wonderful comfort of knowing God. He also mentioned that he was discovering his identity in relationship with God: “Maybe the relationship with God will be where I find myself” (6.2.68) At the end of the last interview, I gave him some numbers for supportive therapy and assistance. He told me that the interviews were good for him, and he expressed his gratitude. I was also aware that English was neither his first language nor mine.

The following themes in Figure 8 below represent David’s spiritual journey.

**Figure 8**

*David’s Spiritual Journey*



**Finding meaning within connectedness.** David explained that he was moulded within a family. David described himself in terms of his values: “I grew up in a family, there is a lot of women. Growing up I have always been given love. From my mother, my aunties, from birth up until now. Also, my father, grandfather, uncles from both sides. Love is number one” (6.1.7) The time spent with his grandfather on the farm during holidays was important forming his identity: “Each and every holiday I would go to the farm and stay on the farm. I will go there; my cousins would be there. March and December holidays ... He taught us to love, respect, and be disciplined” (6.1.9). David explained the effect of the passing on of his grandfather: “That

was the lowest. I have never felt that way in my life” (6.1.27). The loss of his grandfather left a void and felt like unfinished business. It was a particularly difficult experience due to the Covid-19 virus. They could not see him and could not talk to him for some time. He found comfort in receiving some of his belongings, especially the walking stick. He treasured it.

David explained how the most difficult time of his life was at home after failing his exams. He watched television and did nothing. Not seeing people and not being busy became exceptionally difficult for him. “I wanted to do something with my life” (6.1.44). It was an enormous relief to find a job. Meeting inspirational people was an experience of the presence of God in his life: “Every time it is good people. That is how God works in my life” (6.3.25). While he was studying, he met an older person, who was a good influence: “All my life I have met good people, and it is a blessing to me” (6.3.29). David found meaning in connecting with good people. His family was the first of these good experiences.

**Who am I? A personal reflection about values and being productive.** In a personal reflection, David described how he was taught to be respectful, honest, disciplined, and affectionate. It was as if he was saying: I am my values. My values are my identity. He believed it is extremely important to respect yourself and to know what you want. “For now, I do not think my life is meaningful, because I have not ... I do not know what I am actually good at. I still try to find myself. I do not know why” (6.2.20). David was trying to find something meaningful to do: “Because, now I am 25 years old. I am feeling I am late, or there is something wrong in what is happening to my life. I am not sure. That is why I am saying that I have not found something that I love doing. Something that is going to make me money. Or that I can be happy. Waking up in the morning, knowing I am going there or there ... Make money. Do something that I love” (6.2.20). It was vital to excel in something. David was still trying to find a job and to get an income. Finding it difficult to find meaningful, productive employment, David listed respect and belief in what he was doing as the most important values in his life. It was important to do something productive. Without something meaningful to do, he felt ‘behind’ or ‘late’. In Grade 7, he went to an English school. He was Sotho speaking and did not understand English or Afrikaans. It was a difficult experience: “I felt I was behind, and the other children was in front of me. I did not want that” (6.1.52). The successful passing of matric was a great milestone he reached: “It was the best moment of my life, and the other best moment of my life will be when I graduate” (6.1.19). He did an international project management course and failed one module. It was still his dream to complete the course. After he had failed his exams, there was a time when his days were empty and unproductive. At last, he found a job at

Love Life. It was a wonderful turning point. Empty days became productive. It was good for him to feel that he was making a difference. He was growing, and it felt meaningful. He realised the importance of being busy and doing something productive. His major dream was to become financially independent and to provide for his offspring: “I want an airline. The flights. I want those type of businesses. I want to help entrepreneurs. I want them to empower kids at schools with entrepreneurship and businesses.” The retrenchment of his father was one of the most difficult experiences in his life: “The other challenge was when my dad got retrenched. 2013. That is when I sat down and thinking. That is why I do not work for someone. My dad lost his job. He was working for the business. I do not want to see it happening in my life or in family member’s life. That was the lowest point” (6.1.78). Learning and growing was essential in finding meaning: “I get bored. I love learning. I love learning. Different tasks. I want to grow as a person. I do not want to be in one place for the rest of my life. Even if I don’t get money. I want to grow or teach people about what I have learnt” (6.2.44). It was vital to improve himself. David wanted to grow and learn and teach others.

**Hard times will pass because God is real.** David firmly believed that nothing was permanent. Hard times would pass. He experienced hardship recently when his grandfather passed on. He felt so much was undone: “I have never felt that way in my life” (6.1.27). Because of the pandemic, the hospital visits were reduced, and it was not possible to say goodbye. The special gift of a walking stick was a soothing comforter – a visible reminder of a distinctive relationship. It was difficult, but it passed. David also saw hardship as spiritual attacks. Especially during those times, it was good to know that God was always there. It affected his sleep, and praying helped a great deal. He also felt that the Bible next to him protected him during those difficult moments.

During the first year of his studies, God became real for him. There was a specific day and moment in a church in Pretoria when he accepted God in his life, and from that day, he was aware of the presence of God in his life: “From there on I feel God in my life” (6.1.60). The most beautiful part of the sessions with David was his explanation of the metaphor of his relationship with God: “I would say it is like a father and son. The relationship is growing. Like I am a young baby. He is always next to me. I do not know him. I do not know how to talk to him. Maybe I feel his presence” (6.2.72). David explained his spiritual dream: “People are killing each other ... if God can give me wisdom, power, strength, to pray, to give people different mindset. I can change the world. The killings must stop. Then I will be fine. Now I am not fine” (6.1.75). David’s dream is to change the world to bring protection and security for

his people. David was praying for wisdom, power, and strength. He was praying for the people in the country, for a different mindset.

David was developing from the inside out. Inside of him a deep and radical process was happening. His identity, his character, and his being were transformed. A work was in progress, in a hidden area of his life, where we could not see. David wanted to experience a radiant life, and my wish for him was serenity and peace on his journey. He explained the development of his spiritual identity as follows: “I would say there is a development. It took time for me to understand. Whether it is real or not. It is still growing may be day by day and each year. It is taking time” (6.2.17).

**Scripts in a meaningful life story.** Challenges forced David to understand himself and to find meaning in his life. Coming from a small town and going to study in the big city was a great challenge. He felt that he would find meaning by talking to someone: “I think it was when I did my first year at the college. 2014. I went there by myself. First time I went there with my cousin to register. Then I went back alone to submit my documents. Then my dad took me. Then they left me all alone. I was alone. I was alone for three months, I think. I think it was a challenge. Now no one was cooking for me. No one was washing for me. I was used to my mother cooking for me, doing my clothes, everything. Now I must go to school and meet new people. Did not know anyone at school. And I was in a different province. Everyone speaks English. Some Sotho, Afrikaans, Zulu, Xhosa. All mixed up. It was a huge challenge. Life is different than here in the small towns. There is a lot of pressure. Maybe. Maybe the other kids are coming with cars. Maybe they are having enough money to buy nice food at the canteen and clothes. They wear nice stuff. Nice cell phones. At the time, I was young. I was 18 or 19. Those things do not matter anymore (6.1.86). Everyone is free there. You are away from home. Now you can decide. Am I there to get education or am I there to drink and smoke and have a negative life? I am person, I know what I want. I agreed to come and talk to you. I have been trying to get someone that I can speak to” (6.1.90). David felt that he understood himself better by talking to someone. Talking to someone brought ideas of his own identity. He knew what he wanted and how he was when he could express himself. Sadly, he mentioned his lack of support: “I will not say that I have a support structure. I do not have anyone to talk to” (6.2.7). David found comfort and meaning in knowing God was with him: “The Holy Spirit exists and is here. Like he is always with me. The Holy Spirit is always with me, all the time” (6.2.14).

David dreamt of the message of being chosen: “There was a message on the clouds, saying for you, guys who are trapped and taken away, you are the chosen ones to fight for God. Then I woke up just like that. Then I started praying” (6.2.12). Although David grew up in a religious home, he did not understand the meaning of religion. However, four years ago, it became a personal affair. “Four years ago, God was not in my life. I would go to church. Sundays. We sing, give offerings ... I grew up that way. That is why I always tell my mother she would always take us to school. Then I would ask why? Now there is a meaning. God is in my life” (6.2.62). David felt chosen after he had dreamt, and he found meaning. God became a reality for him. Being chosen was then a script of his life. David opened his eyes in the morning, filled with gratitude: It is like a daily activity of nurturing his attachment to God: “Every morning I open my eyes, the first thing I do is to thank him for another day. I always thank him. I was not always like that. Now it has changed. I thank him every day” (6.2.55). “I nurture my attachment to him in gratitude” may also be a script in his story.

The character David in the Bible wrote poems to find meaning and in expressing himself he found his identity. For David, the participant, talking to someone had been his desire for a long time. The Lord became real for him. He was finding himself in getting to know the Lord. His gentle and humble manner in trying to understand himself better was noteworthy. He was surely a man after God’s heart. The next participant is called Kaleb.

#### **4.1.7 Kaleb**

The Kaleb of the Quran had a strong belief in a powerful God. Kaleb is referred to in the 5th Surah of the Quran (5:20-25). Kaleb was one of the twelve spies sent by Moses into Canaan. Kaleb was full of courage. The Hebrew name means ‘faithful’, ‘whole-hearted’, ‘bold’, or ‘brave’. The next participant’s faith was in a powerful God. When he felt scared, he needed a powerful God to be brave.

Kaleb was 22 years old and he and his father were merchants in a fabric and decor shop. He was a very friendly and helpful person. His priority was to become financially independent. The divorce of Kaleb’s parents while he was in matric had a major influence on his life. For some time, he stayed with his mother after the divorce of his parents. He was furious with his father. However, later he came back home and then he was working and living with his father. There was little contact with his mother at the time. He remembered himself as a religious child. He grew up being Muslim. However, everything changed after the divorce. He did not see himself as a spiritual being at the time, but perhaps in ten years’ time, it would change, when

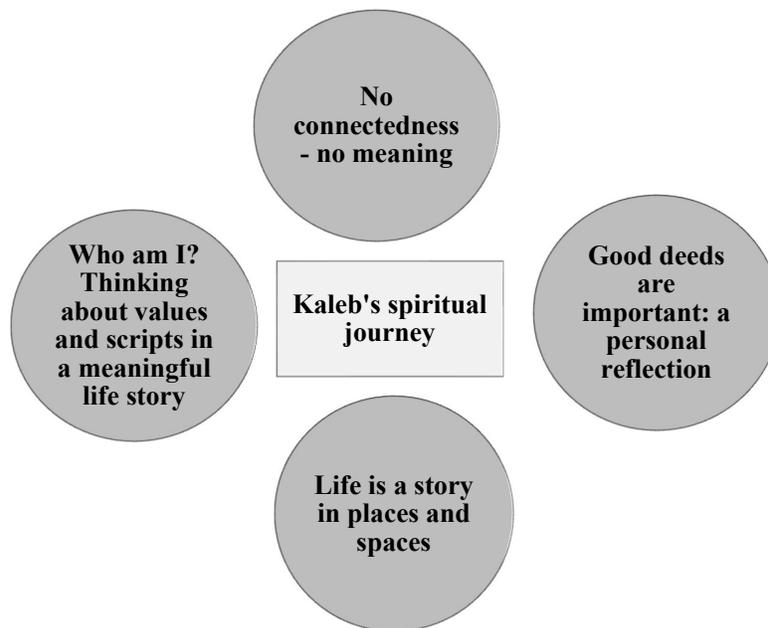
he would settle with a family. When Kaleb was still very young, he drove at a high speed with his father’s car. Unfortunately, an accident took the life of his friend. On that day, he felt the need to pray. In his own words: “When you are scared or suffering, you tend to turn to God more” (7.2.52). A person needs a powerful God or a guardian angel when he or she feels scared.

Kaleb was a happy-go-lucky person. The researcher felt great concern for him. The happy face masked an indifference and sadness that was not surfacing. Spiritual development and an attachment to God were not on his mind at the time. He had a unique way of thinking. His idea of a balanced life was to be neither good nor bad – just in between. The researcher made a note of his thought pressure and was wondering about his drug use. Asking him about it brought contradictory answers. Thinking about meaning in life was difficult for him at the time. Kaleb tried to make sense of life. He was single, and his aim was to become financially independent and to get married. Being helpful and doing good were like a thin place for feeling spiritual or religious.

The themes in Figure 9 below represent Kaleb’s spiritual journey.

**Figure 9**

*Kaleb’s Spiritual Journey*



**No connectedness – no meaning.** Kaleb did not experience his family as being close. Although they stayed in contact, they lived separate lives. Being younger and being part of a close family reminded him of having a more delineated spiritual identity. The divorce of his

parents led to distance and alienation in the family. It was not possible to invite both of his parents into his life at the time: “They cannot see eye to eye” (7.1.8). He became responsible for his mother, for some time. He went back to his father, and for the time being, the limited connection equalled no meaning: “I do not talk to my mother much. Not as much as before. This whole divorce thing. Covering up stories. Do not know the truth. I am not so invested emotionally. I am not as close as we were back then. Before I could talk to my mother about anything. I have been there two years ago” (7.3.55).

Falling in love and being loved stimulated growth and kindled aspirations. While he was in a relationship with a girl, he started studying: “I studied more. I did more work. I was more motivated. She was a good influence” (7.1.4). His life had direction for some time, but after the relationship had been terminated, he dropped out. In a way, Kaleb was floating. He was not connected to anyone and struggled to make meaning.

The trauma of the motor car accident when he was fourteen years old influenced his life. He lost control. His friend had passed on. Suddenly, life was difficult. It changed who he was. He became more responsible. Surviving the motor car accident was a miracle to him. In a way, it provided a connection with God, but in another way, he felt not good enough and disconnected from God. Why didn’t God take him that day? Is there something wrong with him? These contradictory thoughts must have been very tiring. In finding meaning about the accident, Kaleb questioned his connection with God. For Kaleb, death and spirituality went together: “I am more cautious. I do not want to die” (7.3.119). He explained that he was not ready and that he needed to be more spiritual. He believed the aims of financial security and getting married were higher priorities than being spiritual. “I am not very holy. I will in a few years to come become a religious person, but now I am just me. Still trying to figure it out” (7.2.6). He experienced a sense of God only when he felt scared: “I was scared” (7.3.37), and when something good happened: “When you get something good sometimes. Depends. Sometimes you are over excited, and you forget about who gave it to you” (7.3.79), Fears and good experiences reminded him of God.

**Good deeds are important: a personal reflection.** In a personal reflection, Kaleb explained the importance of good deeds for him. Respect, compassion, help, and humanity were important values. Kaleb dreamt of changing things and influencing people in a better way. The good deeds of a family member were inspirational to him: “My uncle doing well for other people, donating food for the unprivileged. It was not a business thing. He goes out every month

and gives food for the people on the street and stuff. Food for them. Every Friday. He makes like a bunny-chow and hands it out on the street. That's a good thing for me. I used to go with him" (7.1.31). Kaleb saw himself as a good person but mentioned that drugs erased two years of his life. Life hardened him and he believed that the harsh reality of life caused a person to become hard. He separated his identity from his spirituality: "Whether God is with me or not, I still want to be a good person" (7.2.45). Thus, Kaleb did not want to make a connection between identity and spirituality, but later he admitted that doing good deeds was part of the goal in order to go to heaven: "If you do enough good things you will be chosen to go to heaven" (7.3.123). Although he did things against his religion, like drugs, he seemed to be comfortable with it. He explained that the purpose of life was to prepare for the hereafter, which made religion very hard. Only the prophets were chosen for a connection with God, and the connection with God did not change a person. He explained: "I am thinking which religion is true. Like atheism. As if all religions are man-made. I am still figuring it out" (7.2.47). His own picture of God was that he is the one who provides and protects: "He is like a protector, a guardian angel" (7.3.77).

**Life is a story in places and spaces.** For Kaleb, life was a story in places and spaces – places to travel to and spaces in the mind to hide: "I have family in Mauritius. And the year after I will go to Greece. And I want to go to France" (7.3.51). Travelling was important for Kaleb in finding meaning. He travelled to different countries twice a year. Different cultures and mindsets cultivated gratitude. However, the space where he was at the time was one of not trusting anyone – he was staying in a safe space: "I will not say it hardened me, but not everyone is the same as you. There were times that I have put in more than what I had get back. Also like my parents. Now they were married for 20 years and now they get a divorce. It is a bit hard. Now for me to trust you is a bit hard. I will trust you in business, but personally ... if I had to marry you, I have a hick up now. I am scared to put my 100%. I do not want to suffer and become heartbroken" (7.2.131). Perhaps this was the clue in understanding Kaleb. Perhaps he was also hiding during the interview. It was so difficult to understand his spiritual identity development. He was putting everything on hold for the time being. Was he hiding, or was he taking drugs, or was he scared and lonely? As a child, he grew up being a Muslim. In the material shop, they were known for being Muslim and being religious. During the interview, he did not want to attach himself to the Muslim religion. He was still figuring it out.

Using drugs was creating a life story in places and spaces: "All the good times involved drugs. Will that be a good thing or a bad thing? The good memories involved drugs" (7.1.41).

He explained the effect of the drugs on him: “You get high and laugh and it is fun. You enjoy it because you are laughing. You enjoy the moment. Some people have bad experiences depends on how the drug affects you. Too many different drugs as well combined. You can have a very bad experience. It all depends on your mood. I have cousins that are on cocaine that have been to rehab. And then there is me” (7.1.43). Kaleb started using drugs in Grade 7. He clarified the influence of the drugs on him: “Not always the high. In the club you are a bit disorientated, you do not really see. You are tripping out. You see things that are not there. Depends on what drug as well. Cocaine just make you alert. You are awake. And you are more hyper, and you talk a lot. It is not a bad thing” (7.1.47). Sadly, he started by saying all his good memories involved drugs, but then he came with another perspective: “Everything about drugs is not positive. It is not a good thing” (7.1.51). “The drugs were negative. I did it with my cousins. If it affects one person and the person is down, then it is negative. If you care for the person you are going to feel what he is feeling. Drugs are negative” (7.1.54). Kaleb said he was not taking drugs anymore, and a few questions further he said that he was taking it only after work for a better mood. He also explained some bad experiences: “Basically you lock yourself in a cave. All your thoughts run through your head, and you break yourself” (7.1.62). He was trying to understand himself through his religion, and he gave interesting answers: “If you are brought up in my religion you are not allowed to eat pork to drink to do drugs. Any intoxicant is against our religion, but I do that. It is not a good thing” (7.1.125). Using drugs ruined some years of his life: “Those two years I have done a lot of wrong things. Like cocaine. Yes, it was fun the first and second time. Then I did it as I was partying, and it became a thing. It was not emotionally on me. It just kept me awake. If you are feeling sleepy you are not feeling sleepy anymore. I was immature a little bit as well. I was not stable in my mind at that point” (7.1.131).

**Who am I? Thinking about values and scripts from a life story.** The deterioration of his parents’ marriage and the lack of support led to values like respect, compassion, humanity, and helpfulness for Kaleb. His dream to be a politician was to make a difference in the country. Doing good deeds would also ensure a space in the hereafter. He was trying to understand himself better by describing himself as follows: “I feel I am a good person. I am bad now and then. I have arrogance. I am rude. If you tick me off, I will be rude. Otherwise, I am nice. I am cool” (7.1.36). Ideas about his identity are contradictory: “I do not want to be bad that people hate me and not too good that people talk about me. In between” (7.1.97).

Kaleb explained the importance of being good to be chosen and to go to heaven: “I cannot put myself above anyone else. The prophets are special. They are the chosen ones. After that

there are no more prophets. After that, everyone is the same. Nothing special” (7.2.43). “The prophets like Jesus were chosen, not a common person. You must be incredibly good. The prophets teach us. Each one had different stuff. Like I do not know too much about religion. I know each one was a different time. Maybe two hundred years later another one. First one was Adam and I do not know how many years later the next, like a family tree. Each one had his own way of describing religion” (7.3.121). “You do not have to be chosen to make yourself chosen. Therefore, you must prepare yourself for the hereafter. If you do enough good things you will be chosen to go to heaven. I think so” (7.3.123). The script following from his life story was: “I want to be chosen”. Kaleb was dreaming of being clean, pure and right: “For the day that I am taken. I want to go to heaven” (7.1.71). “I want to be pure” is another script of his life.

Kaleb’s faith that a powerful God would come and rescue him when he felt scared will be my prayer for him. Kaleb was postponing the thoughts on religion because it was hard and difficult. It was scary, and perhaps that was the reason he did not want to think about it. He needed support and connection. In the next section, the themes from the cross-case analyses are described.

#### **4.2 Themes Emerged from the Cross-Case Analysis**

A cross-case analysis was conducted to determine the presence of themes that were similar through the individual cases. Unique variations were present. The aim was to pinpoint themes that were similar across the individual cases, but also to find authentic variations. A dense description, rather than a comparison of themes, was the goal. Three significant themes were found: Emerging adults create meaning firstly by looking within, secondly within connectedness and lastly by looking up and focusing on God. The themes correspond with the three movements of spiritual life explained by Nouwen (2013). The three themes are portrayed visually in Figure 10.

**Figure 10**

*Three Themes from the Cross-Case Analysis*

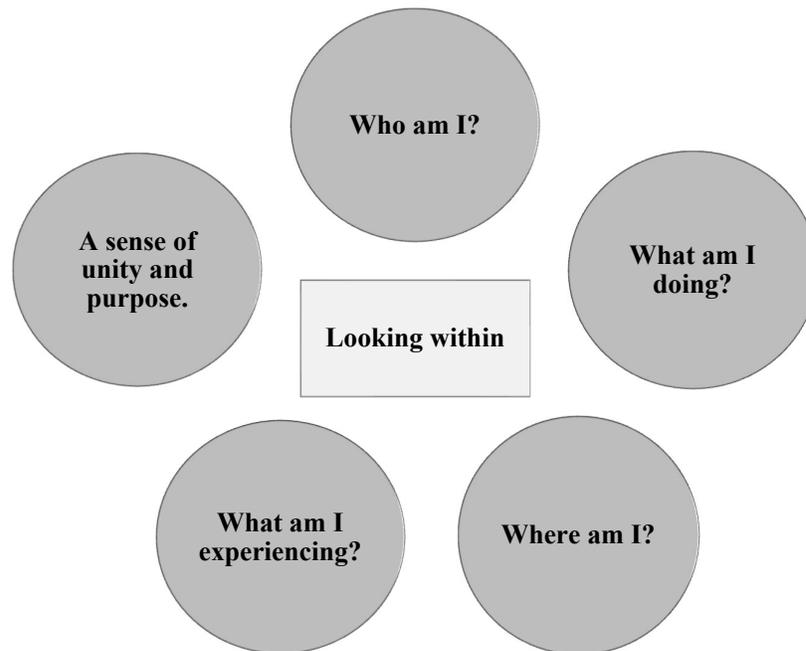


#### ***4.2.1 Looking Within***

The foundation of a transcendent existence is in the growth of an inner warmth or understanding. The inner search and research and the development of a sensitivity of the self are fundamental to cultivate a spiritual life (Nouwen, 2013). In this chapter, the first theme will be unpacked in questions that focus on the inner world of the participants, like the following: Who am I? What am I doing? Where am I? What am I experiencing? Lastly, a few scripts from the life stories are discussed and explained. Being the authors of their lives provided a sense of unity and purpose. The themes are displayed in Figure 11 below.

**Figure 11**

*Looking Within*



**Who am I? – Values: The Spiritual Centre of the Self.** The participants explored their inner worlds by describing the most important values in the stories of their lives. Following the life stories of the seven participants through various life stages, it became clear that values or principles culminated from experiences. Finding words for these deep-rooted important principles opened a view to the three ethics in their inner worlds.

David gave a table of contents for the storybook of his life. The table of contents included love, respect, and honesty. It was as if his values were so important to him that he wanted to make them the themes of his life story. “I am all about that,” was his answer. For David, his identity (who he was) and his values or principles harmonised (it was the spiritual centre of himself). The values he listed drew his concern for others. In the following section, the focus is on the unique participants, and first the values they wanted to impart to the next generation are explored. All participant’s values or ethics were unique and developed in their only-one-of-its-kind stories. In focusing on each participant individually, it becomes clear that ethics and values were developing around well-being and hardship.

Elizabeth listed her values as trust, gentleness, hope, and love. Her most recent experiences in a relationship with a friend were mistrust and harshness. She felt hopelessness

and had to conquer difficult emotions on her journey. While she was experiencing hardship, the opposite values became important. The values were familiar to her and part of her upbringing. She experienced something different before and against this backdrop, she could construct these values. She was concerned about others. Making meaning of her difficult experiences culminated in forming her own values. From her life story, the desire to live in the presence of an affectionate God was becoming clear. The same is true for Matthew who struggled with distrust, indifference, and unjustness in relationship with his father. Matthew listed trust, loyalty, honesty, hard work, and giving everything as his most important values. Highlighted in his values was the concern for others. Being a pastor and wanting to give everything pointed out the importance of a deity in his life. Trying to make meaning and to understand the spiritual pain of being left in the cold, Paul experienced self-condemnation, and he expressed his most important value as respect. It is interesting to see how the opposite value grew from experience in the Celia's life. Losing her father brought immense sorrow and emptiness. She listed her values as joy, faith, love, dreams, and the fruit of the Spirit. Although the focus was on herself and was specifically highlighted in her values, a concern for others and being a spiritual entity were underlined from her story. Annie experienced harshness, unfaithfulness, critical opinions of others and she named the contrasting values of kindness, friendliness, welcoming, comforting, openness, being non-judgemental, and goodness. The concern for others and the importance of her deity featured in her life story. For David, it was difficult to find meaningful, productive employment. He listed respect and a belief in what he was doing. He was trying to understand himself and was finding his identity in getting to know the Lord. The concern for others is present in the names of the chapters of his story: love, respect, and honesty, but also in his desire to make a difference in the community. Kaleb's meaning making and understanding were affected by the deterioration of his parents' marriage and the lack of support that he was experiencing. He named his values as respect, compassion, humanity, and helpfulness. The concern for others was emphasised in his life story. His dream to be a politician was to make a difference in the country.

In the first theme, namely looking within, the description of the values of the emerging adults was flowing from a personal reflection of the individuals. Values developed around the well-being and hardship of the individuals. Being productive and busy contributed to meaning.

**What am I Doing? Performance Brings a Sense of Identity and Meaning.** The performing of activities in the outside world allows a person to do important work in the internal world. Performing in activities regarding education, career development, culture, and sport,

allowed for achievement and recognition and provided a setting in which significant structural work of the self takes place. The mirroring effect of recognition and confirmation helped the individual to answer the questions regarding identity. The lack of recognition and confirmation and failure outlined the search for identity and kindled a process of transformation. All the participants performed in some or other activity, and Paul's failure in his studies and the lack of achievement, after years of success in sport and cultural activities, was perhaps the most evident. David also explained how the lack of productivity had triggered a very dark time in his life. Kaleb explained how the using of drugs hindered his development for two years. In Elizabeth, Celia, and Annie's lives, career development and activities became part of their calling and personalities. In a personal reflection, the individual maps the places and the activities, drawing a visual presentation of the internal work that has been done.

**Where am I? Places and Spaces: Places in the Outside World Mark Spaces in the Inner World.** All the participants told their life stories against the background of homes, dwellings, and geographical or environmental settings. The experiences at places in the stories also described a space in the internal world where the values developed. As the story unfolded at specific places in the outside world, an internal world unfolded. It was significant to see a place allocated for where a story began and how it developed. Places pinpointed important landmarks in the outside world and explained the processes of the internal world colourfully. Pictures were given for the meaning developed at specific places and spaces and provided a scene to understand the development and transformation of the internal world, as well as the development of values and principles.

Elizabeth went from an affectionate home and garden in Pretoria to a hostel in Bloemfontein where she was confronted with mistrust, fraud, harshness, and hopelessness. Gentleness, trust, and hope developed. Annie went to work on the ships and came back to South Africa, stayed in the bush for some time, trying to find herself again, and went to Bethlehem, and at the time of the study was on her way home – to Robertson. She wanted to leave the critical voices behind and find a space of forgiveness, openness, gentleness, and hospitality inside herself. Being non-judgmental and welcoming was her identity. Paul failed in his studies in Potchefstroom and decided to go away and work overseas to regain respect. He needed freedom and praise in the form of self-respect. Matthew grew up in the city and went to the countryside to work in a congregation where he felt extremely fatigued and fragile, but being a loyal hard worker, he wanted to give everything to gain a just, caring, and trustworthy experience. Kaleb moved away from home to Durban after the divorce of his parents. He

returned and worked with his father at the material shop. His need for compassion, help, and respect echoed his values against the backdrop of struggling with drugs and loneliness. David went away for his studies and came home to a world where he was extremely lonely and lost. Love, respect, and the belief in what one was doing had grown out of his experience. Celia grew up in a strong house of faith. In a small village, they were farming with nuts and coffee as well as tea, but her father was retrenched. They decided on farming with sheep, but her father bought a driving school in a country town, which was a great success. The house burnt down, and they lost nearly everything, but they could see the shelter the Lord provided. Her father passed on and even through this dark time, she found a refuge. At the time of the study, she was living in the house of her youth, with a high ceiling and huge spaces inside – a lovely shelter. Celia was a vibrant, joyful woman, and she was living the dream of her values, namely the fruit of the Spirit.

**What am I Experiencing? Life is Difficult and Beautiful.** In the midst of wounds and wonder, meaning making takes place. For Kaleb, the divorce of his parents and the lack of support in his family led to two years of drug abuse. He had to deal with a motorcar accident in which his friend died when he was fourteen years old and speeding with his father's car. David grew up in a loving family, but the retrenchment of his father and the death of his grandfather, together with his failing to complete his studies, triggered many difficulties for him. Paul grew up in a close-knit family, but not completing his studies put immense pressure on his relationship with his parents. Celia's father passed on and for some time, her mother lost her way. Her grandparents got divorced, and her grandfather passed on. Her son was born prematurely, but with the help of a strong marital relationship, she discovered grace. Annie was the umbilical cord child, and the family were close. She went to work on the ships and experienced hardship far from her loved ones. Elizabeth also went away and discovered that not all relationships were to be trusted. Matthew and Celia experienced wonder in the birth of their children. All the participants explained the delicate importance of being part of a family, and having significant others was explained as wonderful.

**Becoming the Author of Their Lives Provides a Sense of Unity and Purpose.** In telling their stories, the participants literally became the authors of their lives. Scripts were found in the life stories of the participants. The following words may represent the scripts: *I am chosen: It is a blessing.* For the six Christian participants, the knowledge of being chosen brought a sense of gratitude, grace, and of being blessed. For one participant, it was important to work in order to be blessed and chosen. Another script can be written as follows: *My attachment with*

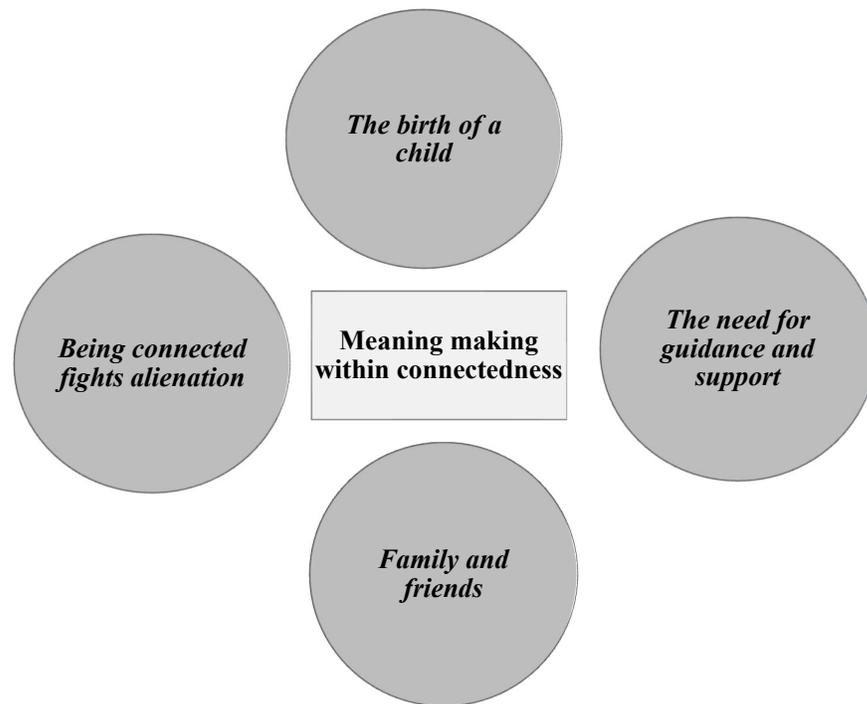
*God determines my identity.* Elizabeth, Matthew, David, and Celia linked identity directly with their relationship with God. The third script can be written as follows: *Silence nurtures my attachment with God.* For Elizabeth, Matthew, Celia, David, and Kaleb, silence was an important part of their journey. All the participants wanted to be pure and clean. The fourth script can be written as follows: *I want to be pure.*

#### **4.2.2 Meaning Making Within Connectedness**

In this section, the participants' experiences of meaning making within relationships are discussed. The themes representing the meaning making process within connectedness are presented in Figure 12 below.

**Figure 12**

*Meaning Making Within Connectedness*



**The Birth of a Child.** The second theme concerns the individuals' experiences of being connected. In the absence of connection, the lack of meaning was underlined. The news of a new coming baby, like a thread of a new connection, brought new hope and new meaning. Matthew underlined the birth of his child as a special experience. Celia was filled with wonder when her child was born and survived. The birth of a premature baby at 900 g in the 29th week of pregnancy was an experience of which Celia tried to make meaning. The baby had to learn

to breathe, suck, and swallow. The trauma, fear, and powerlessness in the midst of a health crisis (she had kidney failure) created a space for meaning making and trying to understand. Day by day, the baby became stronger, and in awe and wonder, Celia realised that she was experiencing grace. In her own words, she could see grace with her own eyes. At the beginning, the baby's skin was opalescent – one could see his veins. At the time of the interview, she exclaimed in wonder that the baby then was fat! Although very despondent, Matthew experienced wonder when his son was born. Against all the probabilities, his wife fell pregnant and the boy was born. The moment she shouted, the baby cried, and he was amazed. When Annie realised that there was a new life growing inside of her, it was as if new identity and a new dream started nestling inside of her.

**Family and Friends.** Within a family structure, the experience of being loved and the reassurance of belonging are treasurable. For most of the participants, understanding and meaning making occurred in being connected to other people. Celia explained how the example of her parents influenced her spiritual life. The strong faith of her parents straightened her spiritual dream. The religious traditions of her parents were transferred to the next generation in Celia's life. At the time of the study, she and her husband were following the same routine and rhythms. It seems as if the pictures of childhood experiences are imprinted. Annie described her parents as role models. She treasured a picture of her gentle father, sitting with his Book. Annie described her parents as an example of Jesus. God became real through her experiences with her parents. This was also how it happened for David. He explained how he had grown up in a loving family. The love of his family was transferred to him. Their love became part of him in the form of values and identity. David's metaphor of spiritual identity involved a father and son, a baby, and a present parent. Celia proclaimed that there was nothing better than a praying mother. Vaidyanathan (2011) proposes that parents have a direct, determined effect on the future religiosity of their offspring. Parental religiosities suppose the frequency of religious service attendance and religious activities like singing in a choir or studying religious texts (parental religious participation) as well as a parental religious environment. The latter is described as how important parents claim their faith in daily life to be, for example how frequently parents pray for the child and how frequently the family talk about religious things at home.

Annie remembered the earring with the little cross from her mother. She also remembered her father reading the Bible, and these images stayed with her. Paul remembered how he and his father used to sit and talk when he came from the university. He felt close to God during

spiritual camps and Sunday morning church services. In a faith community, he felt able to talk and share his gifts with others. Paul felt closer to God in a religious Community than on his own. Paul's family provided deep excitement about faith. A deep love for religious activities grew from being part of his family. His father and grandfather were pastors. Church was part of growing up. His attachment to God was fed by religious activities, and morning prayer time in his home was still special to him. He loved going to church and sharing with others. He remembered taking a tennis ball to church, and this playful memory underlined the importance of the religious community and his involvement. In contrast with Paul, Kaleb grew up as a Muslim. He was religious as a child, but after the divorce of his parents, he questioned religion. The prayer time on a Friday and Ramadan was still important to him, like the silent prayer time in Celia's house when she grew up. Both still treasure these religious activities. It is possible to conclude that being young and close to religious parents may enhance the development of spiritual identity. Parental religiosity, a religious community and religious activities affect the emerging adult's spiritual identity development. Only for one participant, it was difficult to make meaning and understand his journey. Elizabeth remembered the special effort that was made by her family on her birthdays. Friends and visits to loved ones coloured her memory. The importance of her mother and her boyfriend on her spiritual journey was accentuated. Celia explained the important role of her husband in her life and how he was bringing out the best in her. For Celia, Annie, David, and Paul, the place in the family and the reassurance of being loved and belonging was important on their journey. The lack of contact with Kaleb's family and the damage that was done by the divorce made life and meaning making for him.

**The Need for Guidance and Support.** The participants expressed the necessity for guidance in trying to understand themselves and making meaning of experiences. David's words are worth noticing: "I have been trying to get someone that I can speak to." Elizabeth expressed the same desire: "Nogal 'n behoefte aan 'n mentor in my werk en ook 'n spirituele begeleier." ("I have a need for a counsellor in my work and for a spiritual mentor.")

The need for guidance grew from difficult experiences. Attachment to his deity became a secure base especially for Matthew, who had a very painful experience with his dad, but not for Kaleb, who was disillusioned by both parents' unfaithfulness. Matthew described his father as impatient and humiliating. Matthew did not feel good enough and loved by his father. His father was a handyman, and Matthew was not practically inclined. The relationship was not good, and his father passed on in the midst of the conflict. For Matthew, the experience drew him close to God, and he was relying very strongly on God. His metaphor of the Lord being a

vinedresser and him being a branch portrayed something of this intimate relationship. Matthew's attachment to God might be curative and therapeutic.

Kaleb grew up in a Muslim family. When he was small, he was a religious boy. In his matric year, his parents got divorced. He was under the impression that his father had been unfaithful and stood by his mother through the divorce. In the end, he realised that his mother had been unfaithful. He was disappointed. His parents never reconciled, and until the time of the study, there was no way in which they could be in one room. At the time of the interview, religion was not central to his identity and he was not experiencing an intimate relationship with God. His metaphor of a guardian angel might be a dream to experience the closeness with a faithful deity.

Paul remembered being close to his father when he was successful in athletics and while he was passing his subjects at university. All of this changed when he failed Hebrew and ended his theological studies. At the time of the interview, Paul was blaming God for not being helpful and faithful. This emotional reaction of anger and disappointment might pass again and he would feel close to his earthly and heavenly fathers. The foundation of his experiences as a child was secure and safe. He admitted that he was abusing alcohol and was not studying as hard as was expected. The metaphor of warmth and cold portrayed the idea that he had experienced warmth before but that he was not feeling the warmth at the time of the interview. Most probably, it would lead to transformation, and he would experience the closeness with his deity again.

Elizabeth, Celia, Annie, and David experienced their parents as secure and safe, and for all of them, the relationship with their deity was close. In Celia's words: "There is a destination on the journey, a plan. God sees ahead and provides. God is always protecting us. He is holding his hand over us."

**Being Connected Fights Alienation.** Loneliness in the struggle is part of the journey. Paul's failure to complete his studies led to a feeling of disconnection and loneliness. Suddenly, he was not part of the group who graduated and in his family home – he felt alienated and out of place. He needed a connection again, and during the holidays he met with student friends, and the contact made a great difference for him. Annie stayed in contact with her mother and father while she was on the ships. The mere fact that she could go to them and have the baby in the safety of their home, gave her hope and meaning. David lost the connection with his family and friends. He was trying to find people in his life; at the time of the interview, he was

searching for meaning through productiveness, and through relationships. He was very lonely. Kaleb lost the connection with his mother but still tried to keep contact with his friends. All the participants explained the importance of significant people in their lives and its influence on a person's spiritual development. For most of them, the goodness of relationships during the hardship of life supported meaning-making processes.

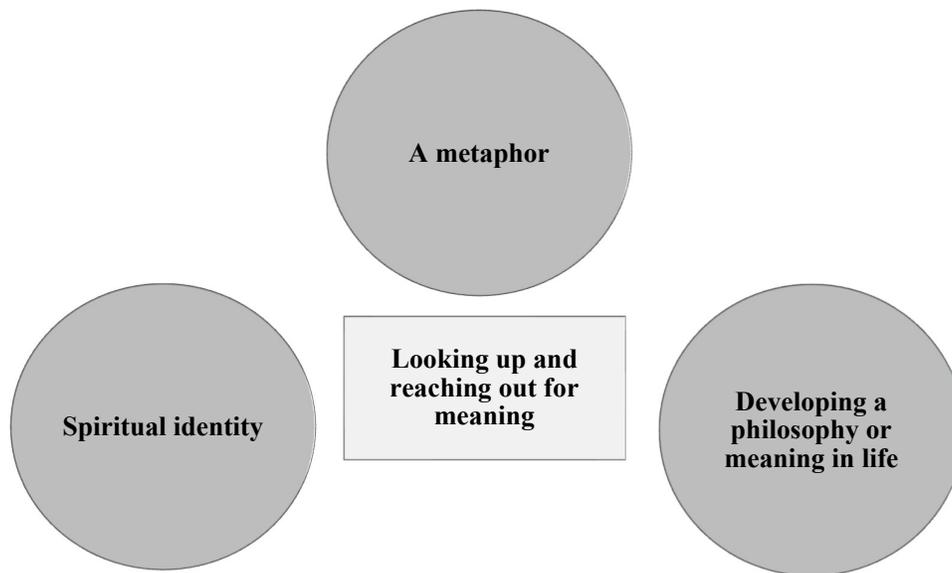
For Matthew, vulnerability originated in the incompleteness and disconnection in the relationship with his father. His father passed on before anything had been worked through in their relationship. The incompleteness of the relationship and the unfinished business in the light of the finality of death made the trauma more painful. Matthew felt unloved and his vulnerability triggered a spiritual concern. The attachment with God provided a sense of belonging and was helpful in holding the ambiguous experiences. Extreme trauma due to crime twice in Paul's life brought helplessness and shock that were triggered again in his life when he did not pass Hebrew, which was essential for completing his theological studies. Not being able to finish his studies in becoming a pastor was a great disappointment. Feelings of embarrassment and disappointment opened a wound of vulnerability. The armed robbery together with the kidnapping of his mother when he was younger left him without power and traumatised. Remembering the crime scene of the armed robbery and the day his mother was abducted brought the realisation that the healing came quietly and vividly while he was sleeping. He remembered linking the trauma with a spiritual concern and clearly recalled the profound homecoming feeling – he was relieved that his anger and hatred had passed. At the time of the interview, the failing of his Hebrew and the consequences of not being able to study again left him vulnerable and angry. Paul explained the desire to live and to work for the Lord. He did not know how – in the light of his failure. He tried to make meaning and to understand himself. Humbly, he explained his desire to serve the Lord metaphorically as a road – and because of his failure, he needed new shoes (or methods) to walk the road. He wanted to serve the Lord but did not know how yet. His journey would lead him to the gift of growth towards a space where there would be compassion for vulnerability and therefore empathy. The realisation that his dream was to serve the Lord was a spiritual concern that might lead to homecomings of great participation and belonging. Modestly, he would be able to tolerate his own vulnerability and hold the uncertainties. David's sense of disconnection from a source of nourishment and continuity also came with not completing his studies. The sense of something that is missing, a stretching towards what may come is typical of the wound of longing and vulnerability. Being connected will fight alienation.

### 4.2.3 *Looking up and Reaching out to God*

In awe and wonder, the possibility of someone extraordinary develops. Hardship, fears, and hurting experiences stimulate a search for meaning in life. Figure 13 below presents the themes.

**Figure 13**

*Looking up and Reaching out for Meaning*



**A Metaphor – Conceptions of God.** Poll and Smith (2003) postulate that spiritual identity develops and is consistent with the belief of how God is. Spiritual identity development occurs alongside the founding of an identity based on a distinctive history and ideas about who one is and who one should become over time. Elizabeth’s dream was to live in the presence of God and to be available to be an instrument in his hands. Her metaphor for the relationship was a spring. Sometimes, there was closeness, and sometimes, she was pulling away. She wanted to be close to God. For Matthew, the image of the vine and the branch describes the need to be dependent on God. He wanted to grow and live out of the source of the relationship. He could not do anything without God. Paul explained his relationship with God as a warm plate. The power was off or barely on – perhaps on a low simmer. He did not feel the warmth of his relationship with God at the time of the interview. God did not help him to pass his studies – and he felt alone in the cold. Celia described God as the centre of her world. Like the sun is

raising and setting, wonder and wounds would come and go, but God would be in the middle of her experience – the strong centre, no matter what happened. Annie believed that she could follow God as a Shepherd. She was like a little lamb, looking up for his guidance. For David, God was like a father. He explained that in this relationship, he was a baby boy. God was always there, and he was providing. He was still learning who God was. His words linked his relationship with God with his identity: “Maybe the relationship with God will be where I find myself” (6.2.68). Kaleb was very aware of God as a guardian angel. When he felt scared, God would be there to help and to provide.

All the participants formulated their metaphors of the relationship with the divinity out of their experiences. Hardship and good moments contributed to the creative process of formulating a metaphor. Most of the participants expressed a connection with God. Elizabeth wanted to live in his presence. Matthew emphasised the dependency on his deity. Celia’s baby was born prematurely, and she saw grace with her own eyes in how the boy became stronger. Annie experienced hardship but held onto her life motto: Everything happened for a reason. David was looking for a more productive life and discovered his identity in knowing the Lord. Paul felt disillusioned and therefore not close to God – outside in the cold, and for Kaleb, God was there when he felt scared. The connection was underscored when he needed help. A deep sense of a connection with a deity was prevalent in the words of the participants.

***Discovering the Core of the Sense of Self – A Way of Being: Spiritual Identity.*** Spiritual identity unfolds in the organization of spiritual memories into spiritual stories about the self (Poll & Smith, 2003). The stories of the participants brought memories of a connection with a deity. They organised their memories and found a sacred identity. For each participant, the spiritual identity can be described with unique words. For Elizabeth, it might be ‘I am an instrument’; for Matthew ‘I am helped’; for Paul ‘Far from God – I feel outside in the cold’; for Celia ‘I experience grace’; for Annie ‘He is in control – I can surrender; for David ‘In God’s eyes, I see myself’; and for Kaleb ‘I am protected’. The spiritual identity has a unifying quality. The discovering of the core of the sense of self is a way of being. Elizabeth wanted to be an instrument. She wanted to use her hands and feet to love the Lord. Matthew did not feel alone in this world – even after his father passed on, God was present. He could rely on his help. Paul felt outside in the cold, but he was born and grew up in the warmth of God’s love. Celia experienced grace despite losses and difficult times and she experienced the presence of God in her life – it created a boldness and was priceless. She did not need to work for it. Annie could

surrender. She knew God was in control. David saw himself in God's eyes. Kaleb knew that he was protected by his guardian angel.

**Developing a Philosophy or Meaning in Life.** In finding a spiritual identity, the participants could develop a philosophy or meaning in life. The participants were asked: "When you get toward the end of your life, what would you like to be able to say about your life, looking back on it?" Elizabeth wanted to be able to say she was present. She had used everything that was given to her. She wanted to know that she was available: "Alles wat vir my gegee is, het ek gebruik. Ek was daar. Ek was teenwoordig en beskikbaar" (1.1.55). Matthew wanted to look back and say that he had lived his calling. He gave his best. He honoured God: "Ek het my roeping uitgeleef. Dit was die Here my gegee het. Ek het my beste gedoen en tot sy eer geleef" (2.1.50). Three participants wanted to be able to say they had a good and full life: "Ek het alles gedoen wat ek wou doen. Ek het alles gegee wat ek kon gee" (4.3.52). ("I have done everything I wanted to do. I gave everything I could give.") "Ek het 'n vol lewe gehad en dit was goed" (5.3.16). ("I have lived a full life and a good life"). David wanted to say that he had lived with the aim to do what the Lord intended him to do: "I have done whatever God wanted me to do" (6.2.73).

Values are mirrored in the attributes of the divine. The spiritual and ethical centre of the self is filled with hope, purpose, loyalty, love, and wisdom and are described by Erikson (1968) as transcendent values. A focus on the ethic of divinity was expressed significantly in responses of the participants to the question referring to values one would like to pass on to future generations. The fruit of the Spirit was a response of Celia. Her values were the result of his presence in her: an unselfish concern for others, joy, inner peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Celia wished to pass on the fruit of the Spirit to the next generation, as if she was saying: "I want to share the divine centre or light with my offspring." Annie explained her values with the question: "What would Jesus do?" Answering this question explains what the weight of importance for her was. It was important for Annie to imitate the character of her deity. She described His character as being friendly, kind, loving, welcoming, open, good, and not judgemental. The importance and value of these characteristics come to the fore in her answer.

### **4.3 Summary of Chapter**

The individual narratives and the cross-case analysis were discussed in the chapter. The life story of each participant together with the questions on the words they wanted to say at the

end of their lives and the values they want to portray, brought a beautiful summary, and opened a window into their inner worlds. It was possible to see that emerging adults created meaning, firstly by looking within, secondly within connectedness, and lastly by looking up and focusing on God. The forming of an identity, as well as a narrative identity, created a space to seek and find a spiritual identity in each participant. Next, a discussion will follow, bringing the results and the literature together into a harmonized unit.

## Chapter 5: Discussion

In this chapter, the themes that were presented in Chapter 4 are interpreted in the light of existing literature and specifically the conceptual framework for spiritual identity, consisting of three moral ethics developed by Shweder et al., (1997) and Jensen (2008). The discussion is directed by the research aim, namely to explore and describe South African emerging adults' experiences of spiritual identity development. The routes involved in forming a spiritual identity will be the focus. A view on the description and exploration of the spiritual identity development journey will be given. The discussion unfolds around the findings of the study.

### 5.1 The Spiritual Identity Journey Described and Explored

Conceptions about what is true, good, beautiful, and valuable broaden when exploring the distinctive modes of psychological functioning in communities around the world (Shweder, 2003). In this study, the spiritual identity as a “way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate” (Negru & Mustea, 2009, p. 54) was explored. The moral orientation of the spiritual journey is to attain purity and come closer to or part of the Divine (Jensen, 2011; Mustea et al., 2010).

The life stories of emerging adults were the point of departure in this study. The opportunity to voice a story becomes an essential part of self-integration (McLean et al., 2007). During emerging adulthood, the reconstruction of the past and imagination of the future offer to individuals a sense of meaning in life (McAdams & McLean, 2013). This internalised, integrative, and ever-unfolding story of the self begins forming a pattern of consistency through time, from the past, to the present, and to the future, resulting in a narrative identity (McAdams, 2008a; McAdams & McLean, 2013). The study followed the development route of emerging adults, through the development of a narrative identity and meaning making to the unfolding of a spiritual identity. Erikson believed that alteration of perspectives and beliefs embedded in the feelings of vulnerability set the stage for identity exploration. Intellectualising about their current and past selves brings a sense of ownership of their lives, and they select commitments that are in pace with the thoughts about themselves (Erikson, 1994, in McLean & Pasupathi, 2012). The predictability of behaviour across contexts and based on commitments – or a sense of self-sameness and continuity – points to identity synthesis (McLean & Pasupathi, 2012; Schwartz et al., 2013). The consistent route from the early years through adolescence and into

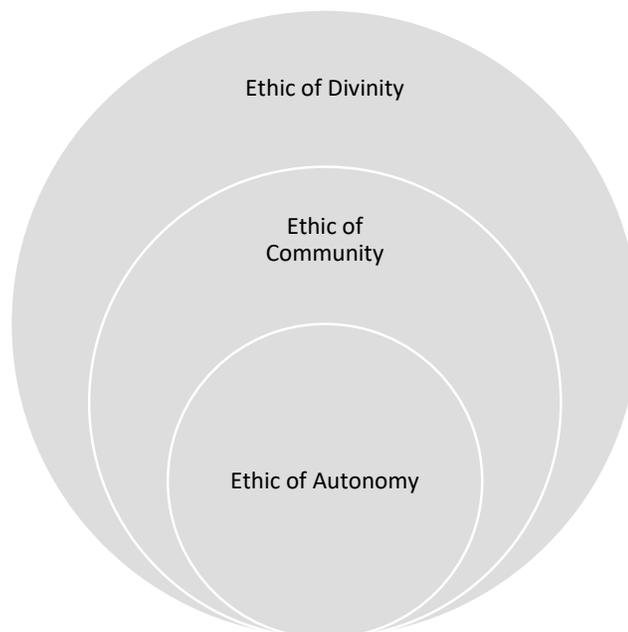
the emerging adult years (Smith et al., 2010) nestles into a stable and safe place to go. Smith et al. (2010) found and underlined religious continuity and stability in the third decade of life. Religious orientations and commitments are set early in life and follow a steady route from the early years through adolescence and into the emerging adult years. The religious configuration of persons in the past is a good guide of why they are what they are in the present and what they will likely be in the future.

To this day, knowing where religion fits in is still an underexplored space in the psychological approach of morality, but the cultural developmental approach (Jensen, 2008, 2011; Shweder et al., 1997) of morality enables the analysis of how the ethic of divinity fits into one's moral development (Mustea et al., 2010). Shweder's relativistic approach refers to morality as intrinsically dependent on the social and cultural context and links individual conduct with reasoning and context (Mustea et al., 2010).

The findings of this study regarding the journey of spiritual identity development will be discussed next, with the three ethics as a framework. The three ethics are presented in Figure 14 below.

**Figure 14**

*The Three Moral Ethics*



Note: The figure demonstrates the three ethics in the spiritual identity journey. The ethic of autonomy and the ethic of community are accompanied by the ethic of divinity on the journey. All three ethics are present on the journey, but the ethic of divinity encompasses the ethic of community and the ethic of autonomy.

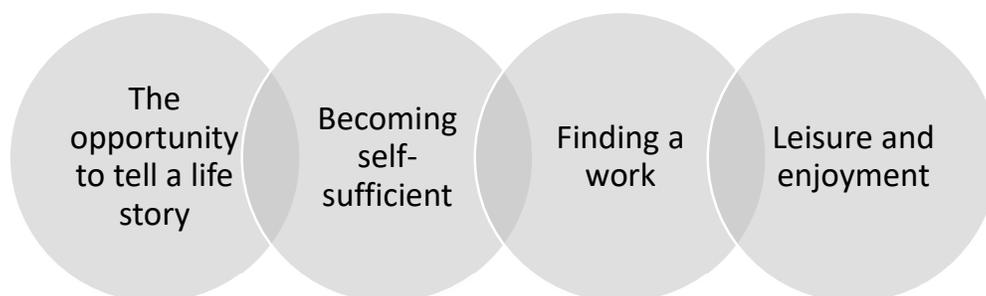
### ***5.1.1 Spiritual Identity Development Within the Ethic of Autonomy***

The journey of spiritual identity development during the third decade of life is discussed against the background of the ethic of autonomy. The ethic of autonomy focuses on people as individuals (being a person), and values are developed around the well-being of individuals. Responsibility for oneself is the important key (Jensen, 2011). The preferences, desires, and individual interests of the person are the focus (Shweder, 1999; Shweder et al. 1997). Within the ethic of autonomy, the individual is at the foundation of moral authority (Mustea et al., 2010). An autonomous definition of self apart from the nuclear family emerges (Erikson, 1964) during emerging adulthood. Obligations come from being a person, and the individual is the favourite construct (Shweder, 2003). Social class, education, and age determine the employment of the three ethics (Mustea et al., 2010). Vasques (2001) found that in the Philippines, people make active use of all three ethics, while in the US, the ethic of autonomy is dominant among middle-class young adults (Mustea et al., 2010).

This study found that, although the ethic of autonomy was central in the themes, the ethic of divinity was simultaneously present in the lives of some of the participants regarding the subsequent themes: spiritual identity unfolds with the opportunity to voice a life story. Spiritual identity grows while the emerging adult is becoming self-sufficient. Finding a work becomes an expression of spiritual identity nestled in a vocation. Leisure and enjoyment can be an illustration of spiritual identity. See Figure 15 for a presentation of the findings.

**Figure 15**

*Spiritual Identity Development Within the Ethic of Autonomy*



The findings of this study suggest that the opportunity to tell a life story was meaningful on the journey of spiritual identity development. While people are telling their stories, a space is created for individualistic work of meaning making to be done and spiritual identity to unfold. The focus is inward. The opportunity to become the author of their lives is fundamentally an individualistic attempt. By focusing inwardly, the ethic of autonomy is creating a space for a writing experience where the self is the object of search and research. The participants narrated their stories, and a more complete conceptualisation of the self was found, bringing unity, purpose, and a sense of integration (McLean & Pratt, 2006).

The participants told their life stories and enjoyed the exercise. Annie beautifully explained the experience of telling her story. She acknowledged the emotions of sadness that had been triggered by narrating the story. For her, remembering was overall good and opened the space for working through. She believed all her boxes were in order after telling her story and similar to her life motto: “Everything happens for a reason” – telling her story happened for a good reason.

The opportunity to voice a story becomes an essential part of self-integration (McLean et al., 2007), provides a chronological harmony, and constructs a sense of identity (McAdams, 2013). Sometimes, the description of their lives offers a causal explanation or the mere accounting of how events are related (Sparrowe, 2005). The participants attain vigorous identities as they develop logical life stories that integrate their various self-stories into a meaningful whole (McAdams, 2013). It was found in this study that the narrative identity grows into a spiritual identity. The ethic of divinity is concurrently present in voicing the life story, and the life story becomes a presentation of a spiritual journey. In this study, the development route of emerging adults, through the development of a narrative identity and meaning making to the unfolding of a spiritual identity, became prominent.

The results of this study indicate that in becoming self-sufficient and independent, spiritual identity grows. The ethic of autonomy underlies the effort of self-sufficiency. When the findings of this study were compared with the theory of emerging adulthood and the fundamental beliefs found by Arnett (2015b), it was evident that the emerging adults in this study were on their way to independence. Two of the participants in the study were already standing on their own feet and living independently. Both were married and experienced the birth of a baby. The rest of the participants in the study moved away from their parents but moved back again. Living with their parents under one roof had benefits, but challenges too

(Dor, 2013). Emerging adults see the attainment of independence and self-sufficiency as the primary challenge in this life stage. They need to move away from their parents and show that they can manage their lives on their own (Arnett, 2015b). Paul, David, and Kaleb needed to go back home and reconsider their futures. Not being able to complete their studies successfully forced them back home. Elizabeth went far away but moved back to her parents, most probably because of a practical arrangement. Annie needed support with her pregnancy, and she moved back to her parents.

Self-sufficiency is the milestone of this time of life (Arnett, 2015b). Individualised religious beliefs were found in a study by Arnett and Jensen (2002) among emerging adults. Participants' beliefs were found to be highly individualised, and religious beliefs and practices were described as "a congregation of one". Part of the process of becoming independent and self-sufficient is forming a distinctive set of beliefs about religious issues (Arnett & Jensen, 2002). The value of independence and the emphasis on self-sufficiency are often difficult for young people to achieve. Hokanson et al. (2020) found that interdependence (healthy connections to trusted adults) may better help youth in foster care navigate the transition to adulthood. Emerging adults seek independence from parents (Arnett, 1998, 2004), but interdependence may be the answer. Across countries and cultures, belief in the value of becoming independent and self-sufficient underlines the need to accept responsibility for oneself, become financially independent, and make independent decisions (Arnett, 2015b). Financial independence depends on parent-child communication regarding financial topics, and emerging adults' well-being is influenced by the parents' expectations (Serido et al., 2010).

In contrast with the underlying ethic of autonomy fundamental to the dream to stand on their own feet, this study found that standing alone and becoming self-sufficient also go along with the fundamental reassurance of being dependent on God. Asking God to help with decision making accompanies the dream of becoming independent. Living in a relationship of reliance and trust with a deity was typical of the emerging adults in this study. The ethic of divinity is the moral vein underlying this belief. Matthew described his reliance on his deity as an intimate dependency. Elizabeth explained how the Lord guided her and how she became independent and learnt to stand on her own feet. She was older and independent, far from her family, but the Lord was her safe fortress. Although the ethic of autonomy is at the heart of becoming independent, the ethic of divinity was also found to be present in this study.

For the participants in the study, occupation and identity needed to correspond, and finding a work became an expression of spiritual identity nestled in a vocation. Gratifying, self-fulfilling, and meaningful work was part of a higher calling for most of the participants. The ethic of autonomy and the ethic of divinity were fundamental to the participants' ideas about an occupation. Work and identity should complement each other. In this study, it was evident that work, calling, and identity are inseparable. Who the person is, is how God created the person, and the work or occupation will be in line with what God intended the person to do. For Annie, being a beauty therapist was a calling and she wanted to echo the attributes of her deity in her work. Matthew's decision to study theology was experienced as a calling from his deity. For Paul, the predicament of not passing his exams put a question mark behind his sense of calling. In the end, he realised that the calling was there and that he needed to find the know-how to answer the calling. Elizabeth wanted to experience being the hands and feet of her deity. She wanted to be employed in other people's lives. The participants found meaning in being valuable in an occupation, using the talents they had received. The ethic of divinity was present in the participants' belief to find a work that went hand in hand with their identities. Feenstra and Brouwer (2008) found better adjustment to college in students who understood their vocation better. An association was found between spirituality and a pronounced understanding of vocation. Secure spiritual attachment and greater spiritual vitality and commitment were related to greater understanding of vocation. Ouyang et al., (2016) examined identity formation of college students in China and proposed the forming of a vocational identity as a main developmental task during the transition from adolescence to adulthood. During emerging adulthood, a sense of calling and life purpose is vital for the development of personal identity and contentment (Setran & Kiesling, 2013). High expectations for rewarding occupation are present in emerging adults who believe that work needs to be rewarding and entertaining (Arnett, 2014, 2015). In addition to work, leisure and enjoyment are present too.

The findings suggest that leisure and enjoyment can be an illustration of spiritual identity. Leisure as a meaning-making resource for identity formation was found in the context of emerging adults in Europe. Without the pressure and responsibilities for spouse and children, emerging adults have the freedom to explore and pursue more leisure and new experiences (Layland, 2013). Arnett (2015b) describes the belief that self-focused fun and leisure are vital during this life stage. He describes it as a key cultural belief that underlies the emerging adulthood stage and self-focused fun calls on their ethic of autonomy. The participants in the study enjoyed the freedom and fun of emerging adulthood. Friends, holidays, romantic love,

travel, coaching athletics, working, and learning, taking mind-altering substances, being successful and being independent were some of the enjoyable and wonderful things the participants described. This is a time in the life span of development for fun and excitement (Arnett, 2010). It involves freedom to explore love, work, education, and fun to gain an extensive range of experiences, and promising opportunities. Douglass (2007) states that in Europe, emerging adults enjoy life, and the cultural belief of fun and leisure being vital during this life stage, is most pronounced in Europe. The relative freedom that leisure offers provides a context in which emerging adults explore new experiences and access opportunities not always available in more constrained environments like work and school. Leisure presents a context for identity development and a pathway to thrive toward adulthood. Identity development is directed actively by the decisions made during leisure (Layland et al., 2018). Sensenbrenner (2019) found that serious leisure (systematic pursuit of an amateur, hobbyist, or volunteer) contributes significantly to identity formation during emerging adulthood. Passion and peer relationship play significant roles in serious leisure pursuits as well as in the forming of identity.

Fun and enjoyment were linked with a deity and inner joy in this study. For Celia, self-focused fun, enjoyment, and leisure were part of how her God was. He was joy, and she was experiencing joy because of him: “The Lord is involved in all my life, work, friends, who I am ... an inner joy” (4.1.55). The fruit of the Spirit of God was in her, and inner joy was her identity. The ethic of divinity underlies this belief.

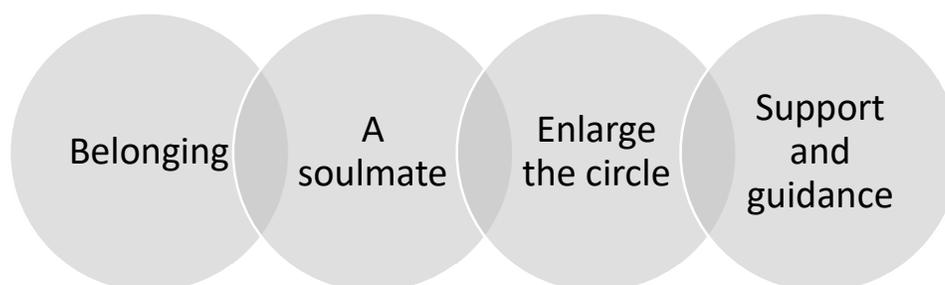
### ***5.1.2 Spiritual Identity Development Within the Ethic of Community***

The emphasis of the ethic of community is on reliability and respect for others. Concern for the group is essential in decision-making. The moral goal is the fulfilment of responsibilities and the protection of the social group (Jensen, 2011). Thinking about the ethic of community, Jensen (2011) proposes that the degree of usage increases throughout childhood and into adolescence and adulthood as children are likely to call on community concepts like connecting to the welfares of the family and familial routines, friends, school, community, and workplace thoughts. During late adolescence and adulthood, moral concepts relating to wider social organisations are likely to be used. In the determination to understand the integrity and values of communities, the role and applied value of cultural approaches on morality were under the searchlight. A pilot study was conducted with university students in Romanian, using the three ethics approach of Shweder et al., (1997) as a framework. The Romanian participants were

oriented toward an ethic of autonomy and an ethic of community, and only to a lesser extent toward an ethic of divinity (Negru & Mustea, 2009). In this study, the ethic of community was fundamental in the following themes: Spiritual identity develops within a sense of belonging. The finding of a soulmate enriches spiritual identity development. The beginning of a family magnifies spiritual identity development. Support and guidance on the journey improve growth. The themes are shown in Figure 16 below.

**Figure 16**

*Spiritual Identity Development Within the Ethic of Community*



Spiritual identity unfolds within a sense of belonging. Emerging adulthood is a period in life characterised by a focus on the self (Arnett, 2000). The findings of Padilla-Walker et al., (2008) suggest that this time is certainly not a selfish time, as emerging adults are actively orientated toward prosocial behaviours like social responsibility and a focus on considering the needs and desires of others. Emerging adults rate relational maturity, with the emphasis on the desires and needs of others, as an important criterion for adulthood (Nelson et al., 2007). Community and religious involvement tend to decline during emerging adulthood but provide fertile ground for identity formation and making identity commitments (Hardy et al., 2010). Within the ethic of community, the emerging adult finds meaning by doing something productive or meaningful for others. Erikson (1964) spoke of an ‘ethical sense’ that occurs in the identity-intimacy ‘we’ stage of loving and caring deeply for another (moral-aesthetic). This is the caring person who honours commitments and cares responsibly for what he or she has produced or engendered, for children, work, and commitments (Hoare, 2009).

The participants’ life stories resonated a sense of belonging. A sense of belonging is a significant part in the meaning-making process. Torgerson (2018) found that a sense of belonging effects coping. Dealing with the demands of life can become easier within a sense of belonging. The experience of being embraced, a safety net, meaning in life, and increased self-confidence is one of the themes unfolding from the sense of belonging. Intimacy, inclusion,

connection, support, and growth carve up a sense of belonging. Potentially, feeling part of a community can fulfil emotional needs, personal growth needs, work needs, and volunteering needs (Torgerson, 2018). Relationships with parents, family members, friends, lecturers, and significant others form layers and stitches in a beautiful quilt where the participants explained their connectedness and the spaces for meaning making and growth. One of the participants in the study explained the closeness and belonging with the following words: “My ma sê altyd ek is haar naelstring-kind. Ons kan oor enigiets praat; sy sal my nooit judge nie.”(5.1.2) (“My mother always calls me her umbilical cord-child. We can talk about anything; she will never judge me.)

Within a family and while experiencing a sense of belonging, parents may influence their children’s religious and spiritual development well into emerging adulthood, including serving as religious models, sending direct messages about beliefs and behaviours, and providing the climate for how the message is received (Nelson, 2014). In a study by Barry et al. (2018), it was evident that family religious socialisation matters in emerging adults’ self-reported prosocial behaviour. Emerging adults of families who do what they believe with regard to their faith tradition when children are growing up are more likely to report that they will engage in moral action toward unfamiliar others. The actions of parents speak louder than words. The frequency and importance of family faith activities for emerging adults’ prosocial behaviour toward family, friends, and strangers were highlighted. Barry and Abo Zena (2014) found an overall drop in outward religious practices while emerging adults were forming their independent religious identities and rate religious faith as important in their lives. Barry et al. (2018) note that the emerging adults started living what they had been taught. The faith activities of family, friends, and strangers had become imprinted. Family religious socialization processes may continue to be related to emerging adults’ religious practices and beliefs (Barry et al., 2013). Vaidyanathan (2011) found that the nature of parental religiosity was the reason for the decline in religious participation from adolescence into emerging adulthood. The influence of parents on offspring’s future religiosity is direct, while the effect of other agents of socialisation is indirect. Peers can have an important role in religious and spiritual socialisation, since these relationships become even more prominent and numerous for emerging adults (Barry & Christofferson, 2014). Emerging adults’ close relationships tend to be of a higher quality than relationships they have experienced previously (Barry & Madsen, 2010). Religious communities and congregations are an important resource for consolidating identity. Spirituality is a key factor in making meaning or constructing a coherent “narrative

out of one's life situations" (Barry et al., 2010, p. 311). The identity formed in religiosity and spirituality during emerging adulthood may have repercussions later in life, especially during marriage and parenthood (Barry et al., 2010).

In this study, it was found that the finding of a soulmate can enhance spiritual identity. Arnett (2015b) underlines the individualistic belief fundamental to finding a 'soul mate' in a marriage partner. In India, marriage can be an arrangement or transaction between families, not individuals. For some, love is not the basis for entering marriage but is expected to grow after marriage. Semi-arranged marriages suggest a movement to individualistic and collectivistic values (Arnett, 2015b). The ethics of autonomy and community can be the fundamental vein underlying finding a marriage partner and starting a family. For the participants in this study, the underlying belief in finding a marriage partner started with the ethics of autonomy and community, but the participants in the study also voiced the possibility of the ethic of divinity underneath marriage. Romantic love is the basis of marriage, but marriage is also the covenant and safe space for dedicated worshipping and love for the Lord. The belief that God brought the couple together and that he is a fundamental person in the relationship is an inherent belief. The cultural belief exists that marriage is a trio, where God is an important part of the covenant. Together, they grow closer to God and do everything for him, as in a triangle with God at the top corner. The ethic of divinity is the moral vein underlying this belief. Celia explained how her husband was strengthening her relationship with her deity. She explained that her husband treasured her relationship with the Lord and because of him, she was closer to God. Matthew's view of his marriage was working in cooperation for the Lord. His wife was the person who helped him in the ministry and in finding meaning. She was next to him as the pastor of the congregation and his strong support in working for his deity. Shulman and Connolly (2013) propose the stage where emerging adults need to coordinate romance and life plans and strive to integrate career paths and life plans with a romantic partner, to be a transitional emerging adult romantic stage. Resolution of this stage offers the foundation for long-term commitment to a life partner. The interdependence between romantic commitments and individual aspirations offers a distinct romantic stage during the transitional period of emerging adulthood.

On the spiritual identity journey, it was found that caring and concern lead to the expanding of the circle of community. They select commitments that are in pace with the thoughts about themselves (Erikson, 1994, in McLean & Pasupathi, 2012). Examples are the birth of a child, beginning a family, and the desire to honour commitments and care responsibly. Self-sufficiency becomes a steppingstone to entering binding long-term commitments and a

stable occupational path. Enduring love commitments lead to the beginning of an own community or family when a child is born. Goals related to education, friends, and travelling fade, and new goals related to work, family, and health unfold. Family-related goals lead to earlier marriages and having children (Salmela-Aro et al., 2007). A defining feature of a meaning is the connection to something bigger than the self. People feel connected to others, to work, to a life purpose, and to the world itself. Leading a happy life is associated with being a 'taker', while leading a meaningful life corresponds with being a 'giver'. If an emerging adult uses his or her highest strengths and talents to belong to and serve something larger than the self, it is meaningful. Meaning is enduring. It is not only about transcending the self, but also about transcending the present moment. It connects the past, the present and the future (Smith, 2013). Emerging adults rate relational maturity, with the emphasis on the desires and needs of others, as an important criterion for adulthood (Nelson et al., 2007). Understanding religious identity formation in Muslim adolescents points out internal seekers and external seekers with regard to religious identity formation (Chaudhury & Miller, 2008). Although family can be a particularly important developmental context, experiences and examples outside the home can be central to the exploration process. In this study, the participants, David and Kaleb, became external seekers, as experiences and examples outside their homes became central in their exploration processes.

Support and guidance on the journey of spiritual identity development were found to be a desire and expressed need for enhancing growth. The selection of a mentor and a community to challenge and to nurture development during this time in the life span were underscored by the ethic of community. Many emerging adults are seeking mentors to guide and nourish their faith journeys. Four of the participants in the study voiced their need for a mentor. The desire for a guide came to the fore while they were evaluating former commitments and developing new ideals. A mentor can be a listener, and the opportunity to tell their stories arises. A mentor can walk alongside and mirror their growth, support in the imagination of a dream, and offer challenge and critique (Setran & Kiesling, 2013). Meaningful relationships and caring can promote positive developmental routes. The inclination to mentor may be part of the human DNA (DuBois & Karcher, 2014). Encouraging relationships between young people and supportive non-parental adults represent precious strengths for development (Scales et al., 2006). Rhodes (2005) developed a model showing the suggestive interconnected processes (identity, cognition, and social-emotional) in the mentoring relationship. In terms of identity, it is noted that the mentoring relationship may facilitate identity developments and open doors to

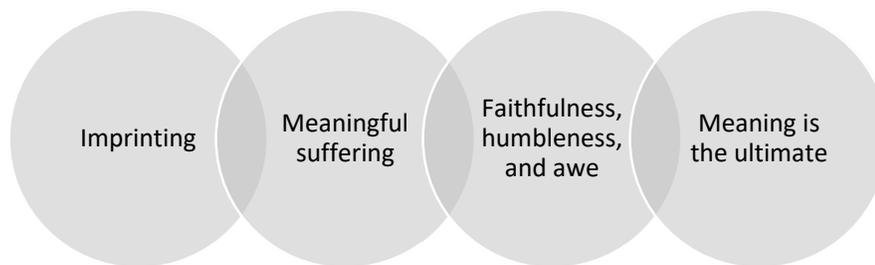
resources and opportunities on which young people can draw to form their sense of identity (Darling et al., 2002). The mentoring relationship may also affect cognitive developmental processes and become a vehicle for refining new thinking skills. Emotionally, it can be a ‘corrective experience’ after unsatisfactory relationships with caregivers and provide a space for better expressing, understanding, and regulating of emotions (DuBois et al., 2011). Mentoring has the capacity to serve both promotion (encouragement) and prevention aims (DuBois et al., 2011). Setran and Kiesling (2013) propose a framework (remembering, attending, and envisioning) for the mentoring relationship with emerging adults.

### ***5.1.3 Spiritual Identity Development Within the Ethic of Divinity***

The ethic of divinity describes the individual as a spiritual being with a spiritual and religious nature. The moral orientation is to attain purity and come closer to or part of the divine (Mustea et al., 2010, Jensen, 2011). Amazement or wonder, holiness, modesty, and faithfulness are basic qualities in the divinity-oriented code (Jensen, 2008, 2011). How the ethic of divinity fits into one’s moral development and its role in individual life depend on the nature of cultural and community conceptualisations of the divine, from a developmental perspective (Mustea et al., 2010). Jensen (2008) directs attention to the distinctions between religiously conservative and religiously liberal groups in the same cultural context that lead to diverse moral development patterns in group members’ lives, from childhood to adult age. Three main approaches to spirituality by Zinnbauer and Pargament (2005) are illustrated in the study: 1) The presence of a relationship with a higher power (substantive approach); 2) the search for existential meaning (functional approach); and human potential dealing with ultimate purposes, higher entities, God, love, with compassion, and purpose (the traditional approach). With the ethic of divinity in mind, it was found in this study that spiritual identity is imprinted while growing up; that suffering becomes meaningful within a spiritual identity; that faithfulness, humbleness, and awe are part of the journey; and that purpose and meaning are the ultimate parts of spiritual identity. In Figure 17 below, spiritual development within the ethic of divinity is presented.

**Figure 17**

*Spiritual Identity Development Within the Ethic of Divinity*



In this study, it was found that spiritual identity was imprinted while the participants were growing up. The mystery of how spiritual identity is imprinted became clear through the words of the participants in the study. Words that create a nuance of divinity were highlighted. Examples are the following: “I am living in his presence” – Elizabeth; “I am dependent on him” – Matthew; “His presence is like a warmth” – Paul; “I saw his grace with my own eyes” – Celia; “Everything happens for a reason” – Annie; “I am discovering my identity in knowing him” – David; and “When I am scared, he is my guardian angel” – Kaleb. The participants explained that their relationship with the Lord was something they had learnt from their parents and from Sunday school. During the third decade of life, emerging adults make inherent, deep-rooted, intentional internal commitments (De Bruin-Wassinkmaat et al., 2019). The attachment with a deity becomes a personal affair. At the end of high school, Elizabeth started to become silent and pray by herself, and it became personal. Guidance for making decisions comes from religious authorities and religious texts (Jensen, 2011). Barry et al. (2018) note that emerging adults start living what they have been taught. The faith activities of family, friends, and strangers become imprinted. In this study, it became clear that the religious orientations and commitments that had been set early in life followed a consistent path into emerging adulthood. The religious patterns of the past became a guide for attachment with a deity and identity in the present, as well as an imagining identity for the future. The support and paradigms of parents, teachers, and significant others descended into their hearts. One of the participants moved away from her parents and far from home, she discovered that the Lord was in the lives of the property owner and his wife, and in the lives of her friends. For some time, going to church was not a priority but as time went by, it became important and special again. Although not formal religious activities, there was a spiritual community around her, and she enjoyed their company. She realised that the people in her world were living close to their God. Imagining the future,

she wanted to live close to the Lord and see Him in everything. She wanted to live a conscious life and she was growing towards care. The participant's desire to be available for others or to serve someone in obedience to her deity made this caring nature visible. She wanted to be valuable and an instrument for the Lord. It brought immense joy for her to feel the Lord was using her. The participants discovered the guidance of the Lord, especially in decision making. They prayed and believed that the Lord was in their lives and personally involved. The consistent route from the early years, through adolescence, and into the emerging adult years (Smith et al., 2010) nestled into a stable and safe place to go to. The Lord became a safe fortress at some place in time. Emerging adults were growing towards care (Pratt et al., 2009).

In this study, it was found that suffering becomes meaningful within a spiritual identity. The efforts of emerging adults to construct meaningful stories for life constructs a sense of identity (McAdams, 2013). Turning points that are framed in terms of overcoming obstacles, self-direction, and personal growth tend to be linked with higher levels of psychological well-being (Bauer & McAdams, 2004). One of the participants lost his father during emerging adulthood. The interpretation of this critical moment or 'turning point' was essential in the participant's story. It was particularly an event of loss and trauma and served as an index of his growth. His philosophy of life and meaning grew from the overcoming of this huge obstacle. Self-direction and personal growth followed and were clearly linked with his attachment to his deity. He explained how his hardship deepened his relationship with God. Meaning came from being dependent on the Lord. The ability to present a negative memory as a positive turning point or learning experience is associated closely with well-being (McAdams et al., 2001). Benefit finding is similar to sense making and is a type of meaning-focused coping whereby positive emotions create positive meaning (Folkman, 2008). In the process of benefit finding, individuals re-evaluate the experience and try to identify the significance of negative events (Gao et al., 2014). Another participant lost her father, and this extremely difficult experience led to a deep spiritual attachment. For this participant, loss and trauma were cornerstones on the journey to spiritual identity development. Faith and grace carried her through hardship. She felt closer to God during difficult times, and prayer came easier. She firmly believed that all the bends in the road worked together and were for good in her life. The bend in the road in the life story of another participant was pregnancy. Suddenly, she was not a child anymore. Becoming a mother was a change of identity. She needed to adapt. Her awareness of God was more prominent during difficult times. She felt closer to God because of the wonder of life, but also because it was a great turning point. For one of the participants, the bend in the road literally

caused a traumatic car accident. This particular participant connected death with spirituality and with God. To him, the connection with God was prominent only when he felt scared. Profound spirituality took shape in the context of actual experiences, including divorces, despair, and connecting or disconnecting with others. Young people drew on spirituality to navigate hardship and to cope with trauma and loss (Abo-Zena & King, 2021).

It was found in this study that while suffering is becoming meaningful, humbleness is formed. Humbleness is a characteristic of the ethical code of divinity and points to a low or modest view of one's importance and a certain quietness or being reserved. Positive life experiences can foster a deeper sense of spirituality, meaning, purpose in life, and increased self-worth (Roepke, 2013). Negative events can cause harm, 'shatter' an individual's worldviews, and increase beliefs in personal vulnerability, but it can also have a positive outcome and rekindle posttraumatic growth (spiritual change and appreciation of life) (Roepke, 2013). Gutierrez and Park (2015) found that emerging adults' belief in God remained largely stable and suggest that emerging adults refine their basic understanding of fundamental worldview constructions when confronted with major life events. Dancy (2010) explored spiritual identity and found that spirituality was a source of support and dependency. The wounds of not being successful in the life stories of three of the participants created feelings of vulnerability. The wounds revealed both a great predicament and a potential gift. The gift will most probably be to grow towards a space where there will be compassion for vulnerability and therefore empathy. Todres (2015) writes about vulnerability and suggests spiritual concern to be activated by vulnerability. This activation can lead towards homecomings of great participation and belonging. Tolerating the vulnerability of emotion and deep feelings leads to a 'holding' of the ambiguous. A precious gift, vulnerability leads to spiritual concern, and spiritual concern leads to a sense of belonging as well as the ability to hold the ambiguous and uncertainties of experiences. In this study, it was found that faithfulness was part of the spiritual journey. Faithfulness is one of the fundamental virtues in the divinity-oriented code (Jensen, 2008, 2011). Being consistently loyal, irrespective of situations, is typical of faithful persons. It is the state of being full of faith in the sense of a secure and stable commitment. The faithfulness of a deity is the foundation of faith. Keeping promises is important for a meaningful and secure relationship and attachment. Attachment to God can establish a sense of a safe haven and a secure base. In the current study, emerging adults with low parental security still expressed mutual experiences of sheltered, safe, close attachment with God. A spiritual relationship with God can serve a curative and helpful, or healing role (Kimball et al., 2013).

Remaining faithful to the end is fundamental to the ethic of divinity. The participants had to answer the question: “When you reach the end of your life, looking back, what would you like to say?” The answers pointing to the virtue of the divinity code. To live a good and full life, accordingly to one’s calling, to do ones best until the end, and honouring one’s deity are characteristic of the participants’ ethic of divinity: “I have lived a good and full life. I have done what I had to do. I have lived my calling. I have given my best. I have lived to honour him. I did my best with what he gave me.”

The results indicate that amazement and wonder was an ascending pathway on the road to spiritual identity. The belief in life as meaningful and in the kindness of others mediates the effect of awe (amazement/wonder) in spirituality. Spirituality is an upward, ascending pathway to and from the experience of awe (Van Cappellen et al., 2013). The feeling of amazement, wonder, or awe triggers spiritual and religious feelings and behavioural intentions (Van Cappellen & Saroglou, 2012). The definition for awe associates this emotion with an awareness of enormity or vastness that challenges existing concepts of the world, creating a ‘need for accommodation’ – an exclusion of mental structures when they fail to make sense of an experience of something vast (Keltner & Haidt, 2003). Awe is a multicultural recognition of facing forces superior to the self. In social neuroscience, the experience of encountering a force superior to the self results in behaviour that serves group interests. Within the self-categorisation theory, it might be a process of adopting the identity of a group broader than family or friendship with which one typically identifies (Ejova, 2003). Perceived vastness and resulting disorienting need for accommodation can make personal concerns feel small relative to the surrounding environment (Keltner & Haidt, 2003). When one thinks about amazement, wonder, and the emotion of awe, it becomes clear that this emotion stimulates movement, either up towards a deity, or outwards towards people. The participants walked the ascending pathway (Van Cappellen et al., 2013) through their spirituality from the experience of awe. The feeling of amazement, wonder, or awe activated spiritual and religious feelings and behavioural intentions (Van Cappellen & Saroglou, 2012).

The findings suggest that meaning was the ultimate part of spiritual identity. The positive relationship between religious self-understanding and personal meaning was found in a study by Furrow et al. (2004). Culver and Lundquist Denton (2017) also found that perceived closeness (attachment) to God was linked to the sense of life purpose in emerging adults. Emerging adults who reported feeling neutral or did not believe in God experienced lower levels of life purpose. In the protocols of Elizabeth, Matthew, Paul, and Celia, a strong link between

religious attachment and the sense of life purpose was discovered. Matthew realised that the Lord was active in forming his identity. He firmly believed that his calling was who he was. Finding a purpose was a journey for Elizabeth and not a destiny. She felt attached to the Lord, and her everyday being was meaningful and enough. Finding meaning and purpose was connected directly with her attachment to the Lord. Paul explained how his attachment to God and his identity were intertwined. Celia explained her inner joy as part of her identity, but also as coming from the Lord. The fruit of the Spirit was who she was, but it was linked directly to who God is, inside of her. Being who she was, was her purpose and calling. Kaleb, however, felt there was no connection between his identity and his religion. He was trying to understand and find meaning. For all the participants, except Kaleb, a strong link between religious attachment and the sense of life purpose existed. In the ethic of divinity, values and beliefs are based on religious texts (e.g., the Bible, the Quran) or traditional religious authorities (Jensen, 2008). Although Bible-reading practices in emerging adulthood are low (Bergler, 2016), the participants in the study were able to identify with passages from the Bible. In Elizabeth's life, the religious text of the Lord being a Potter and she being the clay was guiding her in understanding herself and in finding meaning in the relationship with her deity. Who she was, was who He had made her. Her strengths were gifts from her deity, and her identity was part of his craftsmanship. Her deity was the Potter. He was active in who she was. For Matthew, the religious text guiding his life was of his deity being the Vinedresser, and him being a branch in the Vine. Remaining in his deity and his deity remaining in him was how he would live and bear fruit. Remaining close to the Lord would produce fruit, and his deity would be glorified and honoured. The joy and delight of the Lord would be in him. Paul was trying to understand himself and found meaning in his suffering in scripture through the story of Job in the Bible. Job was a religious man who lost everything and struggled with his deity in finding meaning. Job felt disillusioned and questioned the Lord's love and presence. The Lord answered him and, in the end, after many chapters and processes, he found meaning and understanding and recovered. For Celia, the image of a learner and a teacher, a father and a child, guided her thoughts when she was trying to understand her identity. The same image directed David through his life. The father-and-son image comes from Scripture where God proclaims the identity of his people through Jesus as his children. The image of a learner and teacher is echoing in Annie's life in the metaphor of the Shepherd whose rod and staff protects and guides, comforts, and consoles. In her mind's eye, she was following the Lord in the same way as a little lamb is following a Shepherd. Erikson (1981) encountered a divine light in Scripture, in

great writings throughout recorded time, and in every reasonably healthy person he studied ... a sense of a divine centre (Hoare, 2009).

## **5.2 Summary of Chapter**

Spiritual identity development of South African emerging adults were explored, using the ethics of autonomy, community, and divinity. The cultural-developmental proposal gives rise to a comprehensive explanation of morality that includes autonomy, community, and divinity reasoning. The arrangement of ethics and the behaviour people include in the moral domain are related to their culture. With the cultural-developmental template in mind, it was found in this study that the degree of autonomy and community reasoning stay relatively stable across the life span and that Divinity reasoning was prominent during emerging adulthood in this study.

In South Africa the moral ethic that is underlying to identity and decision making will be divinity, community, and autonomy. The participants in this study showed a spiritual religious identity and their way of thinking was coloured by the three ethics of morality in a clear sense. A divine presence can be expected in the lives of some of the emerging adults in this country. Exploring the three ethics in the life stories of emerging adults promoted understanding of the unfolding of spiritual identity during the third decade of life in South Africa.

## **Chapter 6: Key findings, Limitations, and Recommendations**

The search for a more favourable understanding of events and reconsidering of beliefs and values unfold in one's sense of meaning in life (Park, 2010, Wrosch, 2010). Understanding the meaning-making processes and the subsequent development of a spiritual identity in emerging adults is significant because the developmental phase of the third decade of life provides the space and skill for thinking and dreaming about this fundamental, mystical part of being human (Arnett et al., 2001; Barry et al., 2010; Kyriacou, 2018). Exploring and describing the journey of spiritual identity development brought exciting views and discoveries. There is a landscape beyond existence and inside of human beings. Spiritual identity as a "way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate" (Negru & Mustea, 2009, p. 54) became evident. A few distinct viewpoints will be discussed in this final chapter.

A summary of the main findings of the research, followed by a reflection on the limitations of the study and recommendations for upcoming research, will be presented. The research question was: What does the lively, intimate experience of the spiritual identity development journey look like during emerging adulthood? The aim of the study was to explore and describe South African emerging adults' experiences of spiritual identity development.

### **6.1 Summary of the Most Notable Findings of the Study**

The unique contribution of the study is the capturing of the experiences of the participants' journey of spiritual identity development. The research in the field on spiritual identity development of emerging adults emphasise the intricacy of spiritual processes and the changing emotions and experiences involved (Bailey et al., 2016). Emerging adulthood is a developmental phase involving selective decision making about diverse involvements and attachments (Arnett, 2014). The role these attachments ultimately want to play in their lives is determined in this phase. These decisions have long-term effects and become footpaths that will later become pathways. Underneath these decisions are cultural beliefs, and this study contributes uniquely in terms of spiritual identity development in South Africa.

South Africa is unique in terms of cultural diversity but also an authentic environment in terms of strong religiousness. Emerging adults are confronted with messages from a wide spectrum. The descriptive nature of this study cast light on the experience of an essential part

of the human being that had been in the shade in human research for a long time. The South African context harbours different spiritualities. The African spirituality of *ubuntu*, *ubunye*, and *amandla* echoes in the Christian spirituality of koinonia, Kingdom of God, and God as the Heavenly Father. Kamwangamalu (1999) explains how humanity and dearness relate to ubuntu and the South African spirituality which highlight the oneness of the new nation's focus on interdependence. The commandments of the Christian faith, being Love for God, the neighbour, and the self, resonate in the three movements of the spiritual life (Nouwen, 2013) and in the three moral ethics (Shweder et al., 1997) of autonomy, community and divinity. The awareness of trust which the individual demonstrates in all his actions of the Islamic spirituality echoes in this country. Spiritual identity forms quietly, like a treasure, in the heart of the individual and grows vividly into the community, wider and wider into the finding of meaning in the presence of the Ultimate.

The practical contribution of the findings of the study, especially in the unique South African context, leads to the research question on spiritual identity. How does spiritual identity appear in the lives of emerging adults in South Africa? The prominence of thoughts on a deity and the link between meaning making and the intimate relationship that was found in the protocols shed light on this mystical concept. It was also fruitful to see: When standing on their own feet, emerging adults in South Africa express a dependency on God. They do not lean on their parents for decision making, but rather pray and turn to a deity? Emerging adults in South Africa see marriage as part of a higher plan. They dream of finding a job they love and link it with their identity, but they also appreciate their work as a calling from above. They focus on duties and obligations, but they see emerging adulthood as a time of life that can be fun and exciting through worshipping and following their deity. Although the ethic of autonomy and community are underneath their beliefs, the ethic of divinity is clearly central.

Paying regard to the ethic of autonomy, it was found in this study that 1) spiritual identity unfolds within the opportunity to voice a life story. Looking inside and narrating a life story is an individualistic act but also calls on the ethic of divinity as a spiritual identity emerged from the meaning making and the establishing of a narrative identity. During the process of forming a life story, a narrative identity develops. A question like "What are my beliefs?" leads to the development of a religious or spiritual identity that demonstrates a constant sense of self that deals with essential questions about purpose and meaning of life (Kiesling et al., 2006). It was also clear that, 2) spiritual identity grows while emerging adults become self-sufficient. The belief that self-sufficiency and independence should be reached before adult commitments

(Arnett, 2015b) calls on the ethic of autonomy; however, in this study, this belief was accompanied by the ethic of divinity. Standing on their own feet and becoming self-sufficient were going along with the underlying reassurance of being dependent on God. Relying on God to help with decision making and becoming independent were interwoven. Living in a relationship of reliance and trust on a deity, while becoming independent, was typical of the emerging adults in this study. 3) The determination to find a work becomes an expression of spiritual identity nestled in a vocation. The underlying belief is that work and identity should complement each other (Arnett, 2015b). The ethic of autonomy is at the root of this belief. In this study, work, calling, and identity are inseparable. The participants explained who they were, was how God created them to be, and the work or occupation they would be doing, would be in line with what God intended them to be doing. The ethic of divinity is the moral vein underlying this belief. Feenstra and Brouwer (2008) found that secure spiritual attachment and greater spiritual vitality and commitment are related to greater understanding of vocation. 4) During emerging adulthood, leisure and enjoyment can be an illustration of spiritual identity. The belief that self-focused fun and leisure are vital during this life stage (Arnett, 2015b) is underscored by the ethic of autonomy, which was true for most of the participants in the study. However, in this study, it was found that enjoyment and leisure are also part of how God is. He is joy, and a person experiences joy because of him. The fruit of the Spirit of God is in a person, and it becomes a person's identity.

Paying regard to the ethic of community, it was found in this study that 1) spiritual identity unfolds within a sense of belonging. During emerging adulthood, the importance of being embedded in a net of relationships becomes a profound realisation. The imprinting of spiritual identity in a relational world has the ethic of community and the ethic of divinity at its heart. It was found that 2) the finding of a soulmate can enhance spiritual identity development. The belief that the basis of marriage should be romantic love (Arnett, 2015b) can be informed by the ethic of autonomy or community, but for the participants in this study, marriage was also the covenant and safe space for dedicated worshipping and love for the Lord. In a way, it is a trio or triangle, where God is an important part of the covenant. The ethic of divinity is the moral vein underlying this belief. 3) Starting a family expands spiritual identity development. Being a member of a little group and having commitments, obligations, responsibilities, and roles in a family call on the ethic of community (Shweder et al., 1997), but experiencing the birth of a child as a gift and wonder from a deity calls on the ethic of divinity. 4) Support and guidance on the journey enhance growth. The experience of the importance of relational

connectedness calls on the ethic of community, but the search for existential meaning and the human potential dealing with ultimate purpose calls on the ethic of divinity.

Paying regard to the ethic of divinity, it was found in this study that 1) spiritual identity is imprinted while growing up. Emerging adults start living what they have been taught (Barry et al., 2018), especially as it was seen in this study regarding spirituality – “when it comes to the presence of a relationship with a higher power that affects the way in which one operates in the world” (Zinnbauer & Pargament, 2005, p. 23). 2) Suffering becomes meaningful within a spiritual identity. Personal growth in the life stories of participants, difficult life experiences as being transformative, and the move from suffering to an enhanced state formed the redemptive script of their stories (McAdams et al., 2006). 3) Faithfulness, humbleness, and awe were part of the journey, and were initiated when confronted with major life events. Gutierrez and Park (2015) found emerging adults’ belief in God remained largely stable, and they suggest that emerging adults refine their basic understanding of fundamental worldview constructions when confronted with major life events. 4) Purpose and meaning are the ultimate part of spiritual identity. Furthermore, Culver and Lundquist Denton (2017) found that perceived closeness (attachment) to God is linked to the sense of life purpose in emerging adults.

The theoretical contribution of the study lies in the appreciation of the theory on morality (Shweder, 1997) and the cultural developmental template (Jensen, 2008). A theoretical understanding of spiritual identity was developed against the background of these theories.

Next, the limitations of the current study will be discussed.

## **6.2 Limitations of the Current Study**

The researcher carefully engaged in the research and tried to present a high-standard and valid study. However, it is necessary for the reader to draw attention to several limitations.

Language was a limitation, especially with one of the participants. The interview was not in the participant’s first language, and it was difficult for him to express himself. The use of a bilingual research assistant or a professional interpreter is a way to overcome language barriers in research (Lee et al., 2014). To minimise the threats to trustworthiness of results posed by translation, the use of an interpreter is vital (Lincoln et al., 2016). Squires et al. (2020) propose strategies for overcoming language barriers in research: Systematic planning of how to address the language barrier between participant and researcher needs to be done. The ‘language of the heart’ is the ideal language and the language people speak when they feel at their most

vulnerable. To capture reliable and valid results representative of their experiences, research needs to be done in the preferred language. South Africa's culturally and linguistically diverse population needs trained interpreters in qualitative research.

In South Africa, the majority of the population is part of the Christian religion. In this study, the majority of the participants were Christian, Afrikaans speaking, and white. The sample is skewed, and in future studies, a multi-language, multi-cultural, and multi-religious sample will enrich the findings, especially with African spirituality as a backdrop.

Owing to the scarcity of research and literature on spiritual identity development in the South African context, it was a challenge to guarantee credibility. The influences of social contexts and the interrelated dynamics of the relationships and experiences are discovered through qualitative methods. Within interpretivism, the data will vary depending on the participants and the researcher (Alharahsheh & Pius, 2020). The researcher had a unique perspective regarding the data and the interpretation of the results (Labianca et al., 2000). Repeatability and replicability cannot be the source of judgement, but rather the ability to provide plausible insight from a deepened understanding (Shufutinsky, 2020). Boje (2019) underlines the importance of the ante-narrative, which is the process of making sense of stories, including that which is not observed and hidden from the surface. The underlying story, the occurrences before and between interviews, and the images of the future are all part of the ante-narrative. Clandinin (2006) proposes that the narrative as a construction of space, sociality, and temporality experienced in place, time, and sociological geography will always be unique. Therefore, an effort was made to ensure that the findings represent believable material drawn from the participants' unique data and are a correct interpretation of the participants' unique views (Lincoln & Guba, 1986). Credibility or internal validity in the study were ensured by using a well-established research method (IPA). The number of interviews ensured prolonged engagement between the investigator and the participants in establishing a trust relationship. The combination of the life story interview with the three ethics was a form of theoretical triangulation. The use of multiple approaches ensured credibility (Kortjens & Moser, 2018). Another form of triangulation is the systematic process of sorting through the data to find common themes or categories by eliminating overlapping areas (Creswell & Miller, 2000). Establishing rapport to ensure honesty and authenticity was ensured. The researcher was often requested to look for deeper understanding and meaning in the process of data analysis.

### 6.3 Recommendations for Future Research

In this study, the metaphor for spiritual identity development was “being on a journey”. The idea of following a path (Kiesling & Sorell, 2009) or a trajectory (Smith et al., 2010) formed the framework for the study. Ray & McFadden (2001) use the metaphors of a web or a quilt with the emphasis on relationships within spirituality. Other metaphors echoing the complexity of spiritual identity development can be used in the quest for understanding the processes underscoring spiritual identity development. Poll and Smith (2003) argue that a double spiral might be a more accurate representation of spiritual identity development, as it will allow for unique development configurations such as returning to earlier stages. The paradox spiritual development presents of a pattern of growth to be both universal and contingent (Wink & Dillon, 2002).

The model and approach in this study provided a working model of spiritual identity research. It was designed to facilitate empirical enquiry. This model has the potential to be transferred to other research on spiritual identity. Understanding spiritual identity and meaning making across the life span, using the three moral ethics (autonomy, community, and divinity) will allow researchers to examine the processes of meaning making as it unfolds and the causes of changes in meaning over time, as well as the position of religion or spirituality in moral development. A longitudinal research approach will allow the researcher to examine these processes, especially as spiritual identity development occurs over the life span. The questions from the work of Arnett et al. (2001), “When you get toward the end of your life, what would you like to be able to say about your life, looking back on it?” and “What values or beliefs do you think are the most important to pass on to the next generation?” together with the life-story interview (McAdams, 2008b), can be used to ensure a thick description of spiritual identity development.

Since the study of spiritual identity development is in the promising stages of development (Klenke, 2007), many opportunities to refine the understanding of the processes involved are expected. Qualitative interviewing lends itself to bring about significant life stories. Assessing spiritual identity development with the life story interview opens a space to observe deeper than trends in denominational affiliation and religious service attendance (Kiesling et al, 2006). Barry and Abo-Zena (2014) warn that the diversity of experiences among individuals during emerging adulthood should be kept in mind. Emerging adulthood is characterised by diverse paths into the third decade of life that are marked by successes and

struggles. The existence of a life stage leading to an implicit treatment of people in this period as a homogenous group will be inaccurate, hence the magnificent diversity of experiences (Barry & Abo-Zena, 2014). Emerging adults have an increased meaning-making ability, and the diversity and non-homogeneous experiences of individuals serve as an invitation to more studies on their religiosity and spirituality (Herzog, 2015). The understanding of religious identity can be paradoxical and complex. Unique experiences may be the answer to the question.

To ensure different perspectives and nuances, especially within the African spirituality, future research should consider including a heterogeneous sample involving different cultures and languages. Inclusion of participants from various cultures will make results more transferrable in the South African context. Careful attention should be given to the language proficiency of the participants and the utilisation of interpreters.

The observation of an inner movement at the heart of the ethic of autonomy during emerging adulthood is important and indicates the need for meaning-centred discussions and the creation of emotional spaces for reflecting on the self, voicing the life stories of emerging adults and exploring personal goals. The questions of Arnett et al. (2001), which were used in this study, can be considered in this regard. Future research can focus on the spiritual identity journey and especially on the inner movement and reflection on personal goals, meaning, purpose, and the intricacy of the ethic of divinity as it unfolds within a relationship with a deity while becoming independent. Negru and Mustea (2009) suggest that the manner in which individuals are involved in defining and developing their own spiritual contents and pathways is organised around specific personal goals. The link between spirituality and personal goals depends on one's perception of the level of intentional control over how one's own spirituality develops and the importance of spiritual goals.

The vital contribution of a support structure during emerging adulthood was highlighted in this study. Spiritual identity is understood as a relational concept with the ethic of community in mind. Research should be conducted with the aim of offering spiritual guidelines as to how to support emerging adults on the spiritual identity journey. Dunn and Sundene (2012) propose life-giving rhythms for spiritual transformation in supporting the journey of emerging adults. The authors focus on identity, vocation, ideology, and purpose. Time and energy invested in emerging adults are rewarding (Strietzel, 2013). The pressure of developing a life plan in the absence of support can be overwhelming. An increased incidence of mental health disorders

like major depression and substance abuse is noted during this time (Nelson & Padilla-Walker, 2013). An increased need to apply coping mechanisms to alleviate stress can bring them back to their spirituality and religiosity (Barry et al., 2010). Understanding spiritual identity as a concept that calls on the ethic of community will sensitise researchers about the relational connectedness and vulnerability of emerging adults on the spiritual journey.

Psychology, religion, and spirituality meet in a unique way when the focus is on the experiences of emerging adults' spiritual identity development. Psychology offers religion the science to improve self-understanding. Religion and spirituality offer psychology the wisdom on the nature of the human person and the way in which a good and meaningful life might be achieved (Nelson, 2009). In future research spirituality and identity can be the focus while looking at the spiritual challenge in the work of Waaijman (2019) on uninterrupted prayer and the permanent character of the lasting and enduring quality of a relationship with God.

Heightened self-exploration regarding beliefs and values, including those concerning religiosity and spirituality, is experienced during emerging adulthood (Barry et al., 2010). Future research can explore the link between psychology, religion, spirituality, neurology, and other disciplines. A transdisciplinary approach to spiritual identity can ensure the necessary dialogue between scientific disciplines, arts, and tradition, which is vital for the 'unseen world beyond our world' to which spirituality refers (Negru & Mustea, 2009).

## **6.4 Summary of the Chapter**

“The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.” Albert Einstein.

This chapter served as the conclusion of the study on the experiences of emerging adults’ spiritual identity development. It provided a summary of the most meaningful findings of this study, limitations of the research, and recommendations for future research. The aim of the study was to explore and describe South African emerging adults’ experiences of spiritual identity development. Exploring the journey of spiritual identity development in emerging adulthood took the researcher to the beautiful experience of the mysterious. True art and science were found in the life stories of the participants. The fundamental beliefs and values, meaning-making efforts, relationships, and emotions culminate in the ultimate wonder of being alive.

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## Appendix A: Interview Questions

### Interview Questions

#### The Researcher

- Starts by thanking the participants for taking part in the study
- Explains the motivation for doing the study
- Talks about the Ethical issues
- Gathers biographical information

#### Example of questions

##### 1. Looking back

- If you can imagine your life as if it were a book, with a table of contents. Please describe very briefly what the main chapters in the book might be.
- Please describe a moment in your life that stands out as an especially positive experience. Why was it so good?
- Thinking back over your entire life, please identify a scene that stands out as a low point, if not the low point in your life story. Why was it so bad?
- Identify a key moment that stand out as a turning point – or an important change in you or your life story.
- Please describe an early memory - from childhood or teenaged years – that stands out as especially positive in some way.
- Please describe an early memory – from childhood or teenaged years – that stands out as especially negative in some way.
- Thinking back on your entire life please identify an episode or moment in your life where you felt a sense of the transcendent or sacred, a sense of God or some almighty or ultimate force, or a feeling of being part of the divine and pure?
- Did you ever dream of being pure?

##### 2. Looking forward

- How do you see the future? What is going to come next in your life story?
- Please describe your dreams, plans, or hopes for the future.
- Describe your spiritual dream?

##### 3. Challenges

- Describe a period in your life (including the present time) wherein you or a close family member confronted a major health problem, crises of challenge.
- Please identify and describe the greatest single challenge you have faced in your life? How did you make meaning facing the challenge?
- Looking back over your life, please identify the greatest interpersonal loss you have experienced.
- Did you ever feel you were looking for meaning in life?
- How do you make meaning in facing challenges? What is holding you in facing these challenges?

#### **4. Personal ideology**

- Do you experience a connection with your deity?
- How did it develop over time?
- Can you say something about the meaning of your life? How do you find meaning?
- Thinking about purpose? How do you define the purpose of your life?
- Do you think meaning and purpose is related to your connection to your deity?
- Is there a day to day practice that nurture your connection with your deity?
- Are there significant others who play an important role in finding meaning?
- Do you experience a blessing in this connection? Can you explain?
- Do you experience a sense of being chosen for this connection?
- Do you feel that the connection with your deity has an important role to play in the forming of who you are (your identity)?
- Does it have any impact on your relationships?
- Can you make a metaphor to explain who you think you are in relation to your deity?
- When you get toward the end of your life, what would you like to be able to say about your life, looking back on it?
- What values or beliefs do you think are the most important to pass on to the next generation?

The researcher thanking the participants for taking part in the study.

## Appendix B: Informed Consent



Reference:	Corlia Buys (Phd Student)	Prof Luzelle Naudé (Promotor)
	Bethlehem Medical Centre	Psychology Building, Room 11
	4th De Leeuw Street	University of the Free State
	BETHLEHEM 9700	BLOEMFONTEIN, 9301
	Telephone: 0824421805	051 410 2189
	Email: buyscorlia@gmail.com	naudel@ufs.ac.za

### INFORMED CONSENT

Dear Participant

You are invited to be part of this research project: *Emerging adults' lived experiences of the journey of spiritual identity development*. Your participation is deeply appreciated.

In this study, we would like to focus on emerging adults between the ages of 18 and 29 years in South Africa and their lived experiences of the journey of spiritual identity development. We are interested in your unique way of making sense and finding meaning. Looking back and looking forward, imagining your life as a story will help us to see the patterns and turning points, and provide a deeper distinctive understanding of your relationship with the sacred or transcendent, as well as your own unique processes of meaning making.

Verbalizing this very personal part of your inner world may be interesting and profound and may be a special experience. Your participation will be beneficial in the research and study of identity development of emerging adults and specifically spiritual identity development.

We do not foresee any possible risks associated with participating in this study. To protect you from harm, we will ensure that participation in this study remains confidential and anonymous. While we greatly appreciate your participation in this important study and the valuable contribution you can make, your participation is entirely voluntary, and you are under no obligation to take part in this study. If you do choose to take part, and an issue arises which makes you uncomfortable, you are welcome to withdraw your participation with no further repercussions.

Sharing your life story may bring back memories from the past. This may be the beginning of a new process of meaning making. Please feel free to contact us if you feel uncomfortable or need any assistance in working through the themes we discussed. We will kindly refer you to a qualified expert if the need arises. In addition to this, you can call Social Work services at 051 430 3311 or Social Development at 051 409 0555 who will refer you to a dedicated social worker close to you. If you experience any discomfort or unhappiness with the way the research is being conducted, please feel free to contact us (as researchers) directly to discuss it. **The Ethics committee contact person is Charné Vercueil. Her contact details are 051 401 7083 or [vercueilc@ufs.ac.za](mailto:vercueilc@ufs.ac.za).**

Taking part will entail three interviews (Attached please find the questions for your own preparation). We plan to do the interviews over three meetings in 2019.

The interviews will take time and effort and we would like to thank you for being part of this study and for sharing your life story with us.

**Yours sincerely,  
Corlia Buys**

**Please complete this page.**

**Research Study:** *Emerging adults' lived experiences of the journey of spiritual identity development.*

**Principal Researcher:** Corlia Buys

Name and Surname: \_\_\_\_\_

Email address: \_\_\_\_\_

Cell number: \_\_\_\_\_

I hereby give free and informed consent to participate in the abovementioned research study.

- I understand what the study is about, why I am participating and what the risks and benefits are.
- I give the researcher permission to make use of the data gathered from my participation, subject to the stipulations he/she has indicated in the above letter.

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Date**

**Thank you for taking part in this study.**



## Appendix C: Participants' Interviews Transcribed

### Participant 1

Description	Detail
Gender	Female
Age	23
Racial group	White
Religious affiliation	Christian
Date and length of interview 1	21 October 2018 54:32
Adolescent/in between/grown up	In between
Married/not married	Not married
Children (how many)	0
Student/unemployed/part time/full time	Employed full time

### Participant 1, Interview 1

1.1.1 Onderhoudvoerder: As jy nou oor jou lewe dink as 'n boek, en jy dink aan hoofstukke, watter hoofstukke sal jy jou lewe in deel?

1.1.2 Deelnemer: Ek het gedink my eerste hoofstuk sal wees: My eerste lig in Engeland toe ek gebore is en dan die tweede hoofstuk dink ek sal iets wees oor boeties en ballet en my kindertydperk daardie deel, en dan sal daar 'n hoofstuk wees oor skool, Laerskool eerste en dan 'n hoofstuk oor Hoërskool en dan 'n hoofstuk oor Theo, oor liefde, verlief wees, want dis 'n groot deel van my lewe en dan 'n Bloemfontein hoofstuk toe ek Bloemfontein toe gegaan het, en dan 'n hoofstuk oor Arbeidsterapie – om 'n Arbeidsterapeut te word en dan 'n hoofstuk oor die hede, hierdie jaar – ek dink hierdie jaar was vir my 'n onverwagse draai, dit het anders uitgewerk as wat ek gedink het dit gaan wees – so ek dink ek sal ook 'n hoofstuk oor hierdie jaar kan skryf (Anders?) Net soos hoe my Conserf uitgewerk het – ek het gedink ek gaan êrens in 'n hospitaal wees en ek het gedink ek gaan nie by die huis bly nie, en Theo gaan hier naby wees. Toe is ek in 'n kliniek en ek kom bly weer in die huis en Theo is in Egipte en ja ek dink daai het als net anders uitgewerk as wat ek gedink het dit sou. Maar dit was goed op die ou einde. Dit was net onbepland. (Ja, heel anders wat jy verwag het.) Maar dis ook moeilik, want as jy 'actually' gaan skryf gaan jy dink daar moet baie meer hoofstukke wees. (Ja) Subhoofstukke. (Ja, maar jy het tog almal nou neergepen.) Ja, as mens so chronologies daarna kyk. (Ja).

1.1.3 Onderhoudvoerder: En as jy dink oor jou lewe tot nou, is daar 'n positiewe moment wat vir jou uitstaan?

1.1.4 Deelnemer: Ja, daar is definitief 'n paar. Moeilik om net een uit te sonder. 'n Paar. Ek onthou baie goed laasjaar toe die jaar nou verby is, het die klomp vriendinne wat saam geswot het met vakansie gegaan – Hartenbos toe – en toe ons punte uitgekom het en ons nou gehoor het of is ons nou deur, het ons nou 'n graad of nie – ek onthou ek wou dit net op my eie uitvind en toe het ek afgestap en daar voor die see op die strand gaan sit en gesien ek is nou deur en ek onthou dit was 'n goeie oomblik, baie goed. Groot dag. (Mooi plek). Ek was jammer ek was nie by die huis by mamma-hulle of by Theo nie, maar dit was nog steeds 'n groot verligting. Ding wat van my skouers af was. (Jy was eintlik alleen net by jouself.) Ja maar ek dink dit was goed net om dit self in te neem. (Wat onthou jy van die ervaring? Was daar sintuiglike goed wat jy onthou?) Ja, ek onthou dit was koud. Die wind het gewaai. Ek het gesit met 'n kombesie op die bankie voor die strandhuis en so uitgekyk oor die see en besef ek moet nou rerig kyk – want mens moes inlock op die sisteem om te kyk wat is jou finale punte en toe was dit amper half - 'n baie lekker gevoel. Diep binne het jy geweet jy sal deur wees, maar om dit te sien! Onthou spesifiek dit was koud en die wind het gewaai en dit was so mistig. See dag.

1.1.5 Onderhoudvoerder: Dit was 'n positiewe ervaring. Was daar nog?

1.1.6 Deelnemer: Ek het ook gedink aan – elke keer as ek verjaar is dit vir my 'n baie spesiale positiewe dag. Ek voel altyd geliefd en bederf. Verjaarsdae is vir my baie spesiaal. Selfs ek onthou die eerste verjaarsdag in Bloemfontein – by die huis kom sing mamma hulle ons altyd wakker en so... maar daar was dit weer op 'n ander manier lekker, want toe het my vriendinne weer moeite gedoen om dit spesiaal te maak. So dit is 'n 'ongoing' positiewe ervaring. Ek hou van verjaar. (Wonderlik om te weet dat daar elke jaar 'n positiewe ervaring is).

Baie onlangs elke keer as ek in Oos Londen by Theo gaan kuier – is dit regtig baie lekker. Dis by die see, net ek en hy vir hele naweek, dit is soos vakansie, hoef nie te leer of take te doen nie – ons het net vakansie gehou, die dorp ondersoek, leer ken, net lekker, niks sleg. (Die tye met hom is baie spesiaal. Veral omdat julle mekaar min sien, waardeur julle seker elke oomblik.)

Maar ja dit is moeilik om een moment uit te sonder. Eerder klomp klein oomblikke (Kom nogal ooreen met die vorige een – klink na die oomblikke wanneer jy regtig geliefd voel). Saam met mense wat spesiaal is.

1.1.7 Onderhoudvoerder: Is daar nog? Waaraan dink jy nog?

1.1.8 Deelnemer: Ek het ook gedink aan – deel van my persoonlikheid hou maar van prestasie en erkenning en ek onthou die dag toe ek aangestel is as onderhoof meisie – was 'n baie groot

dag. Dit was 'n spesiale dag. Dit het vir my baie beteken. (Dit was vir jou ook 'n positiewe ervaring.)

1.1.9 Onderhoudvoerder: Negatiewe ervarings?

1.1.10 Deelnemer: Ja, ek dink dis makliker om dit te onthou. Daar is meer positiewe ervarings, maar mens onthou die negatiewe goed beter. Dis hoe mens se kop werk. Dit steek vas. Die groot negatiewe ding in my lewe was toe ek in Bloemfontein eerste jaar was. Daardie kamermaat. Daardie verhouding het net heeltemal... Sy het my goeters gesteel en toe ek haar 'eventually' aankla het sy my aangekla en dit het net 'n lelike ding geword. Dit was vir my baie baie sleg want ek was beskuldig vir iets wat ek nie gedoen het nie – en die enigste plekkie so ver weg van almal was my koshuiskamer – my plekkie en toe was dit ook nie meer 'n veilige plekkie nie – ek dink ek blok dit ook uit, want ek kan nie meer presies als onthou nie, maar daardie hele ervaring was eintlik vir my baie sleg. (Dit was eintlik 'n baie groot skok – nie hoe jy mense ken nie) Ja, so onverwags, mens is naïef, ek het dit nie gesien kom nie, dis nie hoe ek haar opgesom het nie – ek het dit nie verwag nie – iemand draai heeltemal om en dan het ek myself begin betwyfel – goed van my het weggeraak – het ek dit nou verloor – was ek onverskillig – het ek dit nie opgepas nie- en dan besef ek, al wat sin maak is dat sy dit gevat het en dan sê sy sy het nie – en dan sien ek dit aan haar kant van die kamer en die slegste van als, ek was so op my senuwees en angstig die hele tyd. (Dit het vreeslike spanning veroorsaak.) Ja, toe kom ek huis toe en kry gordelroos en toe besef ek hoe die stress my siek gemaak het en dit was in die eksamen – ek het oral plek gesoek om te leer – ek kon nie konsentreer nie – dit was die hele aanpassing ook om ver weg wees. Dit was die slegste ervaring. (Dit was 'n baie slegte ervaring vir jou.) Ja, as ek een slegte ervaring moet uitsonder. (Jy verwag goedheid van mense en dit was veral sleg dat sy jou aangekla het.) Ons het verskil. Ons was nie dieselfde nie. Ek het moeite gedoen, presentjies gegee, skottelgoed gewas, saam kos gemaak, uitgevra oor haar lewe en haar klas. Ek het baie moeite gedoen. Ek het probeer. Als is net in my gesig teruggegooi. (Wat sal jy sê hoekom was dit so sleg?) Dit was jy verwag van iemand is toe nie. Dat sy my menswees aangeval het. Wie ek is. Myself aangevat het. My in myself laat twyfel het. (Haar perspektief was so anders as wat jy jouself gesien het.) Sy was lelik. Ek is 'n sensitiewe persoon. Sy was nie net bietjie lelik nie. Konflik heelyd. (Dit was 'n klein ruimte en jy kon nie wegkom nie). Ja, sy was heelyd daar. Ek kon haar nie vermy nie. (Jy was baie vas). Dit voel darem ver terug. (Gelukkig).

1.1.11 Onderhoudvoerder: Sleutelmoment – Draaipunt in jou lewe. 'n Belangrike verandering:

1.1.12 Deelnemer: Eerste was toe ek Bloemfontein toe gegaan het. Dit was 'n baie groot verandering. Weg van die huis. Ek het niemand geken nie. Dit was eerstens 'n baie moeilike

besluit. Ek het gevoel die Here sê vir my ek moet Bloemfontein toe gaan. Dit was nie 'n logiese besluit nie. Baie mense het dit nie verstaan nie. Dit was 'n groot verandering. Ver weg van als bekend. Nuwe mense. Al die aanpassing by die Universiteit. Simpel goed soos die aanpassing om self kos te koop, as jy siek is self dokter toe te gaan, ook om jou eie kerk te kry en nuwe vriende te maak. Dit was goed. Ek het half my eie mens geword. Mens raak so deel van 'n gesin. Toe was dit nou regtig net ek. (Onafhanklik – eie identiteit). Yes. Dit was lekker. Dit was moeilik, maar nie 'n slegte draai nie.

Dan hierdie jaar. Hierdie jaar was vir my 'n baie groot leerskool. Ek hou baie van in beheer wees. Beplan. Vooruit weet en so aan. Dis die een deel van my lewe wat verander het. Die jaar het my baie verander. Eerstens, ek het geen beheer gehad van waar ek geplaas word nie, en dan ook hoe my werk was. Elke dag is anders. Ek kan nie beplan nie. Dit skop teen my menswees. Ek het geleer om oomblik vir oomblik en dag vir dag te vat op 'n slag. Dis ook goed vir my. (Klink asof jy bietjie moes oorgee, en laat gaan – jy kan nie als fyn uitwerk nie en jy moes die angstigtheid verduur). Ja, op skool en Universiteit was dit makliker om goed te beheer. Jy kan besluit wanneer jy gaan leer en wanneer jy gaan kuier. Dit is dalk maar met almal wat begin werk. Jy is deel van 'n groter sisteem. (Dit was nogal 'n draaipunt. Dit klink asof jy gegroei het) Ek het nog nie 'arrive nie' – ek is nog besig om daaraan te werk.

1.1.13 Onderhoudvoerder: Vroeë herinneringe:

1.1.14 Deelnemer: Dit is alles baie positief: Ek is baie geseën en gelukkig. My hele kindertyd was goed. Ek het in 'n gelukkige huis grootgeword. Daar was nie slegte goed vir my nie. Dit het altyd goed gegaan by die skool. Ek sukkel om iets uit te sonder. (Het jy dalk 'n foto van kindertyd wat vir jou 'n lekker foto is om te kyk?) Ek sien 'n paar. Ek in my balletklere. Vakansies – ons gesin. Hier by die huis – in die tuin, my kamer. Ek onthou pappa het een verjaarsdag vir my 'n skoelappernet gegee. Ek onthou hoe ek skoelappers gevang het. Aantrek – aantrek speletjies in die tuin gespeel het. Alles hier rond. In die tuin, by mamma hulle. Ek met my balletklere. Baie flitsoomblikke. Dit was goed.

1.1.15 Onderhoudvoerder: Negatiewe herinnering:

1.1.16 Deelnemer: Ek was baie ma-vas. Moeilik om skool toe te gaan. Wou nie kleuterskool toe nie. Ek het saam met mamma werk toe gegaan. (Moeilik om te skei). Graan 0 moes ek gaan. Ek dink ek het bietjie skeidings angs gehad. Graad 1 was beter. Dit was moeilik vir my om net daar te wees. Daar was eers struktuur in graad 1, so graad 1 was beter. Ek onthou ek het gesukkel om maatjies te maak. 4-6 jaar was nie lekker nie. In graad 4 moes ons op 'n Suid-Kaap toer gaan – verskriklik stresvol – eintlik baie erg - op 'n vliegtuig en hele toer, daar was saggeld om

op te pas, ek was bang ek het nie 'n maatjie nie. Dit was vir my baie stresvol. Eintlik lekker op die ou einde, maar ek het opgesien – dit was moeilik.

1.1.17 Onderhoudvoerder: Is daar 'n tyd of oomblik in jou lewe wat jy baie bewus was van die Here?

1.1.18 Deelnemer: Ek onthou... Laat hoërskool. Voor dit was my verhouding met die Here nie so persoonlik nie. Dit was meer wat jou ouers jou leer en die kinderkerk. Einde hoërskool het ek self begin stilte tyd hou, self begin bid. Graad 11 moes ek besluit oor ritmiese gimnastiek en my vol program, dit het baie tyd gevat, dit was vir my lekker. Ek het daarvoor gebid en ervaar ek moet dit nou los. Moeilik om te beskryf. Dit was die eerste herinnering van: Die Here was in my lewe. Ek het met Hom gepraat. (Jy het 'n rustigheid gekry.) 'n Jaar later toe ek moes besluit oor 'n studierigting en 'n Universiteit en ... Ek het weer baie gebid en vrede gevind. Die Here het my gelei in wat ek moes kies en waarheen om te gaan. Bloemfontein was 'n goeie tyd vir my verhouding met die Here, dit het my eie geword. Ek het gegroei daarin. Die Here was my veilige plekkie. Ek het die Here gevind in Bloemfontein. Hom meer ervaar. Ek was nou ouer en alleen. Dit was vir my 'n veilige vesting. Ook my vriendinne. Almal was naby aan die Here. Die kerk in 'n mindere mate. Oom Hannes en tannie Utte. Ook die feit dat hulle oor my pad gekom het na die koshuisdrama. En die Here was baie duidelik deel van hulle lewe. En in my vierde jaar was die kerk ook meer betekenisvol. (Asof jy baie duidelik voel hoe die Here teenwoordig is in jou beweging waar jy gaan en wie oor jou pad kom.) Ja, hierdie jaar het ek die Viam Dei kursus gedoen en dit het baie groei in my lewe gebring. Nuwe maniere om te kyk na die lewe en veral om die Here te ervaar. Die Here is heeltyd teenwoordig. Ons moet dit raaksien en bewus wees daarvan: Dit is konsep van Viam Dei.

1.1.19 Onderhoudvoerder: Het jy ooit in jou lewe gedroom om skoon rein en sonder vlek te wees?

1.1.20 Deelnemer: Ek dink so. Kan nie dink dis iets wat uitstaan nie.

1.1.21 Onderhoudvoerder: Hoe sien jy die toekoms?

1.1.22 Deelnemer: Ek weet nie.... Ek dink ek wil graag volgende jaar in Oos Londen wees, by die see bly. Lekker werksomgewing, saam met ander arbeidsterapeute, waar ek regtig kan doen wat ek wil. Ek droom om te trou, eendag 'n mamma te wees, kinders hê, 'n mooi huis te hê, oorsee te gaan.

1.1.23 Onderhoudvoerder: Dink jy jy het 'n spirituele droom?

1.1.24 Deelnemer: Ja ek dink ek wil nog meer elke dag heeltyd bewus wees van die Here. Ek wil Hom raak sien in alles wat gebeur. Nog nader aan hom wees. Dis vir my so lekker gevoel om te weet dat die Here my gebruik in ander mense se lewe. Om sy hande en voete te wees vir

ander. Dit sal lekker wees om dit meer gereeld en intens te ervaar. (Oomblikke van bevrediging). Soms voel ek ek moet nou met daardie persoon praat of iets vir hulle doen. En as ek dit doen, is dit presies wat hulle nodig gehad het – so wow oomblik. (Fyn ingesteldheid).

1.1.25 Onderhoudvoerder: Was aar ooit ‘n gesondheidskrisis?

1.1.26 Deelnemer: Dis vir my baie sleg: hospitale... toe Paul vir ‘n knie operasie moes gaan – alleen in daardie hospitaal. Na die operasie toe hy so seer het, in daardie bed. Danie ook met sy nier – ‘whatever’ waarvoor hy moes gaan. Baie sleg toe mamma sist ding op haar eierstok gehad het – baie siek – ek in Bloemfontein. Sy het die een nag baie siek geword. Sy was in die hospitaal. Dit was vir my baie sleg. Moelik om oor die foon te hoor of is sy nou ok? Dit was vir my baie sleg. Dis eintlik al.

1.1.27 Onderhoudvoerder: Enkele groot uitdaging:

1.1.28 Deelnemer: Kamermaat in Eerste jaar. Swot was ‘n groot uitdaging. Kliniese blokke was vir my baie moeilik: Psigiatriese hospitale en ander hospitale. Hospitaal vir mense met erge verstandelike gestremdhede.

1.1.29 Onderhoudvoerder: Hoe kom jy daar deur?

1.1.30 Deelnemer: Ek dink ek bid daarvoor en die mense in my lewe veral Mamma help baie. Ook Theo. Gee perspektief. Hou my kalm. Laat my lag. Vriendinne (Ondersteuning).

1.1.31 Deelnemer: My siening het daarvoor verander. Met die hulp van Viam Dei het ek besef my doel is nie ‘n bestemming nie. Dis ‘n elke dag ‘journey’. Om elke dag vir die Here te leef en in alles beskikbaar te wees. Bevrydend. Daar is nie een ‘amazing’ ding nie. Ek werk nie na iets of soek na iets groot nie... elke dag sal Hy sy doel met jou bereik as jy beskikbaar is. Dit word nog deel van my om so daarvoor te dink.

(Dit haal bietjie druk af. Net ‘n elke dag toewyding, beskikbaarheid.)

1.1.39 Onderhoudvoerder: Dit klink asof jou doel en betekenis baie te doen het met die Here en jou verhouding met Hom.

1.1.40 Onderhoudvoerder: Is daar iets wat jy elke dag doen wat jou verbintenis met die Here voed:

1.1.41 Deelnemer: Een van die heel eerste dinge wat ons geleer het, was dat jy sulke knope moet maak in ‘n tou. Doelbewus goedjies in jou dag inwerk om jou bewus van die Here te maak. Ek luister “Pray as you go”, as ek werk toe ry. Wanneer ek die vensters oopmaak by die werk, dan vra ek die Here om in te kom. So ‘n ritueel. Ek probeer om elke dag na werk stil te word en Bybel te lees. Ek is bevry daarvan om nie ‘n lysie te tick nie. Ek is nogal goed met lysies tick. (Dit klink darem nie asof dit ‘n las is nie, nou meer as iets wat jou net voed. Hierdie jaar het ek regtig baie geleer. (Klink asof die moeilike jaar jou ook baie nuwe dinge geleer het

en asof die Viam Dei kursus jou lewe baie verryk het.) Ek het net hierdie jaar weer besef eintlik weet die Here beter. Die kliniek is eintlik 'n goeie opset. Ek sien baie kinders. Ek sien nie baie siek mense wat amper dood en bloederig is nie. Met die dat Theo weggegaan het, sou ek so alleen gewees het as ek nie by Mamma-hulle gebly het nie. Dit het alles so goed uitgewerk. Baie seën in die moeilike jaar.

1.1.42 Onderhoudvoerder: Is daar belangrike ander mense wat jou help om betekenis te vind?

1.1.43 Deelnemer: My gesin. Theo. Paar regtig goeie vriendinne (nie baie nie). Nogal 'n behoefte aan 'n mentor in my werk en ook 'n spirituele begeleier. Daar is baie mense wat bietjie daardie rol vervul soos Mamma en my vriendinne en Theo. Ek kort iemand wat nie so in my lewe is nie. Dalk kan ek weer volgende jaar betrokke raak by 'n gemeente.

1.1.44 Onderhoudvoerder: Sal jy sê dat jou verhouding met die Here 'n seën is?

1.1.45 Deelnemer: Ja, definitief.

1.1.46 Onderhoudvoerder: Het dit al ooit gevoel dat jy vir hierdie verhouding gekies is?

1.1.47 Deelnemer: Ja ek dink so. Soos die doop simboliseer. Hy kies jou voor jy Hom kies. Dis 'n diep wete.

1.1.48 Onderhoudvoerder: Dink jy dat jou verhouding met die Here 'n rol speel in jou Identiteit?

1.1.49 Deelnemer: Wie ek is, is hoe Hy my gemaak het, ook die dinge waarin ek goed is. (Hy het jou fyn uitgedink). Ja, Hy is die pottebakker.

1.1.50 Onderhoudvoerder: Het jou verhouding 'n invloed op jou verhoudings:

1.1.51 Deelnemer: Ja, definitief

1.1.52 Onderhoudvoerder: Is daar 'n metafoor in jou kop wat jou verhouding met die Here omskryf:

1.1.53 Deelnemer: God is soos 'n vriend vir my, verbind, en daar is so 'n spring en ek trek so weg.

My droom metafoor is dat ek aan Hom verbind is en dat die spring meer 'connected' is. My gedagtes sy gedagtes. Spring is vas...hy kan rek.

1.1.54 Onderhoudvoerder: Wanneer jy aan die einde van jou lewe kom en daarop terug kyk, wat sal jy wil sê?

1.1.55 Deelnemer: Als wat vir my gegee is – het ek gebruik. Ek was daar. Ek was teenwoordig en beskikbaar. Ek het alles opgebruik.

1.1.56 Onderhoudvoerder: Is daar 'n waarde wat jy wil oordra?

1.1.57 Deelnemer: Vertroue is baie belangrik. Jy kan ver kom met vertroue in verhoudings. Sagmoedig – mooi met mense te werk.

Laaste tyd is hoop ook 'n belangrike woord. Hoop vir die toekoms.

Liefde is altyd belangrik en dit vat alles bymekaar.

## Participant 2

Description	Detail
Gender	Male
Age	28
Racial group	White
Religious affiliation	Christian
Date and length of interview 1	19 November 2018 1:02:49
Date and length of interview 2	1 August 2019 40:49
Date and length of interview 3	19 September 2019 48:00
Adolescent/in between/grown up	Grown up
Married/not married	Married
Children (how many)	1
Student/unemployed/part time/full time	Employed full time

### Participant 2, Interview 1

2.1.1 Onderhoudvoerder: As jy nou jou lewe verbeel as 'n boek, en jy dink aan 'n inhoudsopgawe, met hoofstukke, watter hoofstukke sal jy jou lewe in deel?

2.1.2 Deelnemer: Ek kan maar begin deur te sê my geboorte, klein seuntjie, kleuter tot laerskool, hoërskool, student en dan volwasse lewe, of eie gesinslewe. (Jy dink baie aan jou ouderdom). Ja, meestal omdat sekere dinge maar ouderdomsgewys gebeur het. (Waar is jy gebore?) Pretoria, Noorde van Pretoria, tot nou toe tot laas jaar. April maand het ek hierheen gekom. My hele lewe was in die stad, ja.

2.1.3 Onderhoudvoerder: En as jy dink oor jou lewe tot nou, is daar 'n positiewe moment wat vir jou uitstaan?

2.1.4 Deelnemer: Geboorte van my seuntjie, Ruan. Dit staan spesifiek uit. Ons wou altyd 'n kind gehad het, en met diabetes is die waarskynlikheid moeiliker. Onverwags, sy het pyn en ongemak gehad, en toe is sy swanger. Opgewondenheid en afwagting. Geboorte ook wat goed afgeloop het. (Jy was betyds). 11 uur laat waai. Sy het laat weet, 1 uur, nie gesien nie. Alberton toe sien ek. So half twee se kant. Haar bloedsuiker was nie reg nie. Die hele proses dat sy swanger is. Dit voel nie waar of eg nie. Wonderlik. Jy kan nie dink nie. Alles is reg. Bekommernis. Vertroue in die Here. Afwagting. Veral met bloeddruk, narkotiseer mooi gekyk. Bloedsuiker vlak meet gereeld. Monitor op arm. Heeltyd dophou. Lesing 4. Moes ek die

narkotiseer laat weet. Reguleer met dekstrose. Saam met die spanning. Alles reg. Opgewonde. Skree, uit toe huil hy. (Groot oomblik) Dit was goed gewees. Dit staan spesifiek uit. Die lewe. Ek en sy wou graag 'n babatjie hê. Ons weet dat dit moeilik kan wees. Nie altyd maklik nie. Die afwagting.

2.1.5 Onderhoudvoerder: Negatiewe ervarings?

2.1.6 Deelnemer: 2009. My pa is oorlede. Net my studies begin op Tukkies. Ek het 'n graad, Bsc in Mikrobiologie. Begin met etnologie. Insekkunde. Mors eintlik my tyd. Verander na Mikrobiologie. Meer gespesialiseerd. Virusse en bakterië. 2012. 2013 met teologie begin. Einde van my eerste studiejaar. 23 November. 9 jaar terug. Vroeër in maand het my pa 'n hart aanval gehad. Padwedloop gehardloop. Fiks. Hoë bloeddruk. Hartaanval. Nelspruit. Kaapse Hoop. Operasie. Tydperk van finale eksamen. Eerste jaar op Universiteit. 23 November. Erge maagpyn. Ewe skielik. Verskriklik. Massa bloedklont losgekrom in sy ingewande in are in versprei. Bloedtoevoer afgeskerm. Ingewande het afgesterf. Hulle het dit uitgensy 1,8-meter van sy ingewande oorgehou. Net genoeg oorgehou wat hy nodig het om te oorleef. Van die 23 November – 23 Desember in die hospitaal. 23 Desember is hy oorlede. (Net voor Kersfees). Intensief. Alles het agteruitgegaan. Septisemia. Later het al die organe nie meer gewerk nie. (Jonk) 53. Die hele proses van saam met my deur Universiteit ...die afwagting saam, gebeur en realiseer nie. (Moeilike tyd daardie hele maand.) Die 6de het my ma verjaar. Chemie hereksamen geskryf. Moeilik. Moeilik daai tyd. Enige iemand se dood. Jy kan nie. Realiseer nie. Besef nie my pa is oorlede nie. (Eers na die tyd). Begrafnis 30 Desember. Eers daarna. Moes eers aan die gang kom. Moes sy goed uitsorteer. Hy was 'n vakman. Hartbeespoortdam, Pelindaba. Projekbestuurder. Al sy goed moes uitsorteer en verkoop word. Ek was nou nie so goed met my hande aangelê nie. Ek kon dit nie gebruik nie. Dit was moeilik. Daar het die depressie ontwikkel. In my jonger jare maar al, met dinge wat gebeur het, aangehelp. Daaipunt. Net geaktiveer. Chroniese depressielyer. Medikasie gebruik, maar dit was nie so erg nie. Toe ek nou met my teologiese studie begin het, erger geraak. (O!) Ek en Monique is getroud, die akademie in die Afrikaanse Protestantse akademie het jy die BA. Ek het 'n jaar afgekry. Hebreeus, Grieks en Latyn. 2 jaar BA en dan 3 jaar teologie. Daai was nog reg, maar toe ek met die teologie begin. Baie spanning, werk, baie druk. Geaktiveer. (Baie druk, baie eise?). Ja, ek was vir pastorale berading oor my Pa se dood. Maar daardie druk het dit net verder geaktiveer. Toe is ek en Monique April 2015 getroud. Spanning. (Aanpassing?) Chroniese depressie. (Konstant). Maande. Dit was nie net terneergedruktheid. Heeltyd. Heeltyd. Maande. (Sukkel om op te kom). Ja. (Wind van voor gekry). So dat ek nie verder wou studeer nie. Hoe kan ek nou 'n predikant wees en hieraan ly. Angs. Van die jonger dae af. (Angs saam met depressie

voel ergste ongemak). Klaar depressief en angstig ook. (Hoe het jy toe gemaak, bestuur jy dit?) Net die Here se genade. Ek was by 'n sielkundige gewees. Nie noodwendig sielkundige aspek nie. Psigiater. Nou sien ek dit 'n chemies. Toerus om dit te hanteer. Chemies. Ruk gevat. (Navorsing wys dit mooi. Chemiese prosesse het plaasgevind). Geregistreer. Net aangegaan. (Nou terugkyk, 'n laagtepunt) Die afgelope 8 jaar. Van 2016 nie meer so erg nie. Vir 5 jaar 'n laagtepunt. (Dit was 'n lang tyd wat 'n laagtepunt was). Daardie was onderliggend. (Hoekom was dit so sleg? Sê dit iets van jou broosheid.) Dis sleg omdat dit mens lam lê. Voel jy kan nie iets doen nie. Dit affekteer mens se selfvertroue. Ek het maar nog altyd geworstel met lae selfbeeld. As gevolg van my jonger jare. Dit het maar saam met dit gegaan. Bang om iets te doen. Bang om iets te doen. Bang om klein dingetjies te doen. Normale goed te doen. Met die persoon te praat. Goed uit te vind. Moeilik. Heeltyd angstig. Spanning. Net om die normale te doen. Nie nou nie. Nou dink ek nie meer daaraan nie. (Op 'n manier het jy dit oorleef, maar jy kan nie jou vinger daarop lê nie, genade van die Here. Wonder). Die Here het my daardeur gedra. Al het ek lyding ervaar as gevolg van die angs en depressie. Nogsteeds daar deur gekom. Steeds angs gevoel. Steeds depressief gevoel. Maar daar deur gekom. Ek dink nie meer daaraan nie. Angs en vrees is agter dit, ek het daardeur gekom, staan nie meer uit nie. Angs staan nie meer uit nie. (Gelukkig nie meer so erg nie). Glad nie. Die dinge van die afgelope tyd gebeur het, met Ronel se skoonsuster se seuntjie wat oorlede is nie. Moes dit hanteer. Die Here gebruik die medikasie om my, ... dit te hanteer. Die hele tyd wat ek hier is, het ek nie dieselfde depressie ervaar as 2015 nie. (Dit was 'n moeilike tyd. Maar dit was nie so laag nie.) Glad nie. Glad nie. Die Here het my krag gegee. Hier moes ek dinge doen. Oorgaan van student wees na in die bediening staan. Vinnig gebeur. Die Here het my daardeur gedra. Moeilik. Moet met die mense werk en in die gemeente werk. Dit doen en dat doen. Nie angstig of depressief gevoel nie. Dit is nie daardie wat jy val en daar is nie 'n bodem en jy val en val verder en verder nie. (Wonderlik, baie beter). Dankbaar.

2.1.7 Onderhoudvoerder: Sleutelmoment – Draaipunt in jou lewe. 'n Belangrike verandering:

2.1.8 Deelnemer: Daar is 2. My pa oorlede is – ten goede. Sleg maar ten goede. Soos die Here dit altyd sal beskik vir sy kinders.

Slegte ding van my. Ek het 'n goeie geheue. Ek kan goed onthou. Ek was 11 jaar oud. Die kinders het my maar gespot. In daardie hele proses: Ek het besef, tot geloof gekom, Die Here is my Here. My Verlosser. Ek het in 'n verbondshuis grootgeword. Geleer van die Here. Daar het ek besef ek is afhanklik van die Here in hierdie situasie. Daardie hele aspek van 11 jaar oud was het my geswaai oor hoe ek deur die laerskool gegaan het, gedra deur die hele lewe. Hele laerskool gespot. Hoërskool gespot. Daardie angs. Dit het aanleiding gegee van dinge wat sou

kom. Daardeur. Dit was seer. Baie erg. Daardeur het die Here my gedra. Ek moes skool toe. Vra dat hulle nie in my klas moes wees nie. En hulle was nie. So, erg was dit. Draaipunt was die besef van afhanklik wees. Werklik besef het dat ek afhanklik is van Hom. Dit was 'n spesifieke draaipunt. Spesifiek en in besonder.

Pa was 'n draaipunt.

2.1.9 Onderhoudvoerder: Positief:

2.1.10 Deelnemer: Erg om te sê. Daar was, maar ek kan nie dink aan iets wat besonder uitstaan nie. (Dalk 'n meer algemene gevoel in die huis, 'n verhouding dalk?) My verhouding met Pa het verbeter. My pa was 'n ongeduldige man, hy was met my ongeduldig en het my verneder. Hoe hy goed gesê het, het my beïnvloed. Maar soos ek ouer geword het, het dit verbeter. Die seer was daar. Verbeter. Maar dat ek dit beter hanteer het. (Nie meer so persoonlik gevat het nie). Worstel nog steeds daarmee. Mense leer ken. Hulle bedoel dit nie so nie. Wat hulle sê, hoe hulle dit sê. Hoe ek met mense moet werk. As jy mense beter leer ken, dan weet jy wat jy moet sê en hoe jy dit moet sê. (Sensitiwiteit, omdat jy dit sleg ervaar het). Dit het in my tienerjare verbeter. My pa was nog steeds so, minder so. Toe hy jonger was, was hy meer ongeduldig. Positief. (Dit het beter geword.)

2.1.11 Onderhoudvoerder: Laagtepunt:

2.1.12 Deelnemer: Gespot en geboelie. Name genoem en gespot. Darem nie geslaan nie. Emosioneel afgebreek. (Baie bekend. Gevoel by pa). Erger. My ma was dan die een wat meer bemoedig het. (Meer positief. Sy was 'n Goeie een.)

2.1.13 Onderhoudvoerder: Is daar 'n tyd of oomblik in jou lewe wat jy baie bewus was van die Here:

2.1.14 Deelnemer: Veral toe ek besef ek is afhanklik van die Here. Verhouding met die Here te staan. (Werklikheid.) Kom tot geloof. Ek is afhanklik van die Here. Ek het nie net gebid nie. Die Here het my gevorm. Negatiewe: Daar het die Here my gevorm, gelouter deur die swaarkry. Jou geloof word gelouter. Jy kry diepte in die geloof. Hoe ek gebid het, nie gevra vir oppervlakkige dinge nie. Ek wil dit hê en dat hê. Here ek is afhanklik van U. Veral in die situasie waarmee ek worstel. Ek was paranoïed. Skinder hulle van my. Sê hulle iets. (Nie goedgunstig nie). (Hoe jy God sien?) Regverdig. Gee om. Soos ek gegroei het in die geloof. Verstaan goed nou beter. Dieper gevra. Daar het goed gebeur. Wil hê hy moet jou daardeur dra. Dit was nie net weg nie. Hanteer. (Die gebed is nie noodwendig beantwoord nie). In die begin was dit moeilik. Later besef. Die Here sal uitkoms gee. Al is dit sleg en seer. Dalk op daardie oomblik. Partykeer het ek hulle nie raakgeloop nie. Later het ek gesien dit het vervaag. Weggeloop. Hulle

het weggeraak. Ouer geword. Begin Hoërskool. Nou is dit nie meer vir hulle belangrik nie. Ek het hulle vergewe. Ek kan goed onthou. Ek het nie 'n wrok nie. (Jy kan dit goed onthou).

2.1.15 Onderhoudvoerder: Het jy ooit in jou lewe gedroom om skoon rein en sonder vlek te wees?

2.1.16 Deelnemer: Ek het nog nooit so daarvoor nagedink nie. Dit is nogals. Nou dat ek besig is kan mens begin dink. (Dit is ons geloof.) Ons moet anders daarvoor nadink. Dit is wat mens moet verander. Denke van die sonde, die diepe erns. Net 'n foutjie begaan. Besef. Nou verstaan ek my verlossing beter. Diepte aanwakker. Daar is nou sommer iets om oor te preek. (Ons het nie daarvoor gevra nie.) Ons besef nie die wonder daarvan nie. Mens besef dit nie. Die katkisanter ook. Ons besef nie. Die sonde nie. Waarom? Vra die Here. Delf daarin. Besef. Dis bo ons verstand. Dankbaarheid en meer waardering. Ons sal dit nie ten volle besef nie.

2.1.17 Onderhoudvoerder: Hoe sien jy die toekoms?

2.1.18 Deelnemer: Om in die bediening te werk. As dit die Here se wil is. Langtermyn. Ek gaan nie met die volgende beroep weg wees nie. Hulle het vir ons gesê. Gemiddeld 7 jaar op 'n plek. Werklik 'n inpak te hê. Mense beter en goed te leer ken. My visie om hier te bly. Te werk. Nie vining nie. Stelselmatig. Verhoudings te bou. Herder. In mense se lewens. In te delf in die kultuur en lewenstyl van die gebied. Om aan te spreek deur die Woord. Ruan wat hier gaan groter word. Ons gesin dit is ons roeping om hier te wees. (Ingrawe in hierdie wêreld en 'n verskil te maak) (Oorgawe). Ek is hier om te gee. Te dien.

2.1.19 Onderhoudvoerder: Dink jy jy het 'n spirituele droom:

2.1.20 Deelnemer: Ek wil graag verder studeer. Werklik 'n verskil te maak, hier in die dorp in die distrik. Die waarheid van die woord daar te stel. Die kern van waaroor dit gaan. Oppervlakkige goed. Diepte. Mens te laat besef. Ek saai net. Mense moet tot daardie besef kom in hulle omstandighede. Die wonder in hulle omstandighede. Frustrasie. Blou Maandag. Besef roeping. Boer het roeping. Dokter het 'n roeping. Ma het 'n roeping. Waar jy ook al is. Talent. Dit is 'n roeping. Wil dit graag kweek. Anders na omstandighede te kyk. (Verder te laat sien. Werktuig wees waarin wondere gebeur.)

2.1.21 Onderhoudvoerder: Was daar ooit 'n gesondheidskrisis?

2.1.22 Deelnemer: Met my pa wat oorlede is. Moeilik was. Nou. Monique se oupa is gister oggend oorlede. Al die goed een slag. Henry se begrafnis. Een week later, ander Tannie in die ouetehuis en nou Monique se oupa. Ek moet die begrafnis lei. Hy was soos 'n pa. (Ai tog). Haar ouma 8 jaar terug oorlede. Daardie omstandighede. Ek ken hom 8 jaar. Ek het 'n verhouding met hom. Sy het 'n diepere verhouding. (Haar oupa, was hy siek?) Hy was nie siek nie. 73. Hulle dink hy het in die winter ongeluk gemaak – weet nie of was dit beroerte nie. Nie medikasie

gedrink nie. Vergeet. Gerook. Paramedici het vinnige diagnose gemaak dat hy 'n hartaanval gehad het. Parys. Ek is nog nie – getref nie. Troos en bemoedig. (Elke keer naby aan jou).

2.1.23 Onderhoudvoerder: Enkele groot uitdaging:

2.1.24 Deelnemer: Pa se dood. (Hoe het jy betekenis gevind?) Besef ek moet groot word. Moet my Ma meer help. (Enigste kind?) Het tweelingsuster. Boedel en goed. Ek het meestal my ma getroos en bemoedig. Rol aangeneem. Sterker te staan. Terwille van my ma en my suster. Net genade gewees. (Moeilik om betekenis te vind?) Later. Meer verantwoordelik. Hoe moet 'n mens optree? Wat is prioriteit? (Jou geloof?) Die Here het my gedra. Nie net in moeilike tye nie. Jy besef nie. Jy doen dit net.

2.1.25 Onderhoudvoerder: Soek na sin en betekenis?

2.1.26 Deelnemer: Nog nooit nie. Ja, gedink dis sleg. (Nie sinneloos nie?) Partykeer, moedeloos. Nie lekker om so te voel nie. Geweet ek sal daar deur kom. Nie gevoel dis sinneloos nie. Nie op 'n hoop gesit nie. (Ek wonder wat was dit? Amper soos 'n net. Iets het jou gehou.) Die Here het my gedra. (Die Here dra jou daardeur).

2.1.27 Onderhoudvoerder: Voel jy 'n verbintenis:

2.1.28 Deelnemer: Ja. Beproewinge versterk jou verhouding. Jy groei in die verhouding. Dit kan vining of oor 'n lang tyd wees.

2.1.29 Onderhoudvoerder: Verhouding met die Here

2.1.30 Resondent: Beproewinge bou en versterk jou. Innige afhanklikheid besef. So geskape. Innige afhanklikheid. Verbintenis sterk ontwikkel deur loutering. Mooi in jou lewe van 11 jaar oud... (hoe oud was jy toe jou Pa oorlede is?) 19 jaar.

2.1.31 Onderhoudvoerder: Hoe vind jy betekenis?

2.1.32 Deelnemer: Betekenis slegs deur... God gee betekenis. Verhouding met Hom gee betekenis. Al hierdie ander goed gee nie betekenis nie, dalk vir 'n ruk. Die Here gee betekenis. Wanneer jy dan eers besef, Hy gee betekenis. Hy is die groter betekenis. Hy sit mense by. Vrou en kind. Hy verryk dit met mense. Hy is die bron van betekenis. Hy verryk dit. Hy sit die verhoudinge daar. Verryk. Volle kleur van betekenis.

2.1.33 Onderhoudvoerder: Doel?

2.1.34 Deelnemer: Elke gelowige, waar hy hom bevind, wat hy ook al doen, om dit te doen tot eer van God se naam. Die talente. Die slegte en die sonde lê jy af. Talente gebruik jy tot eer van sy Naam. Die beroep of roeping, vrou, Ma, tot eer van sy Naam. Betekenis en doel hou verband met jou verbintenis met die Here. Verhouding met die Here gee 'n sin, duideliker, diepte aan die doel en betekenis en sin. Anders is dit als net ter wille van jouself.

2.1.35 Onderhoudvoerder: Is daar iets wat jy elke dag doen wat jou verbintenis met die Here voed?

2.1.36 Deelnemer: Op hierdie stadium nie 'n vaste roetine nie. Met Ruan. Die tye wat ek het, net stil te raak en te bid. Voorreg as predikant om jou te verdiep in die Woord. Nie so besig met dinge van die Here, dat jy die Here mis nie. Saam stilte tyd te doen en saam te bid. Nie 'n spesifieke vaste roetine nie. (Paar dinge deur die dag.) Ek het 'n studeerkamer. Ook as ek buite loop.

2.1.37 Onderhoudvoerder: Is daar belangrike ander mense wat jou help om betekenis te vind?

2.1.38 Deelnemer: My vrou, Monique. Familie. Mense hier waarmee ek bevriend geraak het. (Mentor of 'n spirituele begeleier?) My bure: Predikant op Heilbron, Reitz, Bethlehem. Die ring. Ondersteun mekaar. Help en bel mekaar. Professore. Ek kry nie altyd tyd nie. Maar ja. (Jy moet mooi na jou kyk). Die dominees in die Ring. Nie net die dominees in ons kerkverband nie. Gesels. Bemoedig. Lidmate slaan my as ek myself dood wil werk. (Hulle kyk na jou). Moenie te haastig wees nie. Moenie my ooreis nie. Iemand wat die toom intrek.

2.1.39 Onderhoudvoerder: Sal jy sê dat jou verhouding met die Here 'n seën is?

2.1.40 Deelnemer: Ja, dit is 'n goeie ding. Dit is nie net goed altyd nie. Die goeie staan uit. Ek weet daar gaan moeilike swaar tye wees. Die Here sal my hierdeur ook dra. Ek kyk nie vas teen die swaar tye nie. (Ken Hom in al jou weë...) Hy sal dit gelyk maak te midde van moeilike omstandighede. (Hy is by jou).

2.1.41 Onderhoudvoerder: Het dit al ooit gevoel dat jy vir hierdie verhouding gekies is?

2.1.42 Deelnemer: Ja, soos met al Sy kinders. Al sy kinders het Hy kom nader trek. Hy het na jou toe gekom. Jy het Hom nie gekies nie. Hy het jou gekies, nie omdat jy so wonderlik is nie. Omdat sy Seun gedoen het wat nodig is.

2.1.43 Onderhoudvoerder: Dink jy dat jou verhouding met die Here 'n rol speel in jou Identiteit?

2.1.44 Deelnemer: Ja, dit wie jy is en hoe jy is. Dit wat goed is word gevorm en verbeter en gesuiwer. Sonder die Here sal die uiterste nie navore kom nie. (Unieke identiteit). Hy is baie betrokke daarin.

2.1.45 Onderhoudvoerder: Het jou verhouding 'n invloed op jou verhoudings?

2.1.46 Deelnemer: Daardie uniekheid staan uit. Hulle het ook uniekheid en andersheid. Neem dit in ag. Dink altyd mense is verskillend. Al twee linkerbreine. Ek is nie kreatief nie. Nou kry jy mense wat kreatief is. Gefrustreerd met mense. Ons is verskillend. Ons moet mekaar help. (Deernis en oopheid vir hoe elkeen gemaak is). Verskeidenheid vorm saam 'n eenheid en verbintenis, samewerking.

2.1.47 Onderhoudvoerder: Is daar 'n metafoor in jou kop wat jou verhouding met die Here omskryf?

2.1.48 Deelnemer: Die wingerdstok. Ingeënt. Afhanklikheid. Uit hom uit groei ons, kom die lewe. Sonder Hom is daar nie lewe nie.

2.1.49 Onderhoudvoerder: Wanneer jy aan die einde van jou lewe kom en daarop terug kyk, wat sal jy wil sê?

2.1.50 Deelnemer: Dat ek my roeping uitgeleef het. Dit wat die Here my gegee het. My beste gedoen het. Tot sy eer gelewe het.

2.1.51 Onderhoudvoerder: Is daar 'n waarde wat jy wil oordra?

2.1.52 Deelnemer: Vertroue, lojaliteit, eerlikheid, opregtheid, hardwerkendheid, om alles te gee. (Dit maak 'n verhouding).

Verhoudings te maak.

God is getrou. Dit is hoe Hy wil hê dat ons moet wees teenoor mekaar. Hom bo alles, maar ook die naaste. Getrou. Opreg. Eerlik. Lojaal. (Beste vir hom leer deur dit te wees).

Ek het 'n kleintjie dood aan mense wat nie lojaal is nie. Jy het 'n verbintenis met my, maar nou is jy nie lojaal nie.

Jy moet lojaal wees, maar ook tereg wys. Ek gee om, ek dra jou. Lojaliteit om my te verbeter. Getrou wees. Eerlikheid, maar lojaal. (Verbond).

## **Participant 2 Interview 2**

2.2.1 Onderhoudvoerder: Ek het gekyk na alles wat ons laas gepraat het, en as ek aan jou sal dink dan sal ek definitief dink aan – iets wat baie herhaal het in wat jy gesê, is dat jy agter gekom het dat jy afhanklik is van die Here. Dat jy eintlik al baie vroeg in jou lewe agtergekome het. Daardie afhanklikheid. Ek wonder of jy dit nog kan verduidelik. Amper asof jy besef het jy het Hom nodig.

2.2.2 Deelnemer: Hoe bedoel jy, in watter opsig verduidelik

2.2.3 Onderhoudvoerder: Ja, is dit iets wat jy nou ook steeds ervaar?

2.2.4 Deelnemer: Ja, nee dit is. Dis maar die ding van menswees. Jy is so besig met jou eie dinge en dit wat jy wil doen en dit en dit en dit. En dan dink jy jy kan dit self doen. En dan besef jy nee. Dan tref dit mens. Afhanklikheid, weer. En dis wat ek graag wil hê. Uit myself sal ek dit nie regkry nie. Maar om heeltyd te besef jy is afhanklik van die Here. So in jou mensheid en jou worstel met die sonde en dit wat jou terughou en die eie ek, hoop jy op jou eie krag en op jou eie vermoëns en dan gebeur daar goed en dan besef jy, nee jy is afhanklik van die Here. Die Here se genade. Dan besef jy dit is wat ek het. Die Here gee dit vir my. Die afgelope tyd

met die preke en die omstandighede om ons het ek geleer om in te grawe in die gemeenskap waar ek is, wat tref hulle, wat raak hulle en dan die prediking daaruit te hanteer en aan te spreek. Dan kom dit neer op afhanklikheid. Weer. Ses, sewe keer of dalk nog meer. Afhanklikheid. En dit is een van die hoofemas in die Bybel is afhanklik van God wees. Adam en Eva wou outonoom wees. Ek wil besluit wat reg en verkeerd is. Ek wil God wees. En dit is wat die mens van daar af nog altyd wou doen. Ek wil Ek wil. Ek wil dat doen. Ek is afhanklik van myself, met ander woorde: Ek is God. En so deur die jare as dit my tref, die boere is bekommerd oor die wetgewing oor grond oor eiendom oor wat – afhanklik van die Here. Afhanklik van die Here. Die Here het jou verlos: Afhanklik van die Here. Meeste van die kere en nie net in slegte tye nie, in goeie tye ook. Nie net as dit swaar gaan afhanklik wees nie. Jy het kos, klere, huis. Daar moet jy afhanklik wees van die Here. Die Here sorg vir jou. So besef jy, jy is afhanklik van Hom. (So in die daaglikse dinge).

2.2.5 Onderhoudvoerder: Onthou jy ek het gevra oor die metafoor van jou verhouding met Hom en toe het jy gesê: Die wingerdstok en die loot. Jy groei uit Hom uit. Toe jy 11 was het jy besef jy is innig afhanklik van Hom en toe het jy besef jy het Hom nodig en jy loop so saam met Hom. En toe jou Pa oorlede is, sal jy sê jy het amper deur ‘n donker tyd van jou siel gegaan? Dat jy gevoel het die Here is ver?

2.2.6 Deelnemer: Ja, in ‘n mate. Ewe skielik het alles verander. Nou is my Pa oorlede. Ek moet nou my ma help om die voertuie op my ma se naam te kry. Die karavaan, die sleepwa, ... in totaal 7 goed. So die is my pa se bakkie, ek het dit geerf. En dis in Pretoria, in die middestad en dis ‘n storie. So al daardie goed. Daar is goed wat gedoen moet word. Die onus rus nou op ons, daar is goed wat gedoen moet word. Jy kan dit nie los nie. Dit was maar moeilik.

2.2.7 Onderhoudvoerder: Daar was skielik baie eise. Dit was net na jou eerste jaar. Het jy in daardie eerste jaar Insekkunde geswot? (Ja). Toe verander jy net na sy dood na Mikrobiologie? (Nee, eers in 2011. Ek het my graad amper klaar gemaak, in Insekkunde, en toe sê ek nee hulle mors my tyd. Toe verander ek na Mikrobiologie. Ek het al die vakke gehad wat nodig is, ek moes net twee gedoen het. Toe maak ek 2012 Mikrobiologie klaar en toe begin ek met Teologie. Toe het ek Hebreeus en Grieks en Latyn gedoen vir twee jaar). Ek het jou nou in die rede geval. Daar was skielik baie eise, goed wat jy moes doen en baie dinge het verander.

2.2.8 Deelnemer: Ek moes vinnig groot word. (Baie verantwoordelikheid). Skielik is my pa nie daar om raad te vra nie. En my pa het vir my en suster se studies betaal en die boedel moet afgehandel word en hoe lank gaan dit neem? En die Here het gesorg dat daar geld was en ook dat daar geld was om teologie te studeer. Al daardie dinge wat moet uitgepak en uitgesorteer word. Dit is nou nog nie gedoen nie, in die garage in Pretoria is daar nog gereedskap. Die wat

sy kon verkoop het sy verkoop. Sy draaibank, en sae en groot toerusting het sy verkoop. Ek gaan dit nou nie gebruik nie. (Julle was nogal baie verskillend?) Ja, ek is nie so tegnies nie. Ek het bygesit. Ek het gesien. Nooit geoefen nie. Ek was nie so kreatief nie. Ek sal nie die diefwering kan maak nie. Ek is te ongeduldig. My pa sou dit kon doen. Hy het sulke goed Geduld gehad, maar nie met mense nie. Ek het weer geduld met mense. Verskillend. Toe moes ek nou help om goed reg te maak vir my ma, klein dinge wat sy gewoon was hy doen. My ma het gesê, sy het nie gedink ek sal dit kan doen nie. Ek het gekyk. So ek het geleer en onthou. Ek is net nie so tegnies nie, maar dit wat ek gesien het, kan ek doen. Ek moes net oefen. Ons is verskillend. (Jy het gesê hy was nogal ongeduldig?) Ja, hy was. (Hy het jou eintlik laat voel jy is nie reg nie, of nie goed genoeg nie of wat? Was hy nogal kwaai?) Ek het vir Monique gesê ek het 7 keer pak gekry. Hy het net vir my gekyk. Hy was kwaai. Hy was billik. Ongeduldig. (En jy was sensitief?). Ek worstel steeds daarmee. En met Ruan slaan sekere dinge van my pa in my deur en dan moet ek dink, o nee, wag. Jy kan nie dit sê nie en dan hoor ek my Pa. In my is nie noodwendig dat ek 'n ongeduldige persoon is nie. Dis net soos nou nou wat ek nou besig was. Hy wil by wees en sien wat ek doen en dan raak ek geirriteerd en dan sê ek iets soos my pa. Dan voel ek baie sleg en dan onthou ek dit weer. (Dit was nie goed vir jou nie). Dis goed waaraan jy moet werk. Ek wil nie dit doen nie. Ek wil hom nie afkraak nie. Dis nie reg nie. Ek is lief vir my pa. Dis net die onsekerheid. Jy is op hete kole.. Jy weet nou nie waar staan jy met hom nie. Wat gaan ek verkeerd doen Onsekerheid. Ek moedig hom aan. Voorreg om by die huis te wees. Ek kan meer praat met hom. Ek moedig hom meer aan. En my pa het my nooit aangemoedig nie.

2.2.9 Onderhoudvoerder: En toe hy oorlede is, was dit nie heeltemal herstel nie?

2.2.10 Deelnemer: Glad nie. Dis waarmee ek steeds worstel. (En toe is hy weg voor dit kon herstel). Voor my pa oorlede is het ons by 'n punt gekom wat ek gesê het tot hier toe en nie verder nie en my pa het nog nie by 'n punt gekom waar hy dit aanvaar het nie. Hy het 'n hart omlýning gehad en ek het dit vir hom gesê en toe is hy opgeneem met die bloedklonte en toe is hy weer opgeneem. In daar die tyd het hulle vir hom 'n tragie ingesit. Ek weet nie of dit die medikasie of sedasie was nie, maar 'n mens kon sien dat hy iets wou sê, vir my en vir my ma. Kon sien hy is emosioneel. Ek weet nie. Dit was nog nie reg nie. Dit was onafgehandel. (Daardie dood was vir jou so swaar omdat dit nog nie klaar was nie – hy wou dit dalk regmaak, maar hy kon nie). Ons weet nie wat hy wou sê nie. Wat wou hy sê? (Wat jy eindig so graag wou hê is dat hy jou seën. Dat hy jou aanmoedig, dankie sê... in sy manier van grootmaak het jy baie gevoel dat hy nie tevrede is nie). My pa het maar daardie streek van ongeduld. My oupa was ook so. My oupagrootjie ook. Krities. Onnodige kritiek. Jy kan vir my sê Ryno let daarop. En

ons moet mekaar so tereg wys maar as dit oor elke lieue ding is. Genadiglik is ek nie so nie. Oor die jare het ek so krities geword. Jy leer dit by die huis. Jy dink meer van jouself as jy kritiek lewer. Ag nee man. Vir drie geslagte. Ongeduldige mense. Kritiese mense. (Vir party mense werk die teenoorgestelde heelwat beter. Opbouende woorde en positiewe aanmoediging laat hulle groei. Kritiek verlam). Ja, wys my en moedig my aan. Balans. (Harde dop ontwikkel.) Moeilik. Nou moet ek mense leer ken. Het ek dit nou rerig so verkeerd gedoen. Hulle maak grappies. Ek is nou iemand, ek top oor 'n ding en kasty myself. Hulle kan sê as ek meer moet verduidelik of ... Ek kasty myself asof ek nou so sleg is. (Daardie manier het jou baie onseker gemaak en jy kort baie goedheid. En dan wonder ek of dit jou beeld van God ook beïnvloed het. Sien jy hom ook as krities? Of goed? Of liefdevol? Jy weet Hy is vir jou lief?) Ek sien die teenoorgestelde. As ek afhanklik is van Hom, sal Hy vir my sorg. Die beeld het geswaai. Ek het die regte beeld gehad van die Here toe ek tot geloof gekom het. (In daardie tyd het dit vir jou gevoel asof die Here ver is?) Het geworstel met my geloof? Darem nie die evolusie teorie nie. Geworstel met gebed. Geworstel. Angs. Met major depressie gediagnoseer. Nooit gedink nie. Emosies so onderdruk. Alles was swaar, moeilik, niks was lekker. Link met My pa se dood. Ek kan nie die tydperk onthou nie. Ek het aangehou. Ek was vir pastorale berading, ek het vir sielkundige berading. Ek het nie so daaraan gedink nie. Ek het nie gedink daar aan nie. Aan die moeilike omstandighede. Nie getop en gepeins nie. Ek moes aangaan. So dalk is daar nog van die emosies. Dit was nie konstant in my gedagtes nie. (As ek nou reg verstaan, dan het jy daardie tyd dit baie gesien as 'n chemiese reaksie. Dit klink my jy het dit gesien as 'n donker tyd, dit het met jou baie sleg gegaan en toe jy by professionele mense uitkom het jy dit as 'n chemiese wanbalans gesien. Behandeling gekry. En dit het met jou beter gegaan. Maar dit is nie dat jy dit gelink het met dat jy jou Pa verloor het en dat jy ver van die Here gevoel het., Jy het dit nie so in woorde bedink nie. Ons het nou maar in ons gesprek die afleiding gemaak, nou wonder mens daaroor. Jy het nie so gedink nie. Net gedink dit gaan hondsleg met jou en jy moet hulp kry. En toe het jy beter geword. Ek wonder nou of mens so kan sê, dit was 'n skok. Toe hy dood is. Dinge was nog nie klaar nie. Nou moes jy klomp dinge doen en jou ma help. Dit was 'n baie moeilike tyd. As jy eintlik daaroor terugdink is dit normaal. Heeltemal 'n normale reaksie op omstandighede, sodat jy dit amper nie jou identiteit hoef te maak en sê ek is 'n depressielyer nie, maar net om te sê, wanneer dinge baie swaar gaan, affekteer dit my. Dis normaal. Jy is 'n sensitiewe persoon (Presies). As daar groot swaarkry is (soos die seuntjie in die gemeente wat oorlede is), dan affekteer dit jou. Jy is nie so dat jy koud teenoor mense staan nie. Jy voel dit. Jy is sensitief is. Hulle gaan vir jou lief raak. (Jy gee om. Jy stel belang. Jy graue jou in. Dis jou roeping. Jy moet deel vorm van die mens waar jy is. Jy moet werklik deel was. Jy kan nie

koud staan nie, dis hoe ons geleer is. Op die dorp sien jy hulle, op die platteland. Anders as die stad. Mense wat ek nog moet leer ken. Ek neem ander se emosies in ag. Dink oor hoe julle voel). Dink die wat jou so harde tyd gee, kan jy dit afgooi, is dit die ouderlinge in die kerk wat kyk na suiwere skrifverkondiging? Is dit hulle plek of is dit die man op straat? Kan jy dit afgooi?)

2.2.11 Deelnemer: Nee, dis die man op straat en dit neem my so drie dae. Ek moenie. Maar ek is ontsteld.

2.2.12 Onderhoudvoerder: Boundaries. Hulle moet jou los. Jy het geleer op skool. Onvanpas. Dit klink so bietjie na skooltyd se dinge, van boelie en skinder. En op skool is jy klein.

2.2.13 Repondent: Darem het die Here vir my 'n vrou gegee. Ek steur my nie meer nie. Hier is ons mense – ons is nie agteraf nie. Hulle sê en vra reguit. (Oom Jan het dit kom uitklaar). Meeste is darem nie agteraf nie. Ek steur my nie meer daaraan nie. Ek word kwaad as dit onwaar is. Ek het nie die paranoia nie.

2.2.14 Onderhoudvoerder: Dis juis waarin jy die Here baie nodig gehad het nie.

2.2.15 Deelnemer: Ek dink ek het toe al aan depressive gely. Die ang en paranoia. Eers in my twintigs.

2.2.16 Onderhoudvoerder: Van jongs af. Een van 'n tweeling. Sensitief van kleins af ook as nie positiewe goed na. Bang of onseker gevoel. Uitgeknip. Nou ook 'n vrou wat jou lief het en versterk. Aanvaar en liefhet. Sensitief is nie negatiewe eienskap is nie. Maar die lewe swaarder maak. Hoogtepunt. Definitief jou seun. Het jou seun jou verander? Wie jy is.

2.2.17 Deelnemer: Verantwoordelikheid. Prioriteite. Erns daarvan.

2.2.18 Onderhoudvoerder: Verantwoordelikheid. Bedoel jy om vir hom te sorg? Fisies? Psigies?

2.2.19 Deelnemer: Die Here het hom vir my gegee. Ek moet hom liefhê. Aanmoedig.

2.2.20 Onderhoudvoerder: Groot present.

2.2.21 Repondent: Hoogtepunt.

2.2.21 Onderhoudvoerder: Lewe. Die hele geboorte. Daar was moeilike dinge daarrondom met die diabetes.

2.2.22 Deelnemer: Nou dat hy so loop. So slim. Hy weet presies wat jy sê. Nou weet ons nie of daar iets onderliggend is nie. Diabetes? Oorgewig? Klein ouderdom diabetes. Moeg. Toets sy bloedsuiker. Die dokter sê alles is reg. Hy loop asof hy sy hele lewe lank loop. Paar maande terug net gekruip. Die vloer is koud en dit het hom aangespoor. Loop 'n paar tree en dan gaan sit hy.

2.2.23 Onderhoudvoerder: Groot wonder wat aanhou. Bang vir teespoed.

- 2.2.24 Resondent: Op die oomblik is dit ‘n wonder. Ons hou dit in ons agterkop.
- 2.2.25 Onderhoudvoerder: Hy laat jou baie dink. Ek moet Monique in ag neem. Nou moet ek hom in ag neem. Hy is my seun. Hy is nog ‘n baba. Hy wil by wees. Hy is onder jou voete. Ek moet geduldig wees. Ek moet my nie vererg nie. Hy verstaan nie. Ek besef dit nie altyd nie.
- 2.2.26 Deelnemer: Ons almal vorm. Mense vorm mekaar. Hy vorm ons.
- 2.2.27 Onderhoudvoerder: Ek wonder of hy ook so sensitief is soos jy.
- 2.2.28 Deelnemer: Sover soos sy ma. Sy is nie op haar mond geval nie. Sy sê ‘n ding soos dit is. Ek het te veel takt en dink te veel. Hy lyk asof hy sy ma se persoonlikheid het. Sy is ook ‘n stil kind gewees. Hy is nie skaam nie. Hy word tussen mense groot.
- 2.2.29 Onderhoudvoerder: Asof die Here jou baie help met hom – ook in afhanklikheid. Innige afhanklikheid. Die wingerdstok is die prentjie wat ek sal onthou. Hoe sien jy die toekoms?
- 2.2.30 Deelnemer: Daar is nie noodwendig iets. Ek is nie so gejaag nie. Afhanklikheid. As dinge oor my pad kom sal ek dit hanteer. Nie myself so kasty nie. Onderskeid tref of dit onnodig is of nie. Nie Beangs nie. Die Here sal my help. Ek is rustig. Vorder deur die proses. Soms val ek terug. (Prosesse). Werk weer daaraan.

### **Participant 2 Interview 3**

- 2.3.1 Onderhoudvoerder: Ons het na jou lewe gekyk soos ‘n storie, na die verlede en nou en die toekoms. Waar is jy nou?
- 2.3.2 Deelnemer: Dit gaan maar, mens word gevorm deur die omstandighede. Mens leer daardeur. Soos mens maar geleer is. Ek het net nie gedink dit gaan alles nou al gebeur nie (net voor die onderhoud vertel hy van die seuntjie wat onder die trekker beland het, die vrou wat deur haar man verneuk is, die man wat selfmoord gepleeg het – en hoe hy hom moes gaan uitken by die staatshospitaal so sonder bedekking van sy naaktheid- en die dood en begrafnis van die gemeentelede). Dit moet langtermyn wees. Ek verwag nie om nou ‘n beroep te neem nie. Ek vestig my en grawe my in. So bedien ek hulle beter. Die kultuur verskil. Dit gaan beter. Mens word gevorm. Ek werk nog steeds daardeur. Party dae is dit moeilik. Die angs en emosies van die verlede vang my soms. Die toekoms pak ons aan soos ons die krag van die Here ontvang.
- 2.3.3 Onderhoudvoerder: Jy het nooit verwag om so ‘n klomp moeilike goed in so ‘n kort tydjie te kry nie.
- 2.3.4 Deelnemer: Nee, binne 7 maande soveel goed. Henry, die buite egtelike verhouding, 2 mense oorlede, die selfmoord. Al die moeilike goed het ek ervaar. Verwag eers later. Dit kom

oor mens se pad. Jy weet nie altyd hoe nie. Jy word gelei. Nie omver gegooi nie. Dis hoe mens leer.

2.3.5 Onderhoudvoerder: In julle gesin ook. Operasies, die seuntjie...

2.3.6 Deelnemer: Ja met hom ook. En ek is ook baie moeg. Ek is 'n depressielyer.

2.3.7 Onderhoudvoerder: Jy het ook nie altyd die dryfkrag nie. Jy word baie baie moeg?

2.3.8 Deelnemer: Ek raak aan die slaap op my lessenaar. Ek is moeg. Ek slaap nie vas nie. My onbewuste is aan die gang.

2.3.9 Onderhoudvoerder: As mens nie goed slaap nie, is dit moeilik. As jy alles so voor die Here neersit. Wat verwag jy sal Sy respons wees? Wat dink jy sal hy vir jou sê?

2.3.10 Deelnemer: Dat Hy getrou is. Dat Hy vir my sal krag gee. Sy belofte is dat Hy sal gee wat ek nodig het. Krag om predikant, pa en man te wees. Hy sal mens krag gee vir my depressie, hoe om dit te hanteer. Hoe om dit te bestuur. Hy is getrou. Al is die omstandighede moeilik.

2.3.11 Deelnemer: Hy is by jou. Hy sal jou help.

2.3.12 Onderhoudvoerder: Is daar goed wat jy op die oomblik wat jy doen wat jou nogal baie lewendig laat voel, wat vir jou baie betekenisvol is?

2.3.13 Repondent: Ek het nog nie so iets gedoen nie.

2.3.14 Onderhoudvoerder: Preke?

2.3.15 Deelnemer: Ja, die kansel moet jou nie Bybel toe dryf nie. Die Bybel moet jou kansel toe dryf. Partykeer trek die kansel jou Bybel toe. Die omstandighede dryf my. Al is dit moeilik. Leer.

2.3.16 Onderhoudvoerder: Dit is inspirerend. Dit laat jou groei.

2.3.17 Deelnemer: Niks wat jou lewendig laat voel nie.

2.3.18 Onderhoudvoerder: Nee.

2.3.19 Deelnemer: Al is mens moeg.

2.3.20 Onderhoudvoerder: Wat vat die lewe uit jou uit?

2.3.21 Repondent: Mense wat hardkoppig is en moedswillig is. Geen waardering. Wees dankbaar. Ek is vanselfsprekend. Ek sê nie hulle moet my lof toe swaai nie. Besoeke of reaksie op omgee. Ek stel belang. Ek wil weet hoe gaan dit met die studies... (hulle waardeer jou nie). Nee. (Hardkoppig, moedswillig) mense wil doen soos hulle goeddink. Dan moet jy verduidelik. (Gemeente). Hoekom mens sekere goed moet doen nie. Nie hoe jy dink. Die basaar moet so wees, want ek gee soveel geld. Langtermyn. Ek moet geduldig wees. Verduidelik. Hoekom doen ons dit so. Dit kan 7 jaar neem. (Waardes en geloof?) Diakens, ouderlinge en kerkraad. Die diakens moet barmhartigheids werk doen. Ons kuier by mense wat swaar kry. Ek moet hulle toerus en oplei. Hulle verstaan nie. Die masjien is nog nie ge-olie nie. Die kerkraad is

hier. Die diakens en ouderlinge is hier. Die ouderlinge moet versorg. Hulle vergeet weer. Dis nie moedswillig nie. Ek is nie die baas of grootkop nie. Ek moet hulle leer. Ek is nie die hoof van die kerk nie. Dit maak my moeg. Hulle het nie ywer nie. Die kerk is nie 'n besigheid nie. Funksies is om geld in te samel. Wat moet elkeen doen. Mooi werk, mooi praat. Ek het te veel takt. Sekere sake moet ek nie soveel takt hê nie.

2.3.22 Onderhoudvoerder: Die werk vat baie van jou energie. Hoe het jy besluit op die bediening?

2.3.23 Deelnemer: Ek het van insekkunde na mikrobiologie oorgegaan. Toe het ek net twee vakke gehad. Baie tyd op hande. In die teologie afdeling gesit en lees. In my finale jaar het die Here dit op my hart gedruk om teologie te studeer. Monique was verstom. Van daar af. So ja die Here het dit op my hart gedruk. Dis iets anders. Ek is sku vir mense. Mikrobiologie werk jy in 'n laboratorium. Mense was altyd vir my 'n probleem. Nou moet ek sekere goed aanpak. Mense werk. Dis nie so maklik nie. Ek is nou 'n grootmens. Ek moet nie so sku wees nie. Hier het die Here my nou geplaas om kardinaal te swaai. Nou werk jy met mense. Die Here het my in die diep kant ingegooi. Daar is goed wat ek nog steeds mee worstel. My ma sê sy kan nie dink nie. Ek sê vir haar die mense maak my moeg. Mense is moeilik.

2.3.24 Onderhoudvoerder: Introvert. Jy kry jou energie uit alleentyd.

2.3.25 Deelnemer: In die kerkraadsvergadering. Mense stel hulle standpunt. Ek moet nie oorkom as misluk en ongeskik nie. Ek het te veel takt.

2.3.26 Onderhoudvoerder: Eers gaan dink en uitstel.

2.3.27 Deelnemer: Goeie raad.

2.3.28 Onderhoudvoerder: Klink asof jy as persoon vreeslik groei en ontwikkel. In nie 'n eenvoudige wêreld nie. Hoofstukke.

2.3.29 Deelnemer: Ek dink ek moet dadelik geduld hê.

2.3.30 Onderhoudvoerder: Jy het definitief jou opinie. Jy moet dalk net terugkom

2.3.31 Deelnemer: Soos as mense my uitvra. Ek sal terugkom.

2.3.32 Onderhoudvoerder: Effek van die werk wil bestuur. Vakansie. Herlaai. Vir 'n introvert. Al is dit net 'n naweek.

2.3.33 Deelnemer: Voorreg om by die huis te wees met hom. Ek spring so rond tussen die boeke. Lees hier en daar. Kom nou in 'n ritme. Huisbesoek. Gee my net kans. As jy 'n predikant het wat 6 jaar in bediening is, dan het hy 'n ritme. Gee my net kans.

2.3.34 Onderhoudvoerder: Het jy nou al 'n ritme vir jou eie stilte.

2.3.35 Deelnemer: Nee nog nie.

2.3.36 Onderhoudvoerder: Ek dink jy het nogal iets nodig wat jou herlaai. Jou werk maak jou baie moeg. Wat is jou prentjie?

2.3.37 Deelnemer: Ek hou van roetine. Moeilik met hom. Sekere dae doen ek huisbesoek. Warboel. Plase sekere dag in die oggend...plase ouer mense op 'n Woensdag.

2.3.38 Onderhoudvoerder: Ondersteuning?

2.3.39 Deelnemer: Hano van George, so af en toe gesels ons. Vriende wat ons bemoedig. Monique. Die dominee op Heilbron. Monique moet ook gewoon raak om nie te werk nie. Sy moet ook haar voete vind. Aanpas. Spanning, maak mens moeg. Sy is saam met my in die bediening. (jul ouderdom) Ja. (geniet kry). Ja. Ek hou van lees. Ek kry nie nou tyd om te lees nie. Die buitewêreld. Ek kom darem nou op plase. Lees. Ek kan nie dink nie. (Stap of sport). Nee. Ja natuur.

2.3.40 Onderhoudvoerder: Daar kort so iets wat vir jou baie lekker is.

2.3.41 Deelnemer: Ek is te moeg. Omdat ek met hom help. Dit maak mens baie moeg.

2.3.42 Onderhoudvoerder: Vat darem baie lank om aan te pas.

2.3.43 Deelnemer: Onbewustelik vang dit my. Moegheid is nie 'n nuwe ding nie. Hierdie is net erger. Raak 10 uur op lessenaar aan die slaap. Ruan slaap darem nou ook beter. Hy is nou gewoon om enige plek te slaap. Leer nuwe dinge. As roetine beter is sal ek slaap ook. (Seuntjie neem baie van ons aandag. Hy soek iets om mee te slaap)

2.3.44 Onderhoudvoerder: Dis nie eenvoudig nie. Monique se gesondheid. Die koms van die baba. Al die dinge in die gemeente. Julle is ook nuut hier. Nie hier gebore nie. En jy moet ook jou voete in jouself vind. Wie is jy? Wie is jy in die gemeente. Wat mooi is is dat jy die Here vertrou. Hy sal vir jou krag gee. Dis nie dat jy Hom sien as 'n streng bestrawwende iemand nie. Hy gaan jou nog wys en krag gee om hierdie dinge te doen. Geweldige groot projek wat jy aangepak het. Alles kom in plek. Maar dit klink asof jy jouself heel agter in die ry sit.

2.3.45 Deelnemer: Ja, ek dink aan myself. Ek plaas myself heel agter in die ry.

2.3.46 Onderhoudvoerder: As jy mooi kyk na wie jy is en wat jy nodig het. Jy het definitief stilte nodig. Tyd om te lees. Tyd my die Here.

2.3.47 Deelnemer: Mens moet opoffer. Ek doen dit te veel.

2.3.48 Onderhoudvoerder: Goed om daarvoor te dink. Die moegheid is boodskappers van 'n mens se sisteem. Ek moet na my lewe kyk. (Soos Monique se migrain – fotografie...)

2.3.49 Deelnemer: Monique neem foto's. Neem kamera saam. Ek is bly sy het dit ook. Kreatiwiteit.

2.3.50 Onderhoudvoerder: Jou kreatiwiteit. As jy preek maak.

2.3.51 Deelnemer: Ek het nie kreatiwiteit nie. Moet daaraan werk. Taal, woorde, idiome...Ek is nie kreatief nie.

2.3.52 Onderhoudvoerder: Sewe jaar in 'n gemeente. Heel aan die begin.

2.3.53 Deelnemer: Oktober is ek 'n jaar en 7 maande hier.

2.3.54 Onderhoudvoerder: Jy sal nie weet watter impak jy het nie. Dis so 'n onsigbare werk. Jy kry nie altyd terugvoer nie.

2.3.55 Deelnemer: Geduld.

2.3.56 Onderhoudvoerder: Glo dat dit gebeur. Jy is net 'n instrument.

2.3.57 Deelnemer: Dit gaan nie oor jou nie. Die Here eerste. Die versorging van die mense. Dit gaan nie om aansien te kry nie.

2.3.58 Onderhoudvoerder: Afhanklikheid.

### Participant 3

Description	Detail
Gender	Male
Age	22
Racial group	White
Religious affiliation	Christian
Date and length of interview 1	11 December 2018 1:43:47
Date and length of interview 2	12 January 2019 54:29
Date and length of interview 3	4 February 50:52
Adolescent/in between/grown up	Grown up
Married/not married	Not Married
Children (how many)	0
Student/unemployed/part time/full time	Employed part time

#### Participant 3, Interview 1

3.1.1 Onderhoudvoerder: As jy jou lewe kan verbeel asof dit 'n boek is met 'n inhoudsopgawe, wat dink jy sal jy die hoofstukke noem? Watter hoofstukke was daar tot nou in jou lewe?

3.1.2 Deelnemer: Ek het probeer dink, maar meeste van die goed probeer ek maar in fases sit van oomblikke wat ek nie vergeet nie, en sport het maar 'n groot invloed op my lewe gehad en ek sal dit nogals vergelyk aan mylpale wat ek in sport bereik het, waar ek gegroei het in dit. Ek onthou eerstes van dinge. Eerste swemgala, eerste hekkies wedloop, eerste honderd wat ek geslaan het, eerste provinsiale span wat ek gekry het, ek weet nie of ek die vraag reg antwoord nie, maar my eerstejaars ontvangs, sulke fases waar ek na my tweede jaar beweeg het, die seremonie plegtigheid bygewoon het, waar ons bevordering gekry het, groot oomblikke in my lewe waar ek mylpale behaal het - sal beskryf as hoofstukke in my lewe. Nie werklik prestasies nie, maar mylpale wat ek net sal onthou. Dit seker ook. Dis maar prentjies wat in my kop vassit en ek sal sê daar het 'n fase begin en ek het van daar op gebou op dit.

3.1.3 Onderhoudvoerder: So jy sê swemgala, hekkies, en 'n 100m hardloop?

3.1.4 Deelnemer: Ja, ek onthou in die laerskool, jy het altyd gehardloop na 'n stoeltjie toe.

3.1.5 Onderhoudvoerder: Ja ja.

3.1.6 Deelnemer: En daai is die fase wat ek my liefde vir atletiek gekry het, en toe later het my ma vir my sussie probeer help met hekkies, want sy kon dit nie regkry nie en toe het ek net gevoer met dit en dit beter reggekry as wat sy kon. En so het ek van hekkies begin hou.

Ek onthou altyd my pa het vir my 'n klomp tennisballe gegooi en so het ek heeltyd lief geraak vir bal speel en dan het ek later net balle orals heen gevat. Kerk toe 'n tennisbal in my sak en na kuiers toe orals toe, en toe het ek ook lief geraak vir krieket en veldwerk en sulke goed. So ek onthou net prentjies van gedagtes in my lewe wat nie noodwendig aan sport betrokke was nie, maar waar ek 'n liefde gekry het

3.1.7 Onderhoudvoerder: Ja, so as jy die prentjies so noem, dan sien jy jousef waar jy swem en hardloop vir die stoeltjies en toe die hekkies en krieket...

3.1.8 Deelnemer: Yes, ek sien myself in daardie fases waar ek ouer geword het.

3.1.9 Onderhoudvoerder: Het jy elke keer 'n ander sport begin doen, soos jy ouer geword het?

3.1.10 Deelnemer: Ek kan seker ander goed ook gebruik. Soos my eerste redenaars wat ek gedoen het in graad 3. Dis ook 'n fase, waar ek 'n liefde gekry het vir toneel, wat ek vir jare eers alleen gelos het. Ek trek 'n lyn tot by eerste jaar toneel, matriek tienertoneel en daar is heeltyd lyne wat ek kan trek in fases van een mylpaal na 'n ander.

3.1.11 Onderhoudvoerder: Dis eintlik positief né? Elke keer iets spesiaal gewees. Jy praat ook van iets in jou eerste jaar...

3.1.12 Deelnemer: Ek het altyd 'n liefde vir drama gehad, maar sport het 'n groot deel van my lewe opgeneem. Jy besluit mos maar jy is 'n jog of 'n nerd, en ek het eers in matriek weer begin met my kultuur. Ek het ser gesing van Graad 10 af. Die drama het ek eers in matriek gedoen. Toe ek die rugby gelos het en vir die skool 'n punt wou bewys dat atlete hoef nie vir die skool rugby te doen nie. Ek was eintlik maar so bietjie rebellies. Ek weet nie of ek dit reg antwoord nie.

3.1.13 Onderhoudvoerder: Dis doodreg.

3.1.14 Deelnemer: Ek kan nie dink aan hoofstukke wat negatief is nie, daar is baie negatiewe, maar ek wil dit nie aan hoofstukke in my boek identifiseer nie.

3.1.15 Onderhoudvoerder: Op Universiteit was dit toe drama?

3.1.16 Deelnemer: Ja, dit was toneel, koshuistoneel en ser. Eerste jaar sal ek my studentelewe baie identifiseer met my kultuur. Hoe ek dit geniet het en hoe ek mense ontmoet het deur dit. Dit was 'n groot invloed vir my gewees in my lewe.

3.1.17 Onderhoudvoerder: Dit het gevoel jy kon jou uitleef daarin?

3.1.18 Deelnemer: Ja, ek was mal daaroor.

3.1.19 Onderhoudvoerder: Dit was iets wat jy bemeester het?

3.1.20 Deelnemer: Ja, ek het 'n toekenning op die PUK gekry daarvoor. Ek wou eintlik bietjie aangegaan het daarmee, maar ek het nooit tyd gehad nie.

3.1.21 Onderhoudvoerder: Vertel bietjie van die toekenning?

3.1.22 Deelnemer: Beste byspelende akteur. Dit was pret. Ek wil nou so bietjie skryf. Ek kry nie tyd daarvoor nie. Ek wil bietjie my frustrasies en opgewondenheid uitskryf, want daar is baie wat ek net inhou. Skryf is eintlik lekker.

3.1.23 Onderhoudvoerder: Dit is so, maar dit klink asof daar baie goed is wat jy eintlik wil doen waar jy tot uiting kom, jy kon dit doen deur sport en toe deur drama, kultuur, redenaars en toneel.

3.1.24 Deelnemer: Ja, die laaste twee jaar kon ek nie eintlik iets kry waar in ek myself kon uitdruk nie. Dis maar nog in 'n 'bubble' die laaste twee, drie jaar.

3.1.25 Onderhoudvoerder: O!

3.1.26 Deelnemer: Maar dit gaan nou baie beter vandat ek werk en aktief is.

3.1.27 Onderhoudvoerder: Ja.

3.1.28 Deelnemer: Iets in die sport – afrigting.

3.1.29 Onderhoudvoerder: Dis iets wat jy nodig het, iets waain jy amper jouself tot uiting bring.

3.1.30 Deelnemer: Stimulasie.

3.1.31 Onderhoudvoerder: Ja, eintlik is jou hoofstukke dan ook iets wat jy elke keer nogal baie geniet het. Bemeester het.

3.1.32 Deelnemer: Ek sal nie sê 100% bemeester het nie, maar dis iets wat ek onthou. Prentjies wat ek onthou. Flitse. Wat vir my lekker was. Wat my nie noodwendig negatief gemaak het nie.

3.1.33 Onderhoudvoerder: Ja, dit was elke keer vir jou lekker.

3.1.34 Deelnemer: Maar as jy jou lewe in hoofstukke deel, dan moet daar seker obviously slegte dele wees, maar hierdie is net die begin van 'n hoofstuk en nie noodwendig die begin middel en einde te wees nie.

3.1.35 Onderhoudvoerder: As jy nou die prentjie wys, ek wonder nou oor die huidige hoofstuk, waar jy nou werk?

3.1.36 Deelnemer: Ja, die terug in die huis wees.

3.1.37 Onderhoudvoerder: Jy sal hom nou inkleur met die positiewe en die negatiewe, maar dis 'n fase.

3.1.38 Deelnemer: Ja, die hoofstuk sal ek nou inkleur. Die hoofstuk se opskrif sal ek die positiewe maak.

3.1.39 Onderhoudvoerder: Jy moet eintlik maar begin skryf Ammi, want ek dink nou as jy gaan begin skryf swemgala wat jy alles daar onder gaan doen, soos jou eerste hekkies, dit vertel tog iets van jou lewe.

3.1.40 Deelnemer: Ja, eerste keer wat jy reggekry het, suster kon nie... sy moes maar by die 100m bly, middelste suster... oudste suster beter geswem, sy was die swemmertjie.

3.1.41 Onderhoudvoerder: So beskryf ‘n oomblik in jou lewe wat uitstaan as ‘n baie positiewe ervaring:

3.1.42 Deelnemer: Net een Tannie. Ek kan nie eers aan een dink nie. Positiewe ding... Ek is bang dit klink cliché. Dit was vir my lekker. Daar was ‘n tyd toe my pa so bietjie meer trots op my was, in terme van my besluit om teologie te swot. Ek en my pa het vir die eerste keer, ... ek en my pa was altyd goeie vriende en sport was altyd deel van ons gesprekke, maar toe ek besluit ek swot teologie het ek en my pa op ‘n hele ander veld gesels.

3.1.43 Onderhoudvoerder: Amper of daar ‘n verbinding is – ‘connection’.

3.1.44 Deelnemer: Ja, nader en geheg aan mekaar. Ek het bietjie nader aan my pa gevoel in daardie opsig. Ek en my Pa was nog altyd goeie pelle, daar kon ons goeters deel wat anders was. Dit was vir baie my lekker. As ek Vrydae van die Universiteit af gekom het, en ek en my Pa gaan sit buite. Maar dit het nou so bietjie weggefade, omdat ek my Pa so bietjie terleurgestel het. Ag, ja.

3.1.45 Onderhoudvoerder: Jy verlang weer bietjie terug na dit. Dit was ‘n baie positiewe ervaring.

3.1.46 Deelnemer: Ja, ons kan steeds gesels en oor goed saamstem, maar hy was baie opgewonde oor iets, en nou is hy so bietjie in ‘n gat, hy nie gedink ek sal in wees nie, so bietjie, mens kan sien dinge is nie meer dieselfde nie. Ja, ek verlang daarna.

3.1.47 Onderhoudvoerder: Ek kan dit goed glo. Dit vat bietjie aan jou. Dis nogal ‘n verlies. Amper iets wat jy nou verloor het. Iets wat baie goed was.

3.1.48 Deelnemer: Ja, dis nie lekker nie. Ek het hom trots gemaak. Ek kon dit sien.

3.1.49 Onderhoudvoerder: Ja, hy was bly. Maar miskien is dit ook omdat dit so dieselfde is as wat hy doen.

3.1.50 Deelnemer: My pa het aanvanklik my nie gemotiveer om teologie te swot nie. Hy wou eintlik graag gehad het ek moet doen wat ek wil. Hy was baie ondersteunend in daardie opsig. Hy het altyd so gespot: Swot enige iets behalwe teologie. Hy was wel opgewonde toe ek besluit het ek gaan teologie swot. Ek kon dit sien. Maar hy het my nog altyd ondersteun in my besluite. Ek kan nie kla nie.

3.1.51 Onderhoudvoerder: As jy nou terugkyk oor jou lewe en dan ‘n laagte punt moet noem, wat sal jy opnoem?

3.1.52 Deelnemer: Die opskop. Dit vreet nou nog aan my. Maandag nogal wakker geskrik van ‘n nagmerrie.

3.1.53 Onderhoudvoerder: Jy droom nog daarvoor.

3.1.54 Deelnemer: Dat ek bietjie ouer was, ek het nog nie weer beweeg van een plek na 'n ander plek nie. So bietjie stagneer in gemak. Dis vir baie mense wat opskop maklik, geld maak, droom om terug te gaan is weg, alles raak moeite, om weer te begin. Bang ek stagneer hier, word 'n Bethlehemiet sonder 'n graad. Nie dat die graad iets beteken nie. Ek wil nog steeds gaan klaar maak wat ek begin het. Gedroom ek het nie.

3.1.55 Onderhoudvoerder: Wat het jy gedroom?

3.1.56 Deelnemer: Ek kan nie presies onthou nie, Tannie. Dit was bietjie later, ek sit steeds in Bethlehem. Ek het toe nie oorsee gegaan nie. Hier gesit en op my ma se skouers geblom. Dit was 'n nagmerrie.

3.1.57 Onderhoudvoerder: Kan jy iets onthou van die gevoel van die droom? Was jy angstig?

3.1.58 Deelnemer: Ek was baie angstig. Ek skrik nie wakker van drome nie. Nooit nie. Droom so min. En hierdie is die eerste keer in 'n lang tyd wat ek 'n droom onthou.

3.1.59 Onderhoudvoerder: Ontsteld? Hart vinniger klop?

3.1.60 Deelnemer: Ja, ek het vir 'n rukkie wakker gelê. Ja, die opskop is rof of my. Dit kom 'n lang pad. Die opskop. Die gesukkel met die Hebreeus. Dit maak mens bietjie depressief.

3.1.61 Onderhoudvoerder: Om so te sukkel. Hoe lank het jy geswot?

3.1.62 Deelnemer: Drie jaar teologie. Eers Geografie.

3.1.63 Onderhoudvoerder: Heeltyd gesukkel met Hebreeus.

3.1.64 Deelnemer: My oupa het ook gesukkel met Hebreeus. My pa het dit nie gedoen nie. Nou het ons so dosentjie, sy praat net Hebreeus in die klas. Dinge het my gedemotiveer. Die gat het so diep geraak dat ek net nie meer wou nie, moedeloos en dit het later 'n invloed op my ander vakke ook gehad.

3.1.65 Onderhoudvoerder: Die gat het te diep geraak. Was dit jou gevoelens oor die Hebreeus of die punte?

3.1.66 Deelnemer: Die laaste Hebreeus het ek 'n goeie deelname in die 70 gehad, maar die vraestel kon ek nie by eerste of tweede geleentheid deurkom nie. En daai was die breek. Dit was nou al die derde keer dat ek daardie vraestel moes skryf. My deelname, ek het gewerk. En toe die vraestel kom. En dit was die finale knak toe ek sien daar staan druipe. Dit was vir my rof. En toe het ek voormalige keuring gekry om aan te gaan. En toe twee, drie weke in, en ek sien dit net so in my agterkop. En die werk raak nou weer... agterstallig. Ek het nie die eerste werk so bemeester, dat ek nou hierdie kan bemeester nie. Ek gaan altyd agter wees, ... toe besluit ek ek moet wegkom om nuwe perspektief te kry. En dalk as ek terug kom sal ek meer volwasse wees om daardie takie aan te pak. Meer volwasse en meer verantwoordelik om my kop af te

sak en deur te druk met dit. Want dit is die eerste ding, wat tussen my en geluk staan is een vak. Net die Hebreus. Dit kou nou al vir drie jaar aan my.

3.1.67 Onderhoudvoerder: En toe neem jy die besluit dat jy dit eers gaan los en dit was vir jou 'n baie groot laagtepunt. Omdat jy dit nie nog 'n keer probeer het nie?

3.1.68 Deelnemer: Omdat ek dit nie geslaag het nie. Ek moes hierdie jaar graad gekry het. En ek het gesien al my ander vriende kry graad. Nog een jaar dan is ek klaar met tale.

3.1.69 Onderhoudvoerder: Het jy Hebreus gesleep van jou tweede jaar?

3.1.70 Deelnemer: Ek was gelukkig. Ons kan keuring kry om aan te gaan met ander vakke. Eerste jaar tweede jaar vakke en derdejaarsvakke. Ek sit letterlik twee jaar met die tale. Die ander vakke het ek klaar.

3.1.71 Onderhoudvoerder: Net die Hebreus. Kan jy weer terug gaan?

3.1.72 Deelnemer: Ek sal nie langer as twee jaar kan wegbly nie, dan verval my krediete.

3.1.73 Onderhoudvoerder: Twee jaar vir 'n breek.

3.1.74 Deelnemer: As dit korter is sal ek gaan. Ek sal teruggaan as ek reg is. Ek is bang ek stagneer.

3.1.75 Onderhoudvoerder: Baie groot laagtepunt omdat jy voel dat jy dit nie deurgekom het nie, en nie klaargemaak het nie, maar jy kan dit gaan klaar maak?

3.1.76 Deelnemer: Erg vir my. Ek het nog altyd geslaag. Ek het nog altyd klaargemaak en geslaag.

3.1.77 Onderhoudvoerder: So bietjie teen jou grein in?

3.1.78 Deelnemer: Sukses is 'n groot motivering. Ek dink vir enige mens. Om te slaag. Om nie te slaag nie, stoot mens terug. En dit was die eerste een.

3.1.79 Onderhoudvoerder: Wat dink jy doen dit aan jou?

3.1.80 Deelnemer: Ek is baie goed om 'n masker op te sit. Ek kan ook net verdwyn en twee dae in my kamer toesluit en series kyk. Ek het in my tweede jaar nogals baie gedrink. Uitgegaan en probeer vergeet van mislukkings.

3.1.81 Onderhoudvoerder: Ontvlug?

3.1.82 Deelnemer: Ja, my derde jaar 'party' oomblikke so. Hierdie jaar was eintlik...alles was eintlik reg. Ek het lekker huismaats gehad. Ek het lekker gebly in Potch. Goeie invloede gehad. Lekker betrokke by die kerk en die gemeenskap. Ek het myself voorberei vir sukses. En toe dit nie gebeur het nie, was dit vir my 'n verdere val. Omdat ek gewerk het, uiteindelik vir die sukses. Toe het ek bietjie verder geval as ek dink as wat ek laer verwagtinge gehad het, sou ek seker nie so negatief gewees het nie.

3.1.83 Onderhoudvoerder: Jy het eintlik hoë verwagtinge gehad en jy was eintlik oppad.

- 3.1.84 Deelnemer: Ek het myself voorberei, hierdie keer gaan ek dit doen.
- 3.1.85 Onderhoudvoerder: En toe werk dit nie so uit nie.
- 3.1.86 Deelnemer: Ja
- 3.1.87 Onderhoudvoerder: Toe is dit vir jou 'n baie groot laagtepunt.
- 3.1.88 Deelnemer: Bietjie getorring aan baie goeters. Jy weet nie wie om te blameer nie. Jou ouers sê altyd jy het net jouself om te blameer. Jy wil op die Here se skouer tik en vra wat nou en hoekom het dit gebeur?
- 3.1.89 Onderhoudvoerder: Ja, jy verstaan dit nog nie mooi nie. Wat het nou gebeur?
- 3.1.90 Deelnemer: Ja
- 3.1.91 Onderhoudvoerder: Hoekom het U my nou nie gehelp nie?
- 3.1.92 Deelnemer: Dit sou lekker gewees het as my dosent grasie gehad het. Met eerste vraestel het ek twee present gekort en my deelname was goed, so toe dog ek... toe was ek negatief. Tweede geleentheid gaan skryf toe doen ek swakker.
- 3.1.93 Onderhoudvoerder: Ja, die eerste een was 'n slag. Dit vat aan jou. Jy hou die masker. Raak baie af. Twee dae net series kyk.
- 3.1.94 Deelnemer: Ja, waar was jy die week... ontvlug, ander wêreld gesoek. Die teologiese skool is maar net so groot. 'n Verleentheid om weer in die Hebreeuse klas te sit met die jong outjies. En ek het baie skaam gekry, want my pa is 'n kurator by die teologiese skool. Hy is aangestel oor die studente en die proffies en kyk of hulle hulle werk doen. Hy doen eksaminerings van die finale jaars en die voor finale jaars. Die studente en proffies moet die kuratore happy hou. So, my pa is 'n gesiene ou daar, onder die studente en die proffies. En ek dink met my mislukkings kan ek sien my pa - sal nie sê ek is 'n verleentheid nie, maar hy het al gesê hy is terleurgesteld en dis 'n verleentheid, want ek presteer nie, dit... ek verstaan dit, want ek het aangejaag ook in sekere opsigte en die eerste twee jaar het ek nie my kop neergesit nie, bietjie laat wakker geskrik. Maar ek dink alles speel maar 'n rol.
- 3.1.95 Onderhoudvoerder: Klink of jy baie blootgestel is. Amper asof jy nie kon wegkruip nie.
- 3.1.96 Deelnemer: Ja, Pa is kurator ek sal nie sê ek is 'n 'celebrity' nie, maar almal ken my pa en my oupa was 'n proffie daar, die familie lyn hardloop sterk op die Puk van die Doppers. Dis moeilik om weg te kruip.
- 3.1.97 Onderhoudvoerder: Blootgestel. Dit maak die druk soveel erger en as jy dit dan nie gedoen kry nie, maak die gevoel van mislukking ook soveel erger. Jy kan dit nie stil stil hou nie.
- 3.1.98 Deelnemer: Ja jy kan dit nie wegsteek nie, my Pa weet party van my punte voor my.
- 3.1.99 Onderhoudvoerder: Iets baie sterk in jou was, wat besluit het dat jy eers hier moet uit.

3.1.100 Deelnemer: Ja, my pa het teen dit geskop, maar my ma het gesê ek moet dit doen. My oudste suster het gaan aupair en voor sy haar studies klaargemaak het 'n jaar baie groot geword. Toe sy terug gekom het, was haar kop reg. Toe maak sy haar graad klaar.

3.1.101 Onderhoudvoerder: Partykeer het mens net so 'n draai nodig.

3.1.102 Deelnemer: Ek hoop regtig dit werk vir my ook.

3.1.103 Onderhoudvoerder: Klink asof dit op die oomblik is, die laagte punt. Dit is nie lank gelede nie. Jy kan presies verduidelik.

3.1.104 Deelnemer: Ek is nie waar ek wil wees nie.

3.1.105 Onderhoudvoerder: Jy is amper op 'n donker plek.

3.1.106 Deelnemer: Ek is by my Job hoofstuk.

3.1.107 Onderhoudvoerder: Ja ek dink ook so.

3.1.108 Deelnemer: Maar vir lank. Ek het baie lekker tye op Universiteit gehad, maar suksesjare tel baie meer as pret. Dis lekkerder om te slaag as om 'n goeie tyd te hê. Ek sal nog steeds goeie tyd hê. Sukses is beter as lekker tyd.

3.1.109 Onderhoudvoerder: Nou dat sukses nie daar is nie, is alles eintlik onder.

3.1.110 Deelnemer: Ek kan nog steeds uitgaan met my vriende, maar dis soos 'n alkoholis. As jy nugter is, is die realiteit weer daar. Depressief.

3.1.111 Onderhoudvoerder: So amper asof dit by jou bly. Dit het 'n effek op jou gemoed.

3.1.112 Deelnemer: Ja, jou gemoed is...

3.1.113 Onderhoudvoerder: Klein takies, my ma sal dit vir tannie sê, ek maak nie dinge klaar nie. Dis nou klein dinge. Groot dinge is ek geneig om klaar te maak.

3.1.114 Deelnemer: Ek het geleer met atletiek om vas te byt, om klaar te maak.

3.1.115 Onderhoudvoerder: Jy kan vasbyt.

3.1.116 Deelnemer: Vasbyt kan ek. Klein takies het ek nie afgehandel nie, dit het my nie gepla nie, dit het nie 'n invloed op goeters nie, net my ma kwaad gemaak.

3.1.117 Onderhoudvoerder: Ja.

3.1.118 Deelnemer: Groot goed was vir my belangrik.

3.1.119 Onderhoudvoerder: Om dinge suksesvol af te handel. Dis hoekom jy hard geoefen het. En met 'n toneel, jy sou deurgaans met dit. Jy oefen die hele ding tot jy op die planke kom. So eintlik is hierdie nie jy nie. Jy sou hierdie wou klaarmaak.

3.1.120 Deelnemer: Die drie jaar is nou al so lank. Ek het nou al gewoon geraak aan terleurstelling. Gat is al so diep. Ek is nou al moeg vir dit. Ek sien myself net hierdie pad stap. Ek probeer nie meer uit kom nie. Net aangaan. Ek moet iewers kop neer sit en uit dit uit kom. Nie lekker nie.

- 3.1.121 Onderhoudvoerder: Wat jy eintlik sê is dit hou nou al vir drie jaar aan. Dis maar die tale.
- 3.1.122 Deelnemer: Ja, ek het so bietjie met die Grieks ook gesukkel. Naderhand reggekóm.
- 3.1.123 Onderhoudvoerder: Bemoediging: Die boek Job het 'n eindige aantal hoofstukke. Begin en einde. Baie wat in die hoofstukke gebeur, maar 'n begin en einde.
- 3.1.124 Deelnemer: Die Here het gegee en die Here het geneem.
- 3.1.125 Onderhoudvoerder: Ja, dit het hy aan die begin gesê. En toe het die proses begin.
- 3.1.126 Deelnemer: Tye beter gegaan en tye weer sleg, en op 'n tyd ook opgegee.
- 3.1.127 Onderhoudvoerder: Was daar 'n draaipunt? 'n Sleutelmoment of kom dit nog?
- 3.1.128 Deelnemer: Dit was nou, maar daar moet weer een kom. Om als weer reg te maak. Dit gaan nie verander in omstandighede nie. Al wat die keerpunt kan bring is tyd en kopskuif. Vir eers nou tyd. Ek is nie bang om te werk oorsee nie.
- 3.1.129 Onderhoudvoerder: Is daar 'n prentjie van die draaipunt. Was dit die dag wat jy besluit het om jou tasse te pak?
- 3.1.130 Deelnemer: Daar was 'n dag. Ammi – naweek. Ons huis. Vier ouens, lekker tuin en hond. Eintlik pret. Goeie huisvriende. Nie geweet hy was in Potchefstroom nie. Hy het ook teologie geswot en opgeskop en oorgeslaan pastorale berading toe. Hy gaan nou weer teologie swot. Toe ek hom sien, toe bars ek uit van die trane. Toe het als my geslaan. Vier jaar op die Puk en niks om te wys nie. Sal dit nie vergeet nie. Alles gebars. Terselfdertyd gelag ook. Lekker om hom te sien. Soet suur oomblik. Hy is soos 'n ouboet. Ek het 'n jaar saam met hom gebly. Hy is 27 jaar. Hy was my ouboet boelie in Meyerspark. Hy gee my net 'n druk. Klink weird. Vee my trane af.
- 3.1.131 Onderhoudvoerder: Dis 'n mooi prent van die draaipunt. Dis die realiteit. Dis nou eers klaar. Neem afskeid. My pad draai nou eers. Jy het nogal sulke oomblikke nodig waarin jy kan uiting gee aan wat in jou aangaan. Geen masker.
- 3.1.132 Deelnemer: Kuierplek. Restaurant.
- 3.1.133 Onderhoudvoerder: Is daar in jou kinderjare of tienerjare 'n prentjie of beeld van 'n ervaring wat baie positief is?
- 3.1.134 Deelnemer: Net enetjie. Weer sport. Ek onthou graad 4. Ons het atletiek gedoen. Dit was kleursport. Ek het die dag besluit ek doen alles. Ek het dit nooit verwag nie. Aan die einde van die dag toe is ek Victor Ledorm. Vir 'n graad 4 outjie was dit 'huge'. My pa was baie trots en my ma. En na ek die bekery gekry het, toe spring ek en my pa in die swembad en hy sê hy is trots op my. Daai in die swembad spring na daardie dag, sal ek nooit vergeet nie.
- 3.1.135 Onderhoudvoerder: Mooi prent. 'n Oomblik van gelukkig voel.

- 3.1.136 Deelnemer: Ja.
- 3.1.137 Onderhoudvoerder: Hy wat trots is op jou.
- 3.1.138 Onderhoudvoerder: Negatiewe herinnering uit jou kinderjare of tienerjare.
- 3.1.139 Deelnemer: 2008. Ons aanval in Pretoria toe my ma en pa geskiet is in die huisroof. Dit was vir my rof.
- 3.1.140 Onderhoudvoerder: Was jy ook in die huis?
- 3.1.141 Deelnemer: Ja, ek en my sussie was daar. Hanri was in die Kaap. Ons het gekuier die aand. Dit was Paasnaweek. Ons was by die huis met huisvriende, daardie selfde Pieter pel van my, hulle ouers, koffieclub en toe besluit ons ons braai. Afgesien by die hek. Toe my ma en Pa terugstap toe storm drie skelms op ons af en slaan my ma op die kop en ruk haar skouer uit, en Pa ook op die vloer en ek en sussie. Ek het aan die slaap geraak met 'n fliet op die bank en ek het ook wakker geskrik en ek sien en my sussie sê ons moet kamer toe gaan. Ek dink sy het die alarm knoppie gedruk en toe hoor ek die alarm. Ons het gebid. My ma'le het die deur uiteindelik toegekry en niemand wat ingekom het nie. Ek onthou net die prentjie van die hele huis was vol bloed. Die reuk van die peppersproei. My ma het die een probeer peppersproei en toe skiet hulle die peppersproei deur haar hand en dit het ontplof. Ek sal die reuk nooit vergeet nie. Sal altyd by my bly. Ek het nogal gesukkel met die sielkunde. My ander sussies het vinnig oor dit gekom.
- 3.1.142 Onderhoudvoerder: Hoe oud was jy Ammi?
- 3.1.143 Deelnemer: Ek was 12. Toe weer 4 jaar daarna is my ma in Bloemfontein ontvoer. Hulle het so 5-6 ure met haar in die kar rondgery wat ons haar nie kon kry nie. Dit was ook baie stresvol. Moeilike stresvolle tye.
- 3.1.144 Onderhoudvoerder: Defnitief. Baie slegte ervaring.
- 3.1.145 Deelnemer: Ek en my ma kom nie so goed oor die weg nie. Sy njek altyd aan my, maar sy is 'n ystervrou.
- 3.1.146 Onderhoudvoerder: Julle skuur mekaar.
- 3.1.147 Deelnemer: Ja, dis omdat ons so baie dieselfde is.
- 3.1.148 Onderhoudvoerder: Was daar 'n tyd in jou lewe wat jy baie bewus was van die Here?
- 3.1.149 Deelnemer: Skoolverlaterskamp. Mootkamp. Elke jaar Junie, Julie. Dis soos 'n drug. 'n Geloof – drug. Ek funksioneer baie goed in 'n groep. Ek sal my hele lewe so... Mootkampe is waar ek baie bewus is van God en die Skepping en my doel op aarde. Dis waar ek 'n liefde gekry het vir teologie op die kampe. Hoe ek ander mense kan beïnvloed. Ek voel ek het 'n besondere gawe om met mense te praat oor die Here en uitkoms te gee – of dit te lei. Herderskap. Ek kan die genade van die Here in die rooftog en in die ontvoering van my ma sien, wow dis net genade. My pa daar te sien lê en 30 sekondes later is die deur toegedruk. Dis

waar ek gesukkel het. Ek het altyd gedink aan wat as, wat as... As hulle in die huis gekom het, wat sou die skelms aan my ma gedoen het en aan my sussie. Ek het heeltyd aan die ergste gedink. Maar ek kon ook later sien, maar dit moes gebeur, maar dit het nie.

3.1.150 Onderhoudvoerder: In die verskriklike sleg, kon jy iets positiefs vind.

3.1.151 Deelnemer: Ja

3.1.152 Onderhoudvoerder: Alhoewel jy aan die begin gesukkel het daarmee.

3.1.153 Deelnemer: Ja, ek het baie rassehaat in my gehad en ek het op 'n tyd 'n droom gehad, oor die aanval en toe was dit net wit mense. Dit klink simpel en eenvoudig. Maar dit het 'n 'mindswitch' gemaak. Dit kon enige iemand wees.

3.1.154 Onderhoudvoerder: Dis waar. Goed en sleg is in ons almal. Ja, die droom het dit vir jou gebring. Gehelp met die rasse-haat. Die kampe doen baie. Baie bewus van die Skepping, die Here, die doel.

3.1.155 Deelnemer: Dis die rede hoekom jy teruggaan Mootkampe toe. Jy wil dit weer ervaar: die 'Geloofshigh'.

3.1.156 Onderhoudvoerder: Jy vind dit baie in 'n groep.

3.1.157 Deelnemer: Ek sukkel met 'one on one' met die Here. In 'n groep voel ek nader aan die Here as ek bid as wanneer ek alleen bid. Ek is mal oor Bybelstudies en ek het nog nie 'n kamp gemis nie. Ek geniet dit baie.

3.1.158 Onderhoudvoerder: Mis jy dit nie nou nie.

3.1.159 Deelnemer: Ek gaan eerstejaarskamp toe. Ek gaan Mootkamp mis, maar ek het vrede daarmee gemaak. Ek is by Dinamika se Bybelstudie.

3.1.160 Onderhoudvoerder: Het jy ooit 'n droom gehad om heilig en rein en sonder vlek te wees?

3.1.161 Deelnemer: Die begeerte. Verseker. Of ek dit reggekry nie. Nee. Die begeerte is daar.

3.1.162 Onderhoudvoerder: Wonderlik dat ons dit kry. Verniet. God kyk na ons deur Jesus, dan sien Hy ons rein.

3.1.163 Deelnemer: Prof Sarel het institusie van Calvyn verduidelik. Beskuldigde is skuldig en word vrygespreek. Skuldig voor U. Vrygespreek. Daar is niks teen jou nie. Als is daar. Jy is skoon.

3.1.164 Onderhoudvoerder: Hoe sien jy die toekoms?

3.1.165 Deelnemer: Binne die volgende week sal ek weet.

3.1.166 Onderhoudvoerder: Onseker.

3.1.167 Deelnemer: Onderhoude nou en dan weg. Nog onseker oor die wye toekoms. Ek sien dit nog in die bediening.

- 3.1.168 Onderhoudvoerder: Nabye toekoms?
- 3.1.169 Deelnemer: Weg te kom. Ek wil nie hier by die huis wees nie. Die huis – ding was nie die beste ding nie. Goed om ondersteuning te hê. My ma’le is baie op my case. Vir vier jaar heeltemal onafhanklik en my eie ding gedoen. Hier ‘n groot aanpassing.
- 3.1.170 Onderhoudvoerder: Geloofsdroom. In verhouding met die Here?
- 3.1.171 Deelnemer: Dis nogals. In die naby toekoms. Uitdagings van my geloof as ek oorsee gaan. Dis ‘n Goddelose plek. Daar gaan baie versoekings op my pad kom. Heidense wêreld. Bevoorreg om in so gemeenskap te leef. Ek gaan hard werk moet werk om vas te hou. Enige gelowige verval maar as die omgewing verander. Dit gaan ‘n uitdaging wees om steeds my waardes uit te leef soos wat ek dit hier sou doen. Daar wil ek nie ‘n masker dra nie. Dis vir my belangrik.
- 3.1.172 Onderhoudvoerder: Teenstrydigheid. Jy het ander so nodig en nou gaan jy na ‘n plek waar daar niemand is nie. Of dink jy daar sal iemand wees?
- 3.1.173 Deelnemer: Ek vind darem maklik aanklank by mense. Ek kan vining vriende maak. Ek weet wie is my ‘crowds’. As ek in die bediening is of ‘n tentmaker is, sal ek my opdrag moet uitleef. Ook op ander plekke, ek kan nie sê ek kort my gemeentetjie nie. Oral diensbaar. Ek sal met enige iemand oor die weg kom. Ek sal nie sukkel om vriende te maak of te gesels met iemand nie. Ek sal nie alleen wees nie.
- 3.1.174 Onderhoudvoerder: In die nabye toekoms is dit jou droom is om vas te hou.
- 3.1.175 Deelnemer: Ek is bang om te verval.
- 3.1.176 Onderhoudvoerder: Nie mense wat jou kan hou nie.
- 3.1.177 Deelnemer: Ek sal ondersteuning wees vir ander, maar ek voel nie dat daar ondersteuning gaan wees vir my nie. Dit klink dalk hoogmoedig nie. Ek gaan seker nie elke dag ‘n gelowige kry wat my kan ondersteun nie.
- 3.1.178 Onderhoudvoerder: Laat mens dink aan Jesus wat aarde toe gekom het. Jesus het mense gekry.
- 3.1.179 Deelnemer: Ek is opgewonde.
- 3.1.180 Onderhoudvoerder: Gesondheidsprobleem?
- 3.1.181 Deelnemer: Ouma kanker, maar nie in gevaar nie. Ek het vandag uitgevind ek het cholesterol.
- 3.1.182 Onderhoudvoerder: Groot verlies?
- 3.1.183 Deelnemer: Nie so naby dat ek hoop verloor het nie. Wonderlike oomblik toe my oupa gesterf het. Ek en Ma en sussie om Oupa se bed. Ek het gelees uit die einste Job 32. Ek het gelees en gebid. En toe het hy sy laaste asem uitgeblaas. Hoendervleis mooi oomblik.

- 3.1.184 Onderhoudvoerder: Baie spesiaal.
- 3.1.185 Deelnemer: Kosbaar.
- 3.1.186 Onderhoudvoerder: Het jy ooit gevoel jy soek na die sin en betekenis van die lewe?
- 3.1.187 Deelnemer: Altyd.
- 3.1.188 Onderhoudvoerder: Regtig. Jy soek nogal daarna. Jy probeer verstaan.
- 3.1.189 Deelnemer: Maak klein droompies. Onmoontlike droompies. Afrika backpack. Sin kry. Wêreld travel. Plekke sien wat niemand sien nie. Loop waar niemand loop nie. Terselfdertyd vra ek: Ek wil beste hê, voerkrale... Skiet in die wind.
- 3.1.190 Onderhoudvoerder: Klomp goed wat jou opgewonde maak. Avonteruur. Klomp dinge wat jou betekenis gee... oomblik met mense, soos met jou Oupa, mense in 'n huis, 'n hond, samesyn, 'n vriend wat opdaag en sport en oor die hekkies, ... En soms dink jy weer wat is die realiteit?
- 3.1.191 Deelnemer: Ek doen nou iets uit my gemaksones. Een van my drome. Net om positief te raak. Ek kort my klein adventures. Nou die dag se kursus in die Kaap was ook so.
- 3.1.192 Onderhoudvoerder: Wat dra jou deur die moeilike tyd?
- 3.1.193 Deelnemer: Ek sal nie sê ek is 100% in my geloof waar ek wil wees nie. Ek bly net besig.
- 3.1.194 Onderhoudvoerder: Oorlewing.
- 3.1.195 Deelnemer: Bly net neutraal. Survive.
- 3.1.196 Onderhoudvoerder: Waar sou jy met jou geloof wou wees?
- 3.1.197 Deelnemer: Ek dink nie nou baie daaraan nie. Dis nie goed nie. Geloof se invloed op my lewe is die Christendom, kennis... nie ervaring nie. Ek sal nie met die Gees wat in my borrel met iemand praat nie. Trane stort en bid nie.
- 3.1.198 Onderhoudvoerder: Meer 'n kop ding. Hart is te laag. Moeilik om die geeswerking te ervaar.
- 3.1.199 Deelnemer: Nie heeltmal opgegee nie. Opgewondenheid is nie net daar nie.
- 3.1.200 Onderhoudvoerder: Dis nog daar. Jy ervaar dit nie.
- 3.1.201 Deelnemer: Ek het my reddingsbaadjie aan.
- 3.1.202 Onderhoudvoerder: Ervaar jy 'n verbintenis?
- 3.1.203 Deelnemer: Ja, persoonlike gebed is 'n struggle. Wel gesprekke met Hom. Min woorde. Hy weet wat in my gedagtes is.
- 3.1.204 Onderhoudvoerder: Jy wil eintlik bietjie vra. En Hy hoor die struggle.
- 3.1.205 Deelnemer: Eintlik vrae wat ek wil wegsteek. Ek luister nog net nie na die antwoorde nie. Laaste tyd 'n bietjie doof daarvoor.

- 3.1.206 Onderhoudvoerder: Moeilik om te weet wat sy gevoel is – liefdevol?
- 3.1.207 Deelnemer: Ja, verseker, ek kan steeds sy Hand in my lewe voel.
- 3.1.208 Onderhoudvoerder: Verbintenis oor ‘n tyd ontwikkel?
- 3.1.209 Deelnemer: Ek is bevoorreg om as gesin saam die Here te dien. Skoolvriende was rowwe diamante. Universiteitsvriende was anders. My invloed was altyd positief. My ouers het nooit geloof af forseer nie. My ouers het my nog altyd opgewonde gemaak oor geloof. Ek wou kerk toe. Dis ‘n avontuur. Ek wou kerk toe. Om mense te sien. Ek kan nie onthou wanneer het ek opgesien vir kerk nie. Vir party mense is twee dienste ‘n groot stryd. Behalwe as jy moeg en gekuier was. Ek was nog altyd reg vir kerk.
- 3.1.210 Onderhoudvoerder: Altyd ‘n Verbintenis en iets wat jou opgewonde maak.
- 3.1.211 Deelnemer: Die verbintenis en die opgewonheid na ‘n beter plek.
- 3.1.212 Onderhoudvoerder: Dra dit by tot hoe jy betekenis in die lewe vind?
- 3.1.213 Deelnemer: Defnitief. Ek weet verseker ek wil in diens van die Here wees. Waar ek ook al is. Of ek dalk ‘n jeugwerker of ‘n tentmaker of predikant. Waar ek wil eindig. In die Landbou. My eerste prioriteit is om in diens van die Here te wees. Dis immers ons roeping van Matteus 28.
- 3.1.214 Onderhoudvoerder: Jy sal sê dis jou doel van die lewe, dat jy geroep is, om te praat of te vertel?
- 3.1.215 Deelnemer: Geroep om te getuig. Hoe weet ek nog nie, maar ek weet verseker dis wat ek moet doen. Baie mense sê mos, askies Tannie ek ‘n kuiermens. Jy drink nie en praat oor geloof nie. Ek sê dis nonsense, jy suip nie of drink te veel en dan praat jy oor jou geloof nie. Jy moet weet waaroor jy praat en ‘n helder denkwyse en gesprek kan voer. Baie mense koppel dit net met as jy drink.
- 3.1.216 Onderhoudvoerder: Jy kan dit nugter ook doen. Sonder enige drank.
- 3.1.217 Deelnemer: Ja, enige plek.
- 3.1.218 Onderhoudvoerder: Is daar elke dag ‘n ding wat jy doen wat jou verbintenis voed?
- 3.1.219 Deelnemer: Die laaste tyd staar ek my blind teen dit wat om my aangaan.
- 3.1.220 Onderhoudvoerder: Dis bietjie oorweldigend.
- 3.1.221 Deelnemer: Ek ‘survive’ net. Elke oggend huisgodsdien is lekker. Ek is eintlik bietjie uit my rituele wat ek op Universiteit altyd gedoen het.
- 3.1.222 Onderhoudvoerder: Jy is bietjie uit jou plek uit nou.
- 3.1.223 Deelnemer: Ek is nie op die oomblik in ‘n roetinetjie met my geloof nie. Nou dat Tannie dit noem, vra nou so dis nie goed nie.

3.1.224 Onderhoudvoerder: Party mense praat van sulke knope wat jy bind, deur die dag jou herinner of vasmaak. Jy praat nou van die huisgodsdien in die oggend en die Sondaie se kerk. Daar is sulke dinge wat jou half hou. Bewussyn en jou bewus wees het baie te doen met oor hoe dit met jou gaan. Nogal moeilik nou om bewus te bly.

3.1.225 Deelnemer: Ja, ek is nie op die oomblik baie bewus nie.

3.1.226 Onderhoudvoerder: Jy gaan net aan. Jy probeer net hierdie ding verwerk.

3.1.227 Deelnemer: Toe ek begin werk het, het ek baie gekyk om my in die Skepping, omdat ek so baie buite was. Ek het myself verwonder aan die Skepping. Maar dit kom en gaan ook maar.

3.1.228 Onderhoudvoerder: Daar is baie ander mense wat nogal 'n rol speel om jou te help met sin en betekenis. Mense is vir jou belangrik. Is daar spesifieke mense wat jou help om sin en betekenis te kry?

3.1.229 Deelnemer: Tannie, op die oomblik voel ek nogals baie alleen. Ek kan... my ouers, en goeters gebruik maar. Toe ek nou opgeskop het, voel dit op ek 'n paar vriende verloor het, omdat ek hulle nie so baie sien nie. Voel of hulle van my vergeet het.

3.1.230 Onderhoudvoerder: Ja jy is nou alleen. Groot deel van die hele ding, hoekom dit so swaar is. Heel uit jou plek uit.

3.1.231 Deelnemer: Ek het nog steeds 'n paar pelle hierso in Bethlehem, maar dis nie op dieselfde vlak as wat ek en my ander pelle was nie, in terme van geloof. Vriende op Potch was my kerk gaan vriende en huisvriende en ons het saam gaan kuier. Ons was saam stout ook, maar ons het geweet waar ons staan in terme van geloof. Hier is dit maar jou stoute skoolpelle. Goeie ouers maar dit 'n gaping tussen sekere verhoudings, met wat van wat jy gehad het en wat jy het.

3.1.232 Onderhoudvoerder: Dis nou waar wat jy sê as jy kyk na jou lewe op die oomblik is jy nogal alleen en as ons terug gaan na waaroor ons nou nou gepraat het, dan is dit nogal 'n verlies. Jou vriende. Toe jy van daar af weer terug gekom het hierheen. Jy het 'n klomp mense verloor.

3.1.233 Deelnemer: Ouers wat ek gedink het ons gaan saam klaarmaak. Dit gaan 'n challenge wees. As ek teruggaan is daar weer 'n komp ander nuwe mense, ek gaan nie terug na my vriende daar nie. Eensame paadjie. Hopelik met 'n ander uitkyk, motivering. Weer nuwe mense.

3.1.234 Onderhoudvoerder: Jy is goed daarmee. Jy kan vriende maak. En soos wat jy sê, daardie ander vriend van jou, hy gaan terug en gaan weer voor begin. So mense is maar verskillende ouderdomme.

3.1.235 Deelnemer: Veral by die teologie. Mense wat later in hulle lewe begin as gevolg van hul roeping.

3.1.236 Onderhoudvoerder: Ja, so dit is moontlik. So jy sal weer ander vriende maak, maar op die oomblik is jy alleen. Baie allenig.

3.1.237 Onderhoudvoerder: Voel dit vir jou of jou verbintenis met die Here soos 'n seëning is in jou lewe? 'n Goedheid?

3.1.238 Deelnemer: Ja, ek kan dit verseker sien as 'n goedheid en 'n seëning. Ek kan dankbaar wees vir wat ek is. Ek het weer vanmore daaraan gedink. Ek het 'n vriendinnetjie van my wat haar pa bly daar en ma bly ver is. Sy werk. Sy het nie daardie omgewing van waar ek behoort nie. Ek kan net imagine, partykeer voel ek bietjie weg en deurmekaar en verlore en dan dink ek ek is so bevoorreg. Dit wat ek het in my geloof is verseker 'n aanwinst. My verhouding met die Here. Dit is verseker 'n genade. Ook met my gesin. Hoe ek die Here kan dien en waar ek hom kan dien. Hoe ek grootgeword het ook. Dit speel alles 'n rol.

3.1.239 Onderhoudvoerder: Maar as jy dink aan jou verbintenis met Hom, sien jy dit as 'n absolute seëning. Voel dit partykeer vir jou of jy daarvoor gekies is?

3.1.240 Deelnemer: Ja, ek weet nie of dit so vir my voel nie, maar ek weet dit. Die kennis is meer as die gevoel.

3.1.241 Onderhoudvoerder: Dit sal nogal lekker wees as dit daar by jou hart ook uitkom.

3.1.242 Deelnemer: Dit sal ook lekker wees, maar ek weet darem dit gebeur, maar partykeer is dit meer kennis.

3.1.243 Onderhoudvoerder: Om die seëning te voel en om gekies te wees te voel en om die verbintenis te voel, dit is nie op die oomblik daar nie.

3.1.244 Deelnemer: Nie op die oomblik nie, maar ek het dit al verseker ervaar. Ek sal nie sê ek glo en ervaar dit nie, dan sal ek lieg. Want ek het al.

3.1.245 Onderhoudvoerder: Darem moeilik om in 'n donker tyd daardie goed te onthou.

3.1.246 Deelnemer: Dis dalk die enigste manier om dalk positief te bly. Is om te weet van waar af jy kom en die paadjie wat jy ook al gestap het. Jy is dalk nou in 'n gat, en jy weet jy was al vroeër in 'n gat en ek weet ek het uit hom ook uit gekom. Die oomblik wat ek uitgekom het, het ek op gekyk en was ek dankbaar. So ek kan nie nou vergeet van die goeie tye nie. Die goeie tye gaan ook weer weg en dan gaan jy weer van onder af moet opbou.

3.1.247 Onderhoudvoerder: Ja, dis wat jy sê, jy is op die oomblik in 'n moeilike tyd, maar jy moet nou onthou, daar was al moeilike tye. Soos toe jy 12 was. Jy het nogal gestoei met 'n ding en jy het daar deur gekom.

3.1.248 Deelnemer: Sterker daar uitgekom as wat ek ingegaan het in die slegte ding.

3.1.249 Onderhoudvoerder: Dit was 'n baie slegte tyd.

3.1.250 Deelnemer: Ek het baie geleer in daardie tyd sal ek sê. En my geloof en ons gesin het baie naby aan mekaar gekom. Mens kan baie positiewe aspekte uit haal.

3.1.251 Onderhoudvoerder: Sal lekker wees as jy aan die einde van die slegte tyd ook dit kan sê. Aan die einde van die dag.

3.1.252 Deelnemer: Tannie moenie dit nou nie jinx nie.

3.1.253 Onderhoudvoerder: Dink jy jou verbintenis met die Here 'n belangrike rol speel in wie jy is, in jou identiteit, wie Ammi is?

3.1.254 Deelnemer: Ek dink verseker in hoe ek optree met mense. In hoe ek mense hanteer is wie ek is. Dit sal my instink wees om te reageer op mense se gesprekke en vrae en goeters. Enigste ding is seker 'n rugby ref wat jy nie altyd goed aanspreek nie. Sal met hom praat oor hoe ek grootgeword het, en hoe ek groot geword het is in 'n liefdevolle huis met Christus as die middellaar. Ek sal verseker sê dit is wie ek is, maar, ja jy het jou sondige afwykings, jou skuilplekke, maar dit bepaal nie wie ek is nie. Wie ek is, is wat ek voel, en wat ek voel is wat ek byvoorbeeld by Tannie sal wees. Mens kan seker nie sê ek is wat ek is nie. Moeilike vraag.

3.1.255 Onderhoudvoerder: Jy kan dit nie heeltemal negeer nie. Jy kan nie maak asof jy nie 'n verhouding met die Here het as jy met ander mense is nie. Jy is nie perfek nie. Jy het jou skuilplekke, maar dwarsdeur jou lewe loop daar so 'n draad wat jou seker gemaak het, praat van swemgala, hekkies, 100m, so 'n draad van wie Ammi is.

3.1.256 Deelnemer: As ek die draad wou knip, sal ek weggegaan het uit die huis, seker 'n goddelose lewe lei. Weet nie hoe beperk jy jouself nie. Geloof stel reëls vir mense. Die Heilige Gees is die stem en riglyn. Wat positief is, as jy genoeg na die stem luister, word dit 'n roetine. 'n Goeie roetine. Mens konnoteer altyd 'n roetine aan iets slegs. Iets goeds. My geloof is ook 'n roetine. Dit het 'n tweede natuur vir my geword. En die tweede natuur is wie ek is. My sondige natuur is weer een ding. Almal is geneig tot kwaad. My tweede natuur is die wat belangrik is, die persoon wie ek is en wie ek my identiteit vind. Ek is gewoon daaraan. Jy heg jou morele waardes ook daaraan. Van daar af wil jy nie afwyk nie. Jy stel vir jou doelwitte in dit. Ja, dis maar net 'n gewoonte.

3.1.257 Onderhoudvoerder: Dit word soos 'n draad. As jy dit so praat klink dit soos 'n goue draad wat deur alles loop. So dit het 'n invloed op die verhoudinge met mense rondom jou. So nou is daar net drie vrae oor. Is daar 'n metafoor of prentjie wat jou verhouding met die Here vir jou mooi verduidelik?

3.1.258 Deelnemer: Ek weet nie of ek die vraag anders geles of verstaan het nie. Hoe ek my geloof sien in sy ops en afs.

3.1.259 Onderhoudvoerder: Sien jy dit as 'n pad of 'n reis of 'n wedloop?

- 3.1.260 Deelnemer: Iemand het eenkeer 'n storie vertel. My lewe is soos 'n warm plaat. En 'n warm plaat is warm. Die hele plaat is my lewe. En die plaat as hy afgesit is, bly hy warm. Hy koel ook af. Dis maar hoe ek nou my lewe sien. Ek is nog steeds 'n plaat. Maar hy het afgekoel. Hy is nie warm nie, maar hy sal weer warm word. Hy sal weer sy werk doen. Hy is nog daar.
- 3.1.261 Onderhoudvoerder: Hy is nog geconnect, net afgedraai.
- 3.1.262 Deelnemer: Net afgedraai.
- 3.1.263 Onderhoudvoerder: So waar sal jy jou verhouding met die Here sien? Is dit die konneksie, die elektrisiteit, die gas?
- 3.1.264 Deelnemer: Die hitte. Die warmte van hoe ek myself sien in die wereld. My diensbaarheid. As ek lou is, is ek nie so diensbaar nie. Ek is nog lou. Nie koud nie.
- 3.1.265 Onderhoudvoerder: Metafoor is soos 'n stoofplaat.
- 3.1.266 Deelnemer: Ja ek hoop ek verstaan die vraag reg.
- 3.1.267 Onderhoudvoerder: Ja, kyk 'n metafoor is 'n prentjie en ek wil dit net sien. Ek sien nou 'n stoof voor my, met al sy bedrading, maar hy is afgedraai.
- 3.1.268 Deelnemer: Ek wil nie sê hy is afgedraai nie. Ek wil sê hy is laag. Hy kan dalk afgedraai wees, maar hy is op lou.
- 3.1.269 Onderhoudvoerder: Daar is nog 'n vlammetjie.
- 3.1.270 Deelnemer: Ja.
- 3.1.271 Onderhoudvoerder: Simmer. Ja dit is waar jy nou is. Tog mooi. Daar is nog 'n vlammetjie. Hy is net baie klein.
- 3.1.272 Deelnemer: Die plaat is verseker nie yskoud nie.
- 3.1.273 Onderhoudvoerder: Nou as jy aan die einde van jou lewe kom, wat sal jy graag sê as jy daaroor terugkyk?
- 3.1.274 Deelnemer: Ek wil vir die lewe 'n middelvinger wys. En dan aangaan na die Ewige Lewe toe.
- 3.1.275 Onderhoudvoerder: Die lewe is nie vir jou so lekker op die oomblik nie.
- 3.1.276 Deelnemer: Nee, maar ek weet ook die lewe in die algemeen is nie waaroor die bohaai gaan nie.
- 3.1.277 Onderhoudvoerder: Ja.
- 3.1.278 Deelnemer: Dis die Ewige Lewe wat mens opgewonde maak. Dis hoekom ek sal sê ek sal 'n middelvinger wys vir die een. As ek 'n bar antwoord kan gee. Ek kan nie 'n cliché antwoord gee van woorde...
- 3.1.279 Onderhoudvoerder: Nee, dis nie waar jy nou is nie. Jy is eintlik half kwaad vir die lewe. Dat dit nou so gewerk het.

3.1.280 Deelnemer: Ek moet sê ek het nie heeltemal hoop verloor nie. Ek is maar bietjie kwaad vir die lewe. Partykeer wens ek dat ek dalk ander - dat dit dalk anders kon uitdraai vir my. Party mense is dalk net meer gelukkig as ek. Hoekom kon ek nie net bietjie slimmer gewees het nie.

3.1.281 Onderhoudvoerder: Jy is eintlik baie teleurgesteld oor hoe dit nou gewerk het.

3.1.282 Deelnemer: Ja

3.1.283 Onderhoudvoerder: Dit het nou nie vlot verloop nie. Dit was nou nie gladde of teerpad gewees nie. Jy sal seker eendag terugkyk en verstaan, maar nou is dit nog baie simpel.

3.1.284 Deelnemer: Ja

3.1.285 Onderhoudvoerder: Dis 'n goeie prentjie. Baie terapieutes om presies te kan sê waar jy is, en hierdie sê dit nou presies. Jy is nog eintlik baie kwaad.

3.1.286 Deelnemer: Ja nee ek is nie nou gelukkig nie.

3.1.287 Onderhoudvoerder: Kon dit nie maar anders gewees het nie. Aan die ander kant as ek dink aan daardie avontuurlustige kant van jou, sou dit ook vervelig gewees het as dit gladde pad was, as jy nou presies in daardie voetspore geloop het. En volgens die geslagte gegaan het. Ek weet ook nie of dit heeltemal jy is nie. Daar is so iets van 'n avonturier in jou wat so bietjie ander paaie ook wil vat.

3.1.288 Deelnemer: Ek dink ja ek is baie opgewonde in daardie opsig. Om dit ook te kan doen. So maklik om te stagneer. Om in 'n roetine in te val. Ek sien ook uit. Maar nog nie nou al nie. In daardie opsig is ek dankbaar dat ek iets soos die kan doen, maar hoe ek dit doen en tot by die gekom het, is nie vir my lekker nie. Die oorsee ding maak my nog steeds opgewonde.

3.1.289 Onderhoudvoerder: Jy wil dit graag doen.

3.1.290 Deelnemer: Ja, want ek gaan die wêreld sien en nuwe mense ontmoet. Dit is 'n vooruitsig. Dit sal ek nie afskryf nie. Maar vir die wêreld in die algemeen... op die ou end sal ek sê dankie, maar dis nou verby. Dis soos om soos 'n standerd sessie te wees of 'n eerste jaar, dit was lekker, maar jy wil nie teruggaan nie. Jy is bly dis klaar.

3.1.291 Onderhoudvoerder: Watter waardes en geloof wil jy graag oordra na die volgende generasie?

3.1.292 Deelnemer: Waardes Tannie? As mens sit en skryf sal jy makliker by die woorde kom. Ek het nou met hierdie kursus in die Kaap dit nogal baie dit gesien. Ek was nooit deel van daardie wêreld nie. Jy sien dit maar op TV en goeters. Die hoeveelheid mense wat nie Christene is nie. Jy is in 'n ander gemeenskap. Dit is wat my die eerste keer opgeval het. Ek het nog nie die vrymoedigheid gehad nie. Baie van die mense is nogal geneig om die naam van die Here te gebruik. En ook gelowiges ook, selfs vandag kan hulle so maklik die Naam van die Here gebruik, want hulle ken nie hulle Bybel om dit te weet nie. Om waardes van... dis ook 'n kennis

ding, waardes van ‘mense in ag neem in sy geloof’, sal ek ook wil oordra. Ek weet nie om dit te stel nie Tannie regtig.

3.1.293 Onderhoudvoerder: Amper ‘n respek?

3.1.294 Deelnemer: Ja, respek. Mens kan dit ook sien in ons politiek. Ons is nie, ons is baie mense wat praat van waar ons wil weet en waarvoor ons wil staan, tog in ons innerlikheid voel ons anders. Ons het ‘n visie, soos die wêreld dit wil hê, daar is nie ‘n ideaal nie. Maar ek dink, vir die nuwe generasie, ek sien nie op die oomblik so baie positiewe goeters nie. Tannie het my rerig hier in ‘n hoek. Ek praat in sirkels hier.

3.1.295 Onderhoudvoerder: Ja, ek wonder oor die politiek. Ek het nie verstaan nie.

3.1.296 Deelnemer: Ja, ek het nou net daar oor begin praat. Dis maar ag ons land. Hoe ons situasies sien en hoe ‘n ander ras ‘n situasie anders sal sien.

3.1.297 Onderhoudvoerder: Die verskille.

3.1.298 Deelnemer: Ja, ons kan ‘n ding regverdig en hulle kan ‘n ding regverdig, maar ons kan nie die idees bymekaar plaas en sê dit maak sin nie. Wat vir ons sin maak en wat vir hulle sin maak verskil. En ek dink nie mens kan dan ‘n ideaal kry om dit uit te balanseer nie. Maar om vir ‘n generasie te sê kom ons kry levelminded mense sal ‘n ideaal wees. Maar ek weet ook dis onmoontlik. Hoe lank bly mense al op hierdie aarde en hoe lank was daar ‘n tyd wat daar nie ‘n oorlog was nie, haat was nie. Ek sal seker sê respek as ek alles in een woord kan opsom. Ek dink in soveel terme. Nie net ja Tannie, dankie Tannie nie. Soveel meer as dit.

3.1.299 Onderhoudvoerder: As jy dit na jou eie lyf en jou eie lewe toe wil bring op die oomblik? Dan is dit seker ook respek vir jou besluit. Jy kon nie in dit bly nie. Jy moes ‘n verandering maak. Al was dit nou teen alle vloei van water in. Dit voel vir my alles het so gevloei en toe het jy ‘n draai gevat – teen die stroom in. Eintlik ‘n baie moeilike ding was. Ek weet nie hoe kan jy dit bietjie nader aan jou lyf bring nie? Ek dink jy waardeer dit nogal as mense dit respekteer. En in jou glo.

3.1.300 Deelnemer: Dis belangrik as mense my ondersteun. Van my vriende hier sê as jy eers ‘n brokkie van jou lewe het, sal jy nie teruggaan na jou studies toe nie. Ek is nie nou in ‘n beroep, of werksveld nie. Hierdie is ‘n roeping. En ek sal teruggaan as dit die Here se wil is. Die roeping, as ek nie teruggaan nie, was die roeping nooit daar nie. Maar as die roeping werklikwaar vir my daar is, en die Here het my bepaal om dit te doen dan sal ek teruggaan. En party mense dink ek sal nie weer terug gaan nie.

3.1.301 Onderhoudvoerder: As jy nou so praat dan wonder ek ook as jy praat van iets oor dra na ‘n volgende generasie, dan wonder ek of het dit dan ook iets te doen met ... jy moet jou pad loop en mens moet moed hou. Dit voel op ‘n manier dat niks verander het nie. Van die begin af

het jy 'n roeping gevoel en daardie roeping gaan steeds voort. Die pad tot by daardie roeping het nou net verander. Jy gaan nie nou die gewone pad vat nie. Maar jy gaan nog steeds daardie roeping vervul. Dit het nie verander nie. Op 'n manier dan wat jy na die volgende generasie sal wil oordra is die gedagte van die roeping. Dit voel dis iets wat in die generasies loop. Jou pa is 'n curator, jou oupa... mense het 'n roeping. En dan die respek hoe elkeen sy roeping utiveef.

3.1.302 Deelnemer: Ek dink dis nogal belangrik om te weet wie jy is. Om uit te vind wie jy is. Dink jare terug sou ouers hul seuns net weermag toe gestuur het om hul kop skoon te kry. As jy nie geweet het wat om te doen nie, maar toe ek Universiteit toe is het my ouers gesê dis nonsens, gaan studeer. Baie mense sê die gapyear is nonsense, maar ek sal dit aanraai. Ek begin dit al hoe meer sien, veral vir generasies in die toekoms soveel meer 'n bate gaan wees.

3.1.303 Onderhoudvoerder: Net 'n bietjie spasie om te dink?

3.1.304 Deelnemer: Dis belangrik om te weet wat jy wil doen en hoe jy dit wil doen. 'n Gapjaar beteken nie 'n jaar om te jol nie. Dit beteken net om 'n paar trappies van jou lewe te kyk watter roete jy gaan volg en dan begin daarmee. Nie 'n jaar by jou ouers sit en tv kyk nie. Werk, kry iets vir jou. Figure uit wat jy wil doen en hoe jy dit wil doen.

3.1.305 Onderhoudvoerder: Dis iets wat eintlik van die begin af glad nie verander het nie, jy het van die begin af geweet jy het 'n roeping, jy het net nie geweet waar jy dit gaan doen nie. En die pad wat jy aanvanklik gedink het, het nou gedraai. Nou moet jy net in die tyd wat voorlê uitwerk waar. Jy kan jou roeping utiveef daar waar jy nou gaan. Dan het niks omtrent jou identiteit verander nie, die roete het net verander.

3.1.306 Deelnemer: Verseker.

### **Participant 3, Interview 2**

3.2.1 Onderhoudvoerder: Vertel eers hoe dit gaan? Lank laas gesien.

3.2.2 Deelnemer: Ag, dit gaan maar aan. Ek het lekker vakansie gehou. Ek voel darem bietjie uitgerus en reg vir die jaar. My dingetjies...ek het nog nie eintlik 'n werk gekry nie, ek wag maar nog 'n bietjie.

3.2.3Onderhoudvoerder: Dis nog onseker.

3.2.4 Deelnemer: Ja, ek wil gaan, so dis nou net in die pyplyn van werk kry. Ek kan nog 'n paar aansoeke instuur. So, ek is meer rustig as my ouers. My ouers wil my nou net hier weg kry.

3.2.5 Onderhoudvoerder: Hulle raak nou haastig.

3.2.6 Deelnemer: Ek wil nou nie vir ewig gaan nie, so ek is nie te veel gehaas nie.

3.2.7 Onderhoudvoerder: Ja, en jy het mos nou werk né?

3.2.8 Deelnemer: Ja, en ek geniet dit ook. Ons was nou hierdie week lekker besig. Die boerdery is lekker. Daar is reën. So ons is positief.

3.2.9 Onderhoudvoerder: Ja, ek dink julle is nou baie besig na die reën.

3.2.10 Deelnemer: Ja, ons hardloop nou maar rond.

3.2.11 Onderhoudvoerder: So, wat die toekoms aan betref, wag jy nog so 'n bietjie. Dis nie dat jy niks doen nie, jy werk en jy rig af. Is dit skoolkinders wat jy afrig?

3.2.12 Deelnemer: Ja, Tannie, dis oom Dirk se groep.

3.2.13 Onderhoudvoerder: So, dis nou op die piek van die atletiek seisoen.

3.2.14 Deelnemer: Ja, ek geniet dit. Hierdie is die maand wat ek graag hier wil wees. Die kinders wat ernstig is bly. Dis nie net die fiksheid nie, ek kan bietjie help met die hekkies ook. Dis vir my nogal lekker om iemand te kan help.

3.2.15 Onderhoudvoerder: En die eerstejaarskamp kon nie realiseer nie. Met die werk saam? Verlof?

3.2.16 Deelnemer: Ja. dis maar in die middel van die week. So dit was nie moontlik nie.

3.2.17 Onderhoudvoerder: Hoe het dit gegaan met jou gemoed die vakansie? Gewoonlik as mens met vakansie gaan het jy baie tyd om te dink.

3.2.18 Deelnemer: Ja, as ek terugkom sal ek 'n 'down' hê, post-vakansie, maar dit het ook nie gebeur nie, want ek het dadelik begin werk. Die vakansie het eintlik baie vining verby gegaan, so ek sal nie sê ek het baie tyd vir dink nie. Maar daar het genoeg gebeur. Daar is nie baie om oor te dink nie. Daar is nou net die wag proses. Ek voel nie of ek nou iets te veel moet uitfigure nie. Ek vat dit maar rustig.

3.2.19 Onderhoudvoerder: Jy vat dit net so saam met die stroom. Kyk waar loop dit uit. Bly om te hoor jou gemoed was goed deur die vakansie. Jy het nie swaar gekry nie. Veral na ons onderhoud, het dit jou nie bietjie gevang nie?

3.2.20 Deelnemer: Ag dit, het so bietjie. Ek het baie daarvoor gedink. Ek dink dit was goed vir my. Dit was so half my sielkunde sessie. Ek het so lank terug. Het al 'n paar sielkundiges gesien. Af gelag. Dis nie op 'n geestelike vlak nie. Ek is baie pro pastorale berading. Eerder as sielkunde. Ek geniet die pastorale deel van sielkunde. Wil my M daarin doen. Ek lag baie. Sorry vir tannie hulle. Ek glo nie so baie in die sielkunde van hoe voel jy daarvoor nie... Ek hou daarvan om die geestelike in te bring.

3.2.21 Onderhoudvoerder: Dit bring 'n diepte by.

3.2.22 Deelnemer: En betekenis.

3.2.23 Onderhoudvoerder: Dis waar. Dit help jou as mens met daardie hoek in kom. Dit het jou baie laat dink.

3.2.24 Deelnemer: Dit het my gekry om realities met myself te wees. Wat ek nou al gedink het, om te sê dis nou realiteit. Ek het geworstel met idees en gedagtes. Dis nou waar ek eerlik kon wees met myself en sê dit is hoe ek voel. Dis wat eerste opgekom het.

3.2.25 Onderhoudvoerder: Jy was baie eerlik. Sonder 'n masker. Wanneer goed by 'n naakte waarheid is, dan werk dit nogal vir jou. Dis wanneer die draaipunt daar is. Ons het baie gepraat en geëindig by die punt dat jy eintlik in diens van die Here wil wees. Weet net nie waar en wanneer nie. Jy kan dit nou al wees ook in die landbou, selfs waar jy nou werk.

3.2.26 Deelnemer: Ja, dis nog nie fyn afgewerk nie. Waar presies nie. Ja, ek sal in die bediening wil wees. Ek is nog onseker waar ek nou op die oomblik inpas, maar ek is geduldig.

3.2.27 Onderhoudvoerder: Dis so tussenin tyd. Wag dat die deur oopgaan.

3.2.28 Onderhoudvoerder: Ek het weer na alles gekyk wat ons gepraat het, en gedink oor die hoofstukke. Ek het jou dalk misverstaan. Lyk tog jy sal graag jou lewe wil in deel in eerstes. Sulke oomblikke van dit was die eerste keer. Al daardie eerste dinge wat jy gedoen het. Die laaste drie jaar was daar nie baie eerstes nie. Asof jy soos jy gesê het dalk in so 'n 'bubble' tyd ingegaan het, waar daar nie sulke eerstes was nie. Dit was nie so lekker en dit het jou nie so opgewonde gemaak nie. Dis amper asof jy nou weer wag vir 'n eerste.

3.2.29 Deelnemer: Dit is so tannie, dis presies so.

3.2.30 Onderhoudvoerder: Dis die volgende hoofstuk.

3.2.31 Deelnemer: Ek kan dit nie beter stel nie.

3.2.32 Onderhoudvoerder: Flitse. Jy wag vir 'n tyd van stimulasie.

3.2.33 Onderhoudvoerder: Dan het ek gedink, dit staan net baie uit. Dit was vir jou 'n baie groot eerlike oomblik toe jy opskop. Jy het besluit dit moet nou so wees. Jy kon nie daarvoor jok nie.

3.2.34 Deelnemer: Ek sou dit al vroeër wou doen.

3.2.35 Onderhoudvoerder: Dit was nogal 'n draaipunt. Elke keer as jy baie eerlik is oor iets, dan draai die pad. Wat jou studies aanbetref.

3.2.36 Deelnemer: Die moeilike deel was ook maar om eerlik met my ouers te wees. Nie net met myself nie. Jy wil nie die mense terleurstel nie. Die verwagtinge wat ander mense van jou het.

3.2.37 Onderhoudvoerder: Dit staan so sterk uit in alles wat jy gesê het, dat dit vir jou so belangrik is om jou pa trots te maak. Dis soos piekmomente in jou lewe en hierdie was nou so teen dit in. Jy het gedink hy gaan terleurgesteld wees.

3.2.38 Deelnemer: Ek en my pa was hierdie vakansie in 'n groot 'fight'. Hy het 'n paar goed gesê wat 'n paar snare getokkel het. Hy het ook die studies opgebring. Dit was nogal rof gewees.

Hy het jammer gesê, ons het darem vrede gemaak, maar dit was maar 'n hele dag se bedroefnis van baklei en 'n paar goedjies.

3.2.39 Onderhoudvoerder: Het sy gevoelens baie uitgekóm of het jou gevoelens baie uit gekóm?

3.2.40 Deelnemer: Sy gevoelens.

3.2.41 Onderhoudvoerder: En jy moes dit alles hoor.

3.2.42 Deelnemer: Hy het gesnap.

3.2.43 Onderhoudvoerder: Nie lekker nie. Wat het dit aan jou gedoen?

3.2.44 Deelnemer: Jis Tannie. Ek weet nie watter uitwerking dit gehad het nie. Ek het heelyd gedink hy dink dit. Maar ek het gehoop dit is nie so nie. Toe het hy dit gesê. Hy dink dit rereg. Dit was die ergste. Ek het gehoop hy het meer vertrou in my.

3.2.45 Onderhoudvoerder: Dit was so 'n bevestiging van wat jy eintlik gevrees het in hom aangaan.

3.2.46 Deelnemer: Ja, dit was nie so lekker nie.

3.2.47 Onderhoudvoerder: Ja, ek dink dit was vir jou baie swaar, veral omdat jy hom juis so graag trots wil maak. Die mooi dinge in jou lewe wat jy onthou, is juis toe jy hom trots gemaak het.

3.2.48 Deelnemer: ...

3.2.49 Onderhoudvoerder: So kom jy agter jou ouers is net mense. Mens sit hulle baie keer hoog.

3.2.50 Deelnemer: Daardie pedestal.

3.2.51 Onderhoudvoerder: Hy is toe net 'n mens. Dit het jou nogal gevang. Iets wat ek sal onthou van alles wat ons gepraat het. Twee kere, dit was goed vir jou as jou pa trots is. Jy wil hom eintlik trots hê.

3.2.52 Deelnemer: Dit was nie in die begin van my lewe moeilik nie. My pa was net trots. Toe sien ek later, daar is goeters wat ek moet doen om hom trots te maak.

3.2.53 Onderhoudvoerder: Dis nie onvoorwaardelik nie.

3.2.54 Deelnemer: In die begin was dit maklik. Maar dis maar dieselfde met my ma ook. Maar ek het al opgegee met haar. Sy is nie maklik om te 'please' nie.

3.2.55 Onderhoudvoerder: Sy is 'n drywer.

3.2.56 Deelnemer: Ek en my ma se verhouding is meer so in die kant van ek gee nie eintlik om nie. Nie dat ek nie lief is vir haar nie. Sy karring net altyd so. Ek sluit haar net uit. Ek gaan net aan. Eintlik nie goed nie. Dit maak haar baie seer. Sy is net negatief teenoor my. Sy is 'n positiewe mens.

3.2.57 Onderhoudvoerder: Dink jy sy verwag net baie van jou?

- 3.2.58 Deelnemer: Sy verwag alles van my. Altyd. Ek stoot dit net weg. Dis onrealisties.
- 3.2.59 Onderhoudvoerder: Nogal moeilik om daardie grense te trek. Hierdie is my lewe. Ek gaan dit doen. Daardie is ma se lewe. Ma kan ontspan oor my lewe. Dis pa se lewe. Dis amper asof hulle nog baie wil inbou en dryf en stoot en worry oor jou.
- 3.2.60 Deelnemer: Soos Tannie sê, daardie grense. Daar is goed wat ek moet doen. Dis my verantwoordelikheid. Maar daar is party goed waar ma my moet los. En dan kry sy haarself jammer en sit haar gevoelens op my en sit my op 'n 'guilttrip'. En dis net daar. Ek is al doof vir dit. So, ja. Sy het nog nie opgegee nie.
- 3.2.61 Onderhoudvoerder: Sy het jou nog nie gelos nie. Sy hou vol. Klink asof jy half 'n narkose het. Maar met jou pa maak dit nog baie seer.
- 3.2.62 Deelnemer: Die goeters waaroor ek en my pa oor skuur is die goeters wat saak maak en dis hoekom dit meer gevoelig is. Met my ma ook. Maar sy bring dit op haarself dat ek bietjie gedistansieer is van haar. Maar met my pa is dit die ernstige goed. Dit wat saak maak vir my en vir hom, dis goed waarby ons albei belangstelling het.
- 3.2.63 Onderhoudvoerder: Is dit dinge rondom jou geloof?
- 3.2.64 Deelnemer: Ja dit, en my roeping.
- 3.2.65 Onderhoudvoerder: Dis moeilik, dit maak dit anders. Omdat dit vir jou ook na aan die hart lê kry jy dit nie so maklik afgeskud nie.
- 3.2.66 Deelnemer: Dis na aan my hart, maar ek weet my pa is sterk daarin, en ek sukkel daarmee. Ek wil nie sê ek meet myself daaraan nie. Maar hy doen alles wat ek ook wil doen. Weet nie of ek dit so goed kan doen nie.
- 3.2.67 Onderhoudvoerder: Amper soos 'n rolmodel.
- 3.2.68 Deelnemer: Ja
- 3.2.69 Onderhoudvoerder: Hy lyk goed daarin. Hy is sterk.
- 3.2.70 Deelnemer: Ja
- 3.2.71 Onderhoudvoerder: Maar jy is nie hy nie.
- 3.2.72 Deelnemer: Nee
- 3.2.73 Onderhoudvoerder: Jy gaan dit anders doen.
- 3.2.74 Deelnemer: Maar ek kyk verseker op na hom.
- 3.2.75 Onderhoudvoerder: Bewonder hom.
- 3.2.76 Deelnemer: Ja
- 3.2.77 Onderhoudvoerder: Jy het laaskeer gesê jy en jou ma is baie dieselfde. Dis ook hoekom julle so skuur.
- 3.2.78 Deelnemer: Ja

- 3.2.79 Onderhoudvoerder: So sy dryf jou dalk in goed waarin sy haarself wil dryf.
- 3.2.80 Deelnemer: Yes. Dis waaroor ons gesprekke gaan. Ek is lui mens, aandagafleibaar, klein goedjies wat my ook irriteer.
- 3.2.81 Onderhoudvoerder: Dit voel vir jou amper onnodig.
- 3.2.82 Deelnemer: Ja
- 3.2.83 Onderhoudvoerder: Terwyl die goed waaroor jy en jou pa skuur is nodig, die goed waarby jy wil kom en dit maak eintlik seer.
- 3.2.84 Deelnemer: Ja, ek weet nie hoe om dit te verwoord nie Tannie.
- 3.2.85 Onderhoudvoerder: Hy is seker ook soos 'n leier.
- 3.2.86 Deelnemer: Ja, my pa het baie gesag oor my. Dis moeilik om sleg te praat met hom. Dis makliker om met my ma bietjie lelik te praat. Dis nie altyd reg nie. Ek vrees my pa. Ons is goeie vriende. Vrees, nie bang nie. Gesag of leier eerder.
- 3.2.87 Onderhoudvoerder: Ja, soos 'n outoriteit.
- 3.2.88 Deelnemer: ...
- 3.2.89 Onderhoudvoerder: Ek wonder wat die effek daarop is oor hoe jy betekenis gee en hoe jy dit deur trek na jou verhouding met die Here. Wat doen dit aan jou? Dis nogal 'n ding om weer terug in die huis te wees. Hulle is weer baie naby aan jou. Waar jy nou vir lank jou eie ding gedoen het.
- 3.2.90 Deelnemer: Die laaste tyd het nou baie verander teenoor as tannie nou 'n jaar terug met my gepraat het. Omdat ek nou so tussen hulle is. Daar is baie emosies wat opgewakker word.
- 3.2.91 Onderhoudvoerder: Wat nie 'n jaar terug daar was nie. Omdat jy nou so in die huis is. Dis nogal die een ding wat jou gaan dryf om aan te gaan. Jy wil nie te lank so in die huis bly nie. Oor die emosionele goed.
- 3.2.92 Deelnemer: Ja, maar buiten dit. Dit dryf my om uit die huis te gaan, maar ek sal ook nie hier gebly het nie, alles was alles seepglad en die huis... Nee, ek sal moet wegkom. Ek werk aan 'n loopbaan. Al begin ek nie met die loopbaan. Ek gaan in 'n rigting wat my lei na die begin van 'n loopbaan. Werk in 'n rigting.
- 3.2.93 Onderhoudvoerder: Jy het nie weer 'n nagmerrie gehad nie?
- 3.2.94 Deelnemer: Nee, ek het nou die dag, ek kan nie eintlik onthou nie.
- 3.2.95 Onderhoudvoerder: Hierdie een sin het ek gemerk en gedink ons moet daaroor praat: 'Die gat is nou al so diep. Ek is nou al so moeg vir dit. Ek sien myself maar net die pad stap. Ek gaan net aan. Ek gaan iewers my kop moet neersit'. Voel vir my jy is nou al so lank in dit? Amper asof jy al in 'n beproewing is vir 'n lang tyd.

3.2.96 Deelnemer: Ja, ek dink die ding van jy stap, gaan studeer na skool, maar jy weet nie eintlik waarheen jy loop nie. Na skool gaan jy studeer in 'n rigting. Nie altyd 'n droom nie. Daardie idee van 'n idee van wat jy wil hê, maar jy weet nie rêrig nie. Oppad soontoe het jy struikelblokke. Jy 'succeed' nie. Dan grawe jy maar 'n gat. Nes met die Hebreus. Vir drie jaar. Jy kom nie reg daarmee nie. Een ding hou jou terug. Al die ander kom reg. Die wat jou terug hou, bepaal jare. Dit grou 'n diep gat vir jou. Ek kon al twee jaar verder wees. Die een ding hou jou terug. Dan begin jy 'n mentaliteit opbou van ek kan nie. En dan daardie idee van ek kan nie, maak dit nog moeiliker om dit te doen.

3.2.97 Onderhoudvoerder: Jy het dit so amper gehad. Maar wat jy ook sê is jy het dit half begin stap sonder om presies te weet waarheen.

3.2.98 Deelnemer: Ja jy gaan Potch toe en kry 'n studentelewe. Enige eerstejaar se idee is maar jy gaan Universiteit, maar jy dink nie aan jou toekoms nie. Jy gaan nuwe mense ontmoet, jy gaan dalk jou vrou kry of man kry, jy dink nie eintlik aan graad kry, tweede graad kry, dan proponent dan beroep dan 'n gemeente nie. Jy dink dit gaan net so vining gebeur, maar daar is tog dinge wat moeilik is voor jy daaruit kom.

3.2.99 Onderhoudvoerder: Is dit wat jy bedoel het toe jy gesê het jy dink dis 'n goeie ding om 'n gapjaar te vat? Jy wil eintlik eers presies dink waarheen jy wil gaan.

3.2.100 Deelnemer: Ja die gapjaar is om daardie stukkie verantwoordelikheid te leer.

3.2.101 Onderhoudvoerder: Dink jy dit is waar jy nou is? Dit voel so bietjie soos 'n gapjaar?

3.2.102 Deelnemer: Ja, ek wil dit so sien.

3.2.103 Onderhoudvoerder: Waarin jy mooi wil uitwerk waarheen wil jy nou gaan. Jy wil dit bietjie duideliker sien.

3.2.104 Deelnemer: Ja, maar ek voel om dit te doen, moet ek uit die huis uit kom.

3.2.105 Onderhoudvoerder: Dis moeilik om in die huis te dink.

3.2.106 Deelnemer: Ja, ek wil nie meer 'n kind wees nie. Ek wil nie meer soos 'n kind dink nie. Ek wil nie meer soos 'n kind hanteer word nie.

3.2.107 Onderhoudvoerder: Dis nogal 'n verandering om so daarvoor te dink. Jy het gesê dis nie heeltemal iets in jou omstandighede wat moet verander nie, dis iets in jou kop wat jy wil verander. Amper 'n kopskuif wat jy wil maak.

3.2.108 Deelnemer: Ja, ek sal nie omgee vir sekere omstandighede om anders te wees nie.

3.2.109 Onderhoudvoerder: Soos wat.

3.2.110 Deelnemer: Maar ek dink ek is bevoorreg.

3.2.111 Onderhoudvoerder: Dit is 'n binne ding wat jy wil skuif. Baie mooi hoe ons in ons gesprek uitgekome het baie daardie hele ding wat jy gesê het van jy sien as jy terugkyk op jou

lewe van die genade van die Here en jy weet en dit help jou om te onthou, jy het al deur moeilike tye gegaan en jy het daar deur gekom en jy het op die einde met dankbaarheid opgekyk... Dit gaan jou eintlik help om dit te onthou en dan daarmee saam om jou doel te sien op aarde. Baie belangrike ding om te weet wat jou doel is en jy het dit op die kampe baie sterk ervaar. Jy wil dit weer vasmaak.

3.2.112 Deelnemer:

3.2.113 Onderhoudvoerder: Toe ek vra oor of jy soms soek na die sin in die lewe, toe sê jy: 'altyd'. Jy soek dit aanmekaar.

3.2.114 Deelnemer: Ek probeer dit wegstoot om nie daaraan te dink nie. Dit maak mens partykeer negatief. Mens wil nie daaraan dink nie. Negatief wees nie. Sluit jou brein af om nie daaroor te dink nie. Masker opsit.

3.2.115 Onderhoudvoerder: Klink my amper dat partykeer as jy so soek na die sin in die lewe is dit so bietjie 'n 'down' of laagte-gevoel.

3.2.116 Deelnemer: Partykeer sluit mens dit ook net uit.

3.2.117 Onderhoudvoerder: Jy wil nie daaroor dink nie.

3.2.118 Deelnemer: Dan gaan jy net aan en voor jy jou oë uitvee het daar weer tyd aangestap.

3.2.119 Onderhoudvoerder: Maar dit is wat jy gesê het, op goed soos kampe het dit op 'n goeie manier na jou gekom. Dit was nie 'n 'down' ding nie. Jy het daar die doel van jou lewe verstaan en gesien. Sin gesien.

3.2.120 Deelnemer: Ja, Tannie, jy ontmoet mense wat saam met jou eerlik kan wees, wat saam met jou kan dink en saam met jou kan voel. Vriende wat ek nou het, is as jy 'n paar drankies in het kan jy met 'n vriend diep raak. Maar daar kan jy met iemand intiem diep raak sonder om iets of 'n ander voetjie voor te sit. Ouens wat jy drie uur in die oggend kan bel en sê hoe jy voel.

3.2.121 Onderhoudvoerder: Meer betekenisvolle gesprekke kan hê. Maar dis ook waar jy nou nogal 'n armoede het. Jy is nogal alleen nou.

3.2.122 Deelnemer: Ja.

3.2.123 Onderhoudvoerder: Toe ons so oor die sin van die lewe gepraat het, het jy darem gesê jy is opgewonde. Daar kom dalk nou 'n nuwe ding as jy nou oorsee kan gaan.

3.2.124 Deelnemer: Ja, ek dink daar kan beter goed nou kom.

3.2.125 Onderhoudvoerder: Jy weet nog nie hoe dit gaan werk nie, bietjie onduidelik, maar tog is jy opgewonde.

3.2.126 Deelnemer: Ja, soos tannie sê daardie nuwe gebeurtenis en 'n eerste ding.

3.2.127 Onderhoudvoerder: Daar is 'n sprankie hoop dat dit goed gaan wees.

3.2.128 Deelnemer: Ja, ek hoop regtig van harte so.

- 3.2.129 Onderhoudvoerder: As ons praat van jou geloof, omdat jy so swaar kry, het dit heeltemal uit jou hart uit na jou kop toe geskuif.
- 3.2.130 Deelnemer: Is so Tannie.
- 3.2.131 Onderhoudvoerder: Jy glo nou met jou verstand. Jy ervaar dit nie.
- 3.2.132 Deelnemer: Ja, dis al vir 'n rukkie so.
- 3.2.133 Onderhoudvoerder: Dit gaan baie lekker wees as dit weer by jou hart kom.
- 3.2.134 Deelnemer: Ja, ek sien uit daarna. Dis nie so maklik om net weer so te begin voel nie.
- 3.2.135 Onderhoudvoerder: Nee-nee.
- 3.2.136 Deelnemer: Dis nie iets wat jy net kan besluit nie.
- 3.2.137 Onderhoudvoerder: Dis nie iets wat jy kan aandraai nie.
- 3.2.138 Deelnemer: Nee, maar dit sal lekker wees.
- 3.2.139 Onderhoudvoerder: Omdat dit al so was.
- 3.2.140 Deelnemer: Verseker.
- 3.2.141 Onderhoudvoerder: Dis eintlik die goed wat jou nogal opgewonde maak as jy dit ervaar. Ons het ook daarvoor gepraat as jy meer bewus gaan word. Asof jy nou net oorleef. Jy het jou reddingsbaadjie aan.
- 3.2.142 Deelnemer: Ja, survival mode.
- 3.2.143 Onderhoudvoerder: ja, jy dryf nou net.
- 3.2.144 Deelnemer: Presies.
- 3.2.145 Onderhoudvoerder: Totdat die redding kom. Goed hoe jy dit beskryf. Eintlik as jy daardie reddingsbaadjie aan het, is jy eintlik baie alleen. Weet nie of het jy al die goed op tv gekyk. Dan is iemand baie lank alleen op die see. Gewag dat iemand hom kry.
- 3.2.146 Deelnemer: Baie daaraan gedink toe ek nou op hierdie training was. Ons het maar hierdie survival techniques in die water gedoen. Life jackets, training...white river raft, koue water en suits. Ek dink disdalk waar ek die idee gekry het. Maar, ja, ek het al van die goed gekyk en dit was intens. 'Life of pie', daai alleen op die boot, ek dink dit verander mens se lewe as jy so bietjie anders kyk daarna. Daar is jy nie om iemand anders te impress nie, jy doen dit maar net omdat jy dit self moet doen. Daar is niemand anders wat dit vir jou kan doen nie. Jy moet self oorleef.
- 3.2.147 Onderhoudvoerder: Jy is baie allenig, maar jy moet net aangaan en jy moet dit net doen. Daar is iets in jou wat moet oorleef. Nie oorgee nie.
- 3.2.148 Deelnemer: Die instink van oorleef is om uit te sien vir iets anders.
- 3.2.149 Onderhoudvoerder: Die hoop.
- 3.2.150 Deelnemer: Anders sal jy opgee en sekerlik sterf.

3.2.151 Onderhoudvoerder: Iemand het gesê daar is 'n baie klein verskil tussen opgee en oorgee. Amper asof jy jou so bietjie oorgee aan dit. Oorgee aan 'n dieper dimensie? Oorgee aan 'n Groter hand? Wag nou vir daardie redding ook in jou omstandighede. Nie net in jou geloof nie. Daar moet mos 'n uitkoms kom. Soos die boere heelyd gewag het vir die reën.

3.2.152 Deelnemer: Dit is so Tannie.

3.2.153 Onderhoudvoerder: Dit is 'n wagtyd. Ek het dit ook opgeval dat as jy terug kyk na jou swaarkry in jou kleintyd, het jy opgekyk met dankbaarheid. Dit gaan seker nou weer so wees. Daardie dankbaarheid gaan weer kom.

3.2.154 Deelnemer: Dit is so Tannie. Dit is nou bietjie moeiliker nou. Dit voel of dit makliker was toe ek klein was.

3.2.155 Onderhoudvoerder: Onthou dit het gekom toe jy daar deur is. Jy is nou nog in dit in.

3.2.156 Deelnemer: Dit is seker so. Voel of ek bietjie sterker was toe.

3.2.157 Onderhoudvoerder: Dis swaarder nou.

3.2.158 Deelnemer: Seker moeiliker dinge nou.

3.2.159 Onderhoudvoerder: Ek dink omdat dit nou so swaar is, jy het gesê, hoekom dit nou so swaar is, is die mislukking. Omdat jy dit nie geslaag het nie. Kleintyd se swaar was nie so aan jou lyf nie. Dit was iets wat iemand aan jou gedoen het. Jy moes daardeur werk. Hierdie voel vir my amper. Dit kom so naby aan jou. Jy voel jy het iets nou nie deurgekom nie. Jy vat dit nou baie persoonlik dalk. Mens wonder hoe kan jy dit so bietjie onpersoonlik kry. Dat dit jou nie so wond nie. Klink amper dit word nou soos 'n wond. Miskien met jou pa se harde woorde het dit jou nog meer gewond. Omdat jy nou dink dis nou iets wat jy gedoen het of nie gedoen het nie.

3.2.160 Deelnemer: Ek dink dis baie waar wat tannie sê, dat dit baie meer persoonlik is. Dat dit meer jy is wat die verskil kan maak en nie iemand anders wat kan opmaak of jammer sê nie. Jy self moet verantwoordelikheid neem. Jyself moet antwoorde kry. Nie wag vir 'n antwoord nie. Jy moet by 'n antwoord kom. Niemand gaan dit vir jou gee nie.

3.2.161 Onderhoudvoerder: Ek dink jy gaan. Hulle moet jou net kans gee om deur jou eie prosesse te gaan. Dit is 'n proses. Dit het jou nou omgeslaan. Jy het gesê sukses is al wat nou op die ou einde swaar weeg. En al die lekker tye wil nou nie opweeg nie. Net omdat jy die een vak nie gekry het nie. So ek dink dis nou prosesse in jou wat ons nou net moet kans gee. Een vak wat jy nie gekry het nie. Dat jy dit nou nie so aan jou lyf voel nie. Dit was een vak. Nie jy wat 'n mislukking is nie. Jou oupa het dit ook nie deurgekom nie. Of wat het hy gesê?

3.2.162 Deelnemer: Hy weet nie hoe het hy dit deurgekom nie.

3.2.163 Onderhoudvoerder: En jou pa het dit nooit gehad nie.

- 3.2.164 Deelnemer: My pa het, maar hy kan nie nou baie daarvan onthou nie. Hy is maar net goed in tale.
- 3.2.165 Onderhoudvoerder: Hy is goed in tale. Dis dalk sy aanleg daardie. So ons is almal verskillend.
- 3.2.166 Deelnemer: Ek sou nie omgee vir dit nie.
- 3.2.167 Onderhoudvoerder: Ja, mens wens vir jou 'n uitkoms, maar mens kan dit nie aanjaag nie.
- 3.2.168 Deelnemer: Ja, mens moet seker rustig wees. Ek moet nou maar bietjie nog 'n paar aansoeke instuur sodat die ding nou net aan die rol kan kom. Ek wil nou bitter graag net hier weg kom. Voor Maart.
- 3.2.169 Onderhoudvoerder: Is daar nou maar vorms wat jy moet invul? Is daar baie administratiewe goed?
- 3.2.170 Deelnemer: Ek het al my vorms en cv's en dekbriewe is reg. Nou epos instuur en dekbriewe instuur. En dan wag vir 'n onderhoud. Dis nou maar elke website wat jy moet instuur en wag vir 'n onderhoud.
- 3.2.171 Onderhoudvoerder: Dit klink my jy het alles klaar geskryf, jy moet dit nou net stuur.
- 3.2.172 Deelnemer: Party is gestuur. Klomp plekke wat ek nog kan stuur.
- 3.2.173 Onderhoudvoerder: Daar is geen aanduiding van hoe lank mens wag nie.
- 3.2.174 Deelnemer: Ek weet nie.
- 3.2.175 Onderhoudvoerder: En waar is die onderhoude?
- 3.2.176 Deelnemer: Van dit is via skype. Party stuur ook mense na Kaapstad as hul oorsee is. Meestal maar oorsee en hulle het recruiters wat onderhoude doen op spesifieke plekke in die land so dit hang maar af of dalk moet ek vir 'n onderhoud Kaap toe gaan of dalk net skype.
- 3.2.177 Onderhoudvoerder: So jy hou maar elke dag die eposse dop.
- 3.2.178 Deelnemer: Ja, ek wag maar vir eposse. Ek moet nog instuur, want ek het nog te min. Eintlik gehoop en gekyk of ek nie dalk by hierdie een of twee plekke sal kry nie.
- 3.2.179 Onderhoudvoerder: Daar het nog niks antwoorde gekom nie.
- 3.2.180 Deelnemer: Nee. En dan as ek die werk kry is dit die visums en daardie tipe dinge. Ek moet aansoek doen. Dit kan ook 'n maand of twee vat.
- 3.2.181 Onderhoudvoerder: As daar iets is wat my sal bybly van vandag se praat is daardie wat jy gesê het dat jy nie meer soos 'n kind behandel wil word nie. Jy wil nie meer soos 'n kind voel nie. In die huis?
- 3.2.182 Deelnemer: Ja. In die huis. Ek dink dit gee so effek van, ja ek is onderdanig aan my ouers. Ek moet hulle respekteer. Ek is onder hulle dak. Ek sal meer anders gesien wil word. Ek

dink as ek weggaan en teruggaan, nie om dit te demand nie, maar wedersydse respek. Nie dat ek respek van my ouers wil demand nie. Ek wil net anders gesien word.

3.2.183 Onderhoudvoerder: Ja, dis mooi gesê. Presies dit.

3.2.184 Deelnemer: Ek wil gesien word as hulle seun wat verantwoordelikheid het. Hulle seun wat vir homself dinge kan doen. Wat met hulle kan kommunikeer op 'n vlak.

3.2.185 Onderhoudvoerder: Mooi. En dit voel of jy moet weggaan om dit te kry. Dit gaan nie vanself hier kom nie. Jy moet spasie kry tussen julle. Sodat hulle net kan sien.

3.2.186 Deelnemer: Ja, my ma sê altyd: 'Always leave them wanting more'. So as ek weggaan kan hulle my dalk meer soek. Meer waardeer. Nie dat ek so gehê wil word nie. Maar meer waardering het.

3.2.187 Onderhoudvoerder: Hulle moet bietjie verlang.

3.2.188 Deelnemer: Ja, laat hulle so bietjie suffer. Ek gaan hulle ook mis.

3.2.189 Onderhoudvoerder: Mens raak mekaar so gewoon. Jy wil bietjie spasie kry. Ek dink jou ouers is seker net baie bekommerd oor jou. Dis seker hoekom sy jou so druk.

3.2.190 Deelnemer: Dit is so.

3.2.191 Onderhoudvoerder: Jy wil vir haar sê: 'Don't worry, ek gaan!' Ja, ek dink ons het baie by dieselfde plek uitgekom as laaskeer. Toe ons gepraat het dat as jy terug kyk oor jou lewe watter waarde sal jy wil agterlaat, het ons ook by respek uitgekom. Jy het dit eintlik vandag mooi gesê. Dis net dat jy wil hê dat hulle jou anders moet sien. Miskien wil jy jouself ook net anders sien. Jy wil jouself nie sien as iemand wat nie Hebreus deurgekom het nie. Jy is baie meer as dit. Die feit dat jy nie Hebreus deurgekom het nie, het so half jou identiteit geword die laaste tyd. Asof dit nou alles veroorsaak en daar is baie meer aan jou as een vak.

3.2.192 Deelnemer: Dit het maar met sekere vriende by die teologiese skool ook so 'n norm geword van dalk moet jy iets anders doen. Dalk moet jy gaan onderwys swot. Asof hulle wou sê ja jy sal nie 'n goeie predikant kan wees as jy nie hierdie het nie. Dis baie beskryf van wie ek moet wees. Valse identiteit van wat ek is en nie is nie.

3.2.193 Onderhoudvoerder: Dit het jou baie gedefinieer later.

3.2.194 Deelnemer: Dit het. En dis nie lekker nie. Ek kan nie glo dat so iets jou moet definieer nie. Jou identiteit moet wees nie.

3.2.195 Onderhoudvoerder: Ja, dit moet jou nie so definieer nie. Jy kan nog steeds jou roeping uitleef al het jy nie Hebreus nie. Dis is hoekom jy aan 'n tentmaker begin dink. Jy weet wat jy moet doen. Die Hebreus staan nou net healtyd in jou pad.

3.2.196 Deelnemer: Ja, verseker Tannie. Dit voel of die wêreld dink jy is half aan die domkant as jy dit nie... baie van die mense in die veld, vir mense wat teologie swot is maar judgemental.

- 3.2.197 Onderhoudvoerder: Asof hulle jou oordeel.
- 3.2.198 Deelnemer: Ja.
- 3.2.199 Onderhoudvoerder: Asof jy dan te lig bevind word.
- 3.2.200 Deelnemer: Ja, ek word nie ernstig opgeneem nie.
- 3.2.201 Onderhoudvoerder: Dis ook 'n mooi manier om dit te sê. Jy wil ook ernstig opgeneem word.
- 3.2.202 Deelnemer: Ja.
- 3.2.203 Onderhoudvoerder: Dit kan tog nie wees dat een vak op Universiteit soveel gesag het nie. Dis eintlik 'n valse ding.
- 3.2.204 Deelnemer: Dis so.
- 3.2.205 Onderhoudvoerder: Hoe die hele sisteem nou jou identiteit definieer en ook die huishouding. Dit moet 'n effek hê op jou geloof. Oor hoe jy dink oor hoe God jou definieer en sien. Wie is jy nou vir Hom? Is jy vir Hom ook iemand wat nie Hebreus deurgekom het nie? Is jy meer as dit?
- 3.2.206 Deelnemer: Die feit dat jy nie iets in hierdie veld slaag nie, laat jou nogals twyfel of jy of dit 'n teken is van 'n roeping wat jy dalk iets anders moet doen. Dit kan tog seker nie wees nie. Jy loop tog 'n pad. Mislukkings kan tog nie bepaal dat jy verkeerde pad loop nie, want dan moes ek glo in Voorspoedsteologie. En daarom kan ek nie die mislukkings beskryf as 'n teken dat ek 'n ander pad moet vat nie. Jy moet dalk net ander skoene aantrek om die pad te loop.
- 3.2.207 Onderhoudvoerder: Dis mooi!
- 3.2.208 Deelnemer: Ek gaan nie 'n ander pad nie. Ek dink dis die regte pad. Ek gaan anders gesien moet word.
- 3.2.209 Onderhoudvoerder: Wat jy sê is dat jy spasie wil hê om mooi te dink wat jy wil doen, en dan wil jy dit net gaan doen met mag en mening en verby die mislukkings kom. Die mislukkings gaan jou nie van die pad af dryf nie.
- 3.2.210 Deelnemer: Nee, ek dink nie dit gaan my definieer nie. Ek dink hierdie wat ek nou gaan doen is deel van dieselfde paadjie. Die bestemming is nog dieselfde plek.
- 3.2.211 Onderhoudvoerder: Mooi hoe jy dit sê. Dis net met ander skoene dalk.
- 3.2.212 Deelnemer: Ander oppervlakte.
- 3.2.213 Onderhoudvoerder: Jy het ook gesê jy voel baie alleen vandat jy van die Universiteit af gekom het en daardie alleenheid sypel ook so bietjie in jou geloofslewe in? Alleen voel ver van die Here ook.
- 3.2.214 Deelnemer: Ek moet sê Tannie, ek voel darem nie meer so alleen nie.
- 3.2.215 Onderhoudvoerder: Dis beter?

- 3.2.216 Deelnemer: Dis beter. Ek het hierdie Desember vakansie weer my Universiteitspelle gesien. Hulle het vir my kom kuier daar by die see en ag ons het so lekker gekuier. Een vriend het baie rustigheid vir my gegee toe hy gesê het: 'Boeta, ek dink aan jou. Ek bid vir jou.' En daardie deeltjie het vir my baie gerusstelling gegee, rus gegee. Om te weet hulle het nie van my vergeet nie.
- 3.2.217 Onderhoudvoerder: Hulle het kom kuier. Dit het nie verander nie. Partykeer het jy net 'n paar woorde nodig om te glo op 'n dieper vlak, daar is ondersteuning. Daar is liefde. Niks het verander nie. Die pad het dalk draaie gemaak.
- 3.2.218 Deelnemer: Net om te weet iemand het jou nie vergeet of opgegee op jou nie. Daar is so bietjie aanmoediging. Daar is niks fout nie.
- 3.2.219 Onderhoudvoerder: Dit het die see dan goed gemaak.
- 3.2.220 Deelnemer: Ja
- 3.2.221 Onderhoudvoerder: Niks verder in jou kop nie Ammie.
- 3.2.222 Deelnemer: Dis waarmee ek worstel.
- 3.2.223 Onderhoudvoerder: Dis net waar jy nou is. Jy loop die pad. Jy ry die golf. Dis waar jy nou is.
- 3.2.224 Deelnemer: Ek wens ek kon dit beter bestuur het, maar 'n golf breek maar waar hy moet breek. Wens hy het 'n stuurwiel gehad.
- 3.2.225 Onderhoudvoerder: Wat jy kan doen doen jy.
- 3.2.226 Deelnemer: Ek was bietjie slagpat. Wat my ma op my case gesit het.
- 3.2.227 Onderhoudvoerder: Ek moet sê die werk is darem 'n groot uitkoms vir jou. Jy hoef nie heeldag daar by die huis te sit nie. Jy gaan mos werk toe. En jy kom uit. En jy kry 'n salaris. En bydraes lewer. So gaan die tyd en gebruik jy die tyd om op jou voete te kom.
- 3.2.228 Deelnemer: Ek sal nie sê alles van nou gaan tot niet nie. Deel van die paadjie.
- 3.2.229 Onderhoudvoerder: Maar soos ek jou ken sien jy met verwagting uit na daardie volgende eerste ding wat gaan kom. Die volgende hoofstuk. Skrywersblok op die oomblik.
- 3.2.230 Deelnemer: Bietjie sukses.
- 3.2.231 Onderhoudvoerder: Bietjie sukses, bemeesting, iets wat baie lekker is. Daardie eerste iets. Hoef nie 'n 100% bemeesting te wees nie, net bietjie adrenalien daarby. Drama, toneel, alles het bietjie adrenalien. Iets wat jou bietjie bang maak.
- 3.2.232 Deelnemer: Alles wat my bietjie uit my comfortzone sit.
- 3.2.233 Onderhoudvoerder: Bietjie bang maak.

### **Participant 3, Interview 3**

3.3.1 Onderhoudvoerder: Kon ek darem help met die vorige onderhoude Tannie?

3.3.2 Deelnemer: Ag, ja jy het my baie gehelp.

3.3.3 Onderhoudvoerder: Hoe het dit met jou gegaan na die vorige keer?

3.3.4 Deelnemer: Ek het nog nie eintlik grond gevat nie. Baie besig. Dinge gebeur in terme van my planne. Voel nie of ek so baie ondersteuning van my ouers het nie in terme van dit nie, omdat dit meer van 'n 'gamble' is. Hulle wil nie hê dat ek 'n swerwer moet word nie.

3.3.5 Onderhoudvoerder: Dit lyk nou asof dit so is omdat dit nie so seker is nie.

3.3.6 Deelnemer: Hulle wil hê dat ek na 'n plek toe gaan na 'n werk toe wat reeds uitgesorteer is. My planne is om oorsee te gaan en dan werk te soek. Klein bietjie erger. Dis maar hoe almal dit doen. Jy moet maar begin met jou dag werkies. Jy soek soos 'piece jobs'. Mense koop iemand om die dek skoon te maak en dan word jy so bietjies bietjies betaal.

3.3.7 Onderhoudvoerder: Terwyl jy dit doen, kyk jy uit.

3.3.8 Deelnemer: Hulle kyk hulle het iemand nodig en sien hulle 'like' jou en het jou nodig om die werk te doen. En hulle is nie so optimisties nie. (Ouers). Ek kan hoor hulle wil nie en sê klaar nee, dan sê hulle nee! Hulle wil dit sê, maar hulle doen ook nie. Heeltyd verskonings van gevare. So bietjie my 'bubble' gebars. Ek dink dit kan goed wees vir my. Ek het 'n uur en 'n half met iemand geplaas op die selfoon wat nou ook daar is. Besig is om dit te doen. Oudste sus se vriend. Hy sê hy het so baie van homself geleer, want mens spook om aan die lewe te bly.

3.3.9 Onderhoudvoerder: Jy het nie 'n inkomste nie.

3.3.10 Deelnemer: Nee, jy is bereid om enigiets te doen. Ons sal maar nog kyk. Ek kyk na visum. Waarskynlik as ek dit doen, gaan ek Florida toe en nie Europa toe nie. Dit maak my ouers ook op hulle senuwees, want daar is nie 'n vangnet nie. In Europa, Maretha is net 'n kort vlug weg, nie bekendes nie. Voel of hulle my soos 'n kleintjie hanteer.

3.3.11 Onderhoudvoerder: Hulle klink besorg. Klink nie of hulle dit weier nie. Hulle is net besorg.

3.3.12 Deelnemer: Ek moet dit nou maar net reël en vir hulle bring. Ek sal hulle oortuig as my beplanning reg is en hulle kan sien ek het my eendjies agter mekaar. Dis wat ek moet doen. Nie onseker wees nie.

3.3.13 Onderhoudvoerder: Dit bly 'n baie onseker stap vir jou ook en dis moeilik om nie jou angstigheid en hulle angstigheid te meng nie.

3.3.14 Deelnemer: Dis so tipe angstigheid en opgewondenheid gemeng. Die jods betaal meer en jy sien baie meer. Oor die hele wêreld. Ek het nog net een kursus om te doen. So skippers lisensie wat internasionaal is. Maar 'n rykmans storie. Ek sal oorsee gaan van Kaapstad af.

Twee dae in die Kaap en dan vlieg. Ek moet met 'n kontikie toer gaan met 'n rekening met R30 000 of R40 000 in. Ek moet dan vakansie hou en nie werk nie. Tydelike visa vir 2 maande. As ek werk kry, kan die werk vir my aansoek doen. Dit is 'n korrupte spul. Dis maar hoe dit werk. Anders kan ek ook aansoek doen vir 'n ander shengen visa. Dit maak mens onseker.

3.3.15 Onderhoudvoerder: Dinge kom nou vinnig aan die gang.

3.3.16 Deelnemer: Die visa vat net lank. Steeds aansoeke doen.

3.3.17 Onderhoudvoerder: In die verlede hoe jy die Here se hand gesien het in moeilike tyd en nou in die hede? Ek weet nie hoe sien jy dit nou nie?

3.3.18 Deelnemer: Ek glo vas dat hierdie 'n gebed saak is. Hier is bietjie mismoed aan die een kant en frustrasie en 'n uitweg. Ek hoop en bid dat die regte deure sal oop gaan en die regte deur sal toe gaan. Dis nie so maklik nie. Ek is lus vir die avontuur en die geld lyk ook baie goed. Vir twee maande bietjie sukkel. Dit kan R40 000-R60 000 kos die eerste twee maande. Twintig dae voor visum verval terugkom. Anders raak hulle agterdogtig. Daar is fyn detail hoe mens dit moet benader. Dis eintlik 'n baie vars ding. Oor twee weke meer sekerheid.

3.3.19 Onderhoudvoerder: Goed dat jy met iemand gepraat het wat dit al gedoen het.

3.3.20 Deelnemer: Ek moet met iemand praat wat op die passasierskepe is.

3.3.21 Onderhoudvoerder: Hoe het dit met jou gemoed gegaan?

3.3.22 Deelnemer: Ek geniet die atletiek afrigting verskriklik. Van die lekkerste dinge wat ek die laaste twee jaar gedoen het. Kry my gemoed op. Dis iets wat ek bemeester het en kan gebruik. Dis lekker dat hulle luister en opkyk na jou. Baie lekker om te sien hoe hulle van krag tot krag gaan.

3.3.23 Onderhoudvoerder: Onthou jy jy was so kwaad?

3.3.24 Deelnemer: Alles het maklik gekom in die begin. En toe die val. Ja. ek is maar bietjie kwaad. My pa het gehoop ek is net daardie gewone seun wat gaan studeer en terug kom en trou. En dinge is nie so eenvoudig nie. Dit is nie ek nie. Ek sal depressief wees. Ek sal nie gelukkig wees nie. Sou lekker gewees het as ek dit kon doen met 'n eerste graad.

3.3.25 Onderhoudvoerder: Jy is soms vies vir die val, maar dit nie dat jy heelyd met 'n woede rondloop nie.

3.3.26 Deelnemer: Ag partykeer sal ek daaraan dink. Die laaste tyd is ek besig en dit laat my minder dink aan die val.

3.3.27 Onderhoudvoerder: Humeur kort?

3.3.28 Deelnemer: Nee, irritasie is meer die woord. Weet nie as ek gaan sit en niks doen of my gedagtes nie weer sal vat aan depressiwiteit. Te besig.

3.3.29 Onderhoudvoerder: Kwaad langs die val. Sit universiteitslewe ...

3.3.30 Deelnemer: My pa het gevra of ek nog nie wil terug gaan nie. Ek wil nie nou nie. Ek hoop eendag ek wil, maar ek wil nie nou nie. Ek was twee naweke terug in Potch. Die jool en strukture gaan aan. Gedink ek sal jaloers raak. Ek het nie 'n begeerte om jool toe te gaan nie. Lus vir iets vars en nuuts. Ek hou nie vas aan iets wat ek gehad het nie. Oor 'n jaar of twee gaan dit 'n nuwe blaadjie wees. My studentelewe is verby en ek is bly daaroor. Ek het in die begin gedink ek staan stil en hulle gaan vooruit. Twee van my vriende wat gaan trou. Ek is nie reg vir 'n langtermyn verhouding nie. Ek voel nie vasgevang en gedruk vir iets nie.

3.3.31 Onderhoudvoerder: Asof jy nou 'n spasio het vir waar jy is. Wroeg nie. Jy kan bietjie skryf aan jou lewensplan.

3.3.32 Deelnemer: Wil myself kan onderhou en woeker met die geld wat ek terug bring. Ek moet begin bele en investeer. Dis ook deel van my ouers se bekommernis. Om selfstandig te wees.

3.3.33 Onderhoudvoerder: Dis binne jou 'n begeerte. Onafhanklik raak.

3.3.34 Deelnemer: Uitgawes is bitter min. Jy kan baie terug bring. My doel is om te gaan rug buig en nie te gaan jol nie. Vlugte word betaal en jy kry 'n mediese fonds. Dit het gewerk vir my sussie se vriend. Hy is nou al vir vier jaar daar. Sit en kyk hoe die son sak. Meer 'n lewe.

3.3.35 Onderhoudvoerder: Is dit moontlik om jou storie binne in 'n groter storie te sien? Dat daar 'n goddelike verhaal is en dat jy 'n kleiner verhaal is in die groter storie?

3.3.36 Resondent: Ek dink so. Perspektief. Ander lens. Hy het so baie van homself geleer en sien die wêreld so anders. Ek wil nie met die Bybel onder die arm stap nie.

3.3.37 Onderhoudvoerder: 'n Hele nuwe belewenis. Ons het baie gepraat oor jou roeping.

3.3.38 Deelnemer: Die wete dat ek vir God wil leef en werk is vas, ek weet nog net nie hoe nie.

3.3.39 Onderhoudvoerder: Is daar sulke spesifieke geloofsvoorbeelde, soos 'n rolmodelle wat jy na kyk oor hoe jy eendag jou geloof wil uitleef?

3.3.40 Deelnemer: Ek kan so gedeeltes vat. Ek wil nie presies soos daardie persoon wees nie. Jy vorm jou eie teologie. Eie styl en interpretasie. Ek kyk baie op na my pa en hoe jy dinge doen. Ek is nie soos my pa nie. Meer soos my ma.

3.3.41 Onderhoudvoerder: In jou hart dink jy steeds daaraan om 'n predikant te wees. Ek wil in die bediening ingaan. Gaan dit beter in die huis?

3.3.42 Repondent: 'Never 'n dull moment'. Soms beter, soms slegter. Ons vergewe. Ons gaan slaap nie kwaad nie.

3.3.43 Onderhoudvoerder: Slaap goed.

3.3.44 Deelnemer: Opwindende drome.

- 3.3.45 Onderhoudvoerder: Jy is op 'n nuwe pad. Het jy iets goeds beleef in terme van jou geloof?
- 3.3.46 Deelnemer: Ek kon met mense praat wat nog nooit van die Bybel gehoor het nie. Mense is so beterweterig. Die wereld het so doof geword vir die woord. Bevraagteken alles. Die woord is oral versprei. Mens kry dit min om met iemand te praat.
- 3.3.47 Onderhoudvoerder: Goeie ervaring omdat mense nie daarvan weet nie. Iets ervaar van die Heilige Gees?
- 3.3.48 Deelnemer: Wil nie eie eer vat nie. Partykeer moet jy maar ingestel wees op die Heilige Gees.
- 3.3.49 Onderhoudvoerder: Afhanklikheid?
- 3.3.50 Repondent: Dit was verseker.
- 3.3.51 Onderhoudvoerder: Uit jou kop na jou hart toe?
- 3.3.52 Repondent: Ja.
- 3.3.53 Onderhoudvoerder: Klink asof jy na ver land toe gaan een van die dae.
- 3.3.54 Repondent: Ek hoop so.
- 3.3.55 Onderhoudvoerder: Eerlike gesprek.
- 3.3.56 Repondent: Eintlik nie 'n lekker gesprek nie. My bubble gebars. Irrelevant. Nie vrae gevra wat nodig is nie. Nie een positiewe ding gesê nie. Eers toe my ma my nag soen, toe sê sy sy is opgewonde,
- 3.3.57 Onderhoudvoerder: Regtig besorg. Sy kan nie jou in iemand se hande neersit nie.
- 3.3.58 Deelnemer: Hulle weet nie waar ek gaan wees nie. Sy is bekommerd dat ek verstrooid is. Ek het 'n vlug gemis. Ek moet myself maar eers bewys. Franse Hugenate het ook maar 'n groot stap geneem. Suidpunt van Afrika waar daar niks is nie. My pa sê min woorde.
- 3.3.59 Onderhoudvoerder: Klink asof hy wag en kyk wat jy gaan doen. Bid. Maklikste is om net hier te bly. Jy gaan baie groei as jy gaan.
- 3.3.60 Resondent: Kan jy nie 'n werk kry oorsee. Jy het dan 'n huis en 'n werk en ons kan met jou skype. Iets meer voorspelbaar.
- 3.3.61 Onderhoudvoerder: Jy hou van die ongestruktureerde chaos.
- 3.3.62 Deelnemer: Ek weet nie waar ek geld gaan kry nie. Gedink om by my ouers 'n lening aan te gaan. Dan moet hulle aan my kant wees. Maklik om dit voor my te gooi. Ons het vir jou betaal vir die studies en jy het niks om te wys nie. Afhanklik. Nou weet ek hoe vrouens gevoel het.
- 3.3.63 Onderhoudvoerder: Jy pak dit nie alleen aan nie. Geloofsreis.

3.3.64 Deelnemer: Jy moet fiks wees. Jy moet in moeilike tye kan vashou aan jou geloof. As jy laag is en wees platgeslaan word... Gelukkig kon ek nou opstaan. Ek staan nou sterker. Die laaste maand of so kan ek dit bewys.

3.3.65 Onderhoudvoerder: Mooi die gedagte van fiksheid. Deur die grense gaan. Jy moet my op hoogte hou. Jou grootste droom is 'n nuwe perspektief. Seker jy gaan dit kry. Nuwe perspektief op jou self.

3.3.66 Deelnemer: Ek het te veel rondgehardloop op ander plekke in my kom. Vrede dat ek nie Junie saam met ouers Duitsland toe gaan nie. Ek het vrede daarmee.

3.3.67 Onderhoudvoerder: Daar is 'n klomp eerstes wat vir jou voorlê. Nuwe hoofstuk.

3.3.68 Deelnemer: Ek is bang. Visum. Onseker.

3.3.69 Onderhoudvoerder: Dalk 'n reisagentskap. Daar moet 'n manier wees. 'n Droom moet 'n mens so bietjie bang maak.

## Participant 4

Description	Detail
Gender	Female
Age	28
Racial group	White
Religious affiliation	Christian
Date and length of interview 1	9 October 2019 37:45
Date and length of interview 2	23 October 2019 20:24
Date and length of interview 3	17 August 2020 27:56
Adolescent/in between/grown up	Grown up
Married/not married	Married
Children (how many)	1
Student/unemployed/part time/full time	Employed full time

### Participant 4, Interview 1

4.1.1 Onderhoudvoerder: As jy jou lewe kan verbeel asof dit 'n boek is met 'n inhoudsopgawe, wat dink jy sal jy die hoofstukke noem? Watter hoofstukke was daar tot nou in jou lewe?

4.1.2 Deelnemer: Kinderjare, tienerjare, klerkskap, my pa se dood is min of meer 'n hoofstuk op sy eie, my huwelik, sy geboorte en sy dramas is ook 'n hele hoofstuk op sy eie.

4.1.3 Onderhoudvoerder: Beskryf asseblief 'n oomblik in jou lewe wat uitstaan as 'n baie positiewe ervaring.

4.1.4 Deelnemer: Daar is baie. My troudag. Ek en André is al baie baie lank saam, 11 jaar. Hy is nog altyd 'n baie goeie invloed op my. Ek is 'n baie humeurige, moeilike mens en hy maak my nogal kalm en rustig en dat ek nie heeldag so verskriklik kwaai is nie. En hy bring my ook nader aan die Here. Saam met hom het ek 'n dieper en nouer verhouding met die Here. My troudag was net 'n bevestiging dat hy vir die res van my lewe saam my sal wees.

4.1.5 Onderhoudvoerder: As jy terug dink oor jou lewe is daar 'n toneel of oomblik wat uitstaan as 'n laagtepunt in jou lewe?

4.1.6 Deelnemer: Dit sal my Pa se dood wees. Hy is aan kolonkanker oorlede. Vyf jaar gelede oorlede. Ons het 'n baie nou verhouding gehad. Hy was 'n goeie pa. Close verhouding met ons al drie. Ek is die middelste van 3. Ek was nooit uit die huis nie. Ek was lank by hom. Dit was so 6 maande wat hy siek was. Hy was in remissie en ewe skielik in April nierkanker. Baie vinnig siek en by die huis oorlede in Mei. Nie 'n hospitaal of personeel nie. Slegste dag. As hy

nie so goeie pa was nie, en so lief was vir ons nie, so goeie verhouding met ons gehad het nie, sou dit nie so erg gewees het nie. Hy was 'n goeie mens. Goeie pa. Hy het behandeling gekry. Nierkanker maak nie 'n merker in jou bloed nie. Chemo was voorkomend. Elke keer as hulle sy bloed toets was sy telling skoon. Toe het hy chemo gestaak. 8 van 12. Remissie. Opvolg scans. Sien gewas op nier met vollyf scan. My pa was 'n boer. En hulle het hier die laaste twee jaar voor sy dood hier gebly.

4.1.7 Onderhoudvoerder: Is dit die draaipunt?

4.1.8 Deelnemer: As jy na my studies kyk. Afdraend. Ek het toe my studies opgeskop. Ek het klerkskap klaar gemaak, maar nooit my graad nie. Gelukkig het dit nie my poste beïnvloed. Ervaring het getel.

4.1.9 Onderhoudvoerder: Dit was 'n draaipunt wat jou studies aanbetref. Dit het julle lewe verander.

4.1.10 Deelnemer: My ma het gerebeleer teen die lewe en toe ontmoet sy die oom met wie sy nou getroud is en toe kom sy ook weer terug op die pad. Ons was 6 maande getroud toe hy oorlede is.

4.1.11 Onderhoudvoerder: Beskryf asseblief 'n vroeë herinnering uit jou kindertyd of tienerjare wat uitstaan as positief.

4.1.12 Deelnemer: Matriekvakansie. My pa het geglo 'n matriekvakansie is van die duiwel af. Hy het gevra waarheen ek wil gaan as ek een kon hê. Ons het 'n heerlike vakansie in die wildtuin gehad. Daar is nie kroeë nie.

4.1.13 Onderhoudvoerder: Mooi prente in jou kop. Dit was goed.

4.1.14 Deelnemer: Ngenja lodge net buite die wildtuin.

4.1.15 Onderhoudvoerder: Kan jy 'n slegte herinnering uit jou kinderjare onthou?

4.1.16 Deelnemer: My oupa en ouma het geskei. Ek was in standerd 7. My ouma het eetversteurings en depressie gehad. My oupa het 48 jaar uitgehou. Ons het hom verloor. Hy het Rustenburg toe getrek. Die ergste was dat hy weggetrek het. Hy het vir ons treinstelle gebou en gehelp met huiswerk. Toe het hy vir 'n ruk lank nie 'n nou verhouding met ons gehad nie. En toe het ons weer gekuier en mekaar gesien. Toe is hy onlangs oorlede, in April. Weer die bande opgetel.

4.1.17 Onderhoudvoerder: As jy dink oor jou lewe beskryf 'n tyd wat jy nogal bewus van God was.

4.1.18 Deelnemer: Met sy geboorte. Ek het nooit geweet jy kan genade sien nie. Geweet jy kan dit voel en ervaar. Nie gedink jy kan dit so sien nie. Rowwe tyd. As jy nie die Here gehad het nie, weet ek nie hoe 'n mens dit sou kon doen nie. Hy is op 29 weke gebore. Ek het nierversaking

gekry as gevolg van pre-eklampsie. Toe is hy gebore op 29 weke met 'n nood keiser. Met geboorte het hy 900gm geweeg. Hy was 58 dae in ICU. Die oggend van dag 58 het hy 2 kg geweeg en toe kon ons huis-toe kom. Ek was so 2 weke in die hospitaal. Toe is ek ontslaan. Net elke dag daarna gaan kuier. Elke dag bloedtoetse, infeksie telling, geelsug, bloedpaaitjies, bloedoortapping, en daarna moes hy leer asemhaal, leer suig en sluk en groei. Bid net dat hy dit sal maak. En groot word. Eerste twee was baie erg. Krisisse. Komplikasie vrye tyd. Hy moes leer suig en sluk. Toe moes hy net groei. Nou weeg hy 3.5. Ons het gebid dat hy nie moet kom nie. Toe bid ons dat hy net moet gesond word en groot word. Hy is nou vet.

4.1.19 Onderhoudvoerder: Het jy ooit 'n droom gehad om heilig, rein en suiwer te wees?

4.1.20 Deelnemer: Ek dink dit behoort enige Christen se droom te wees.

4.1.21 Onderhoudvoerder: Hoe sien jy die toekoms?

4.1.22 Deelnemer: Volgende vir ons gesin is net vreugde, om mekaar te geniet. Om saam met hom te groei en te kyk hoe hy groei en ontwikkel. En heelwat later dalk nog kinders.

4.1.23 Onderhoudvoerder: Het jy 'n geestelike droom of spirituele droom.

4.1.24 Deelnemer: Ek streef daarna om elke dag nader aan die Here te kom. Hoe goed mens die Bybel kan leer ken. Ek ken nie die Bybel so goed nie. Ek wil graag die Bybel ken, wat staan waar. Iewels sê dit: Wees sterk en vasberade... waar staan dit.

4.1.25 Onderhoudvoerder: Beskryf 'n tyd waar 'n familielid 'n gesondheidskrisis gehad het.

4.1.26 Deelnemer: My pa was 'n baie goeie voorbeeld van Christenskap en geloof, sterk gelowige. My ma ook. Elke oggend 7 uur was stilte in die kombuis. Ek het al gewerk. Jy kan oefen en 7 uur terug wees. Naby die Here gelewe. Die dood is nooit mooi nie. Die dag wat hy oorlede is. Soek tandeborsel, skeer en spuitgoed, en agtershave. Klaar geskeer en spuitgoed gespuit. Nou is ek reg. Nou kan my Koning my kom haal. Voorbeeld van hoe hy was met sy geloof. Hy het baie moeite met ons gedoen.

4.1.27 Onderhoudvoerder: Die Here was vir hom werklik.

4.1.28 Deelnemer: Ons wou nie hê hy moes gaan nie. Hy het gesê dis net 'n kort rukkie.

4.1.29 Onderhoudvoerder: Mis hom seker. Beskryf die grootste enkele uitdaging in jou lewe en hoe jy betekenis gevind het.

4.1.30 Deelnemer: My pa se dood en sy geboorte. Om nie jouself jammer te kry nie. Steeds aan te gaan. Met my pa se dood, ek sal nogal streef om in my lewe op so 'n plek te wees om soos hy opgewonde te wees oor die einde. Daardie geloofsaspek gee betekenis. Hierdie wonderwerklike gee betekenis.

4.1.31 Onderhoudvoerder: Jou pa se dood is die grootste verlies, uitdaging en draaipunt.

4.1.32 Deelnemer: Ja

- 4.1.33 Onderhoudvoerder: Soek jy soms na sin en betekenis?
- 4.1.34 Deelnemer: Nee, ek is nie so nie. My persoonlikheid is nie so nie. Ek is nie emosioneel nie. Denker nie.
- 4.1.35 Onderhoudvoerder: Jy is nogal kwaai.
- 4.1.36 Deelnemer: Ja ek is humeurig en vining kwaad.
- 4.1.37 Onderhoudvoerder: Mense weet waar hulle met jou is. Wat dra jou deur die moeilike tye?
- 4.1.38 Deelnemer: Geloof en genade van Bo.
- 4.1.39 Onderhoudvoerder: Jy sê jy kon die genade sien.
- 4.1.40 Deelnemer: Toe hulle hom geweeg het, 900gm met masker, 930 gm met masker. Toe het hulle hom nie weer geweeg nie, hulle wou nie aan hom vat nie. En toe hy van die drip en suurstof af is en toe het hy 920gm geweeg. Pediater sê hy het by 800gm gedraai. Elke dag geweeg. 960gm, 1.02kg. Elke dag wag jy net, kyk na masjiene pols, wanneer hou hy op asemhaal. Elke dag groter en sterker en minder deurskynend. Sy vel was so deurskynend jy kon al die aartjies so sien.
- 4.1.41 Onderhoudvoerder: Heelyd in ICU, heelyd fyn dopgehou.
- 4.1.42 Deelnemer: Mees ervare suster gehad aanvanklik. Sy het 'n stoel langs sy bed gehad. Na sy 58 dae so 'n hoop verslae gehad. Elke dag bloed getrek. Elke dag toetse. Gebarste hakkies van al die rofies wat so gesit het.
- 4.1.43 Onderhoudvoerder: Jy ervaar 'n verbintenis met die Here.
- 4.1.44 Deelnemer: Defnitief. Ja, ek voel soos die witbroodjie.
- 4.1.45 Onderhoudvoerder: Hoe het dit ontwikkel?
- 4.1.46 Deelnemer: Ek wens ek het dit gehad die dag toe ek belydenis van geloof afgelê het. Daardie dag sê jy ja maar daar het nog nie dinge met jou gebeur nie. As dit alles goed was, dan dink jy geloof is maklik. As jy bietjie aangaan met die lewe en jy beleef moeilike dinge. Dan verdiep jou geloof. Jy besef die lewe is nie altyd maklik nie. Jy sou daardie geloof wou gehad het nie. Ook die dag toe ons hom huis toe bring. Hy groei en smile. Soveel oorvloedige genade. Goeie tye en swaartye. Troudag. Emosionele dag. Pa was reeds siek. Ons het nie geweet hoe loop die pad vorentoe nie. Soveel mooi goed en herinneringe. My boetie was 18 toe my pa oorlede is. Hy werk nou in Amerika. Hy is ver.
- 4.1.47 Onderhoudvoerder: Wat is die doel van jou lewe?
- 4.1.48 Deelnemer: Elke ou se lewe het meer as een doel. Hang af van die geselskap waarin jy is. Iemand wat 'n geliefde het wat deur 'n siekte gaan of 'n moeilike swangerskap gehad het,

dan het ek 'n doel. Hang af van die geselskap. Op die ou end is my doel om met die persoonlikheid wat ek het mense te inspireer en moed in te praat.

4.1.49 Onderhoudvoerder: Die doel in jou lewe hou verband met jou verhouding met die Here.

4.1.50 Onderhoudvoerder: Het jy 'n dag tot dag ritueel in jou lewe wat jou verhouding met die Here voed.

4.1.51 Deelnemer: Ons het my pa se tradisie voortgesit. In ons huis hou ons elke oggend stilte.

4.1.52 Onderhoudvoerder: Mense wat 'n rol speel in jou verhouding met die Here.

4.1.53 Deelnemer: André definitief, my skoonma'le in 'n mate, vriende, my ma. Niks lekkerder as 'n ma wat vir jou bid nie.

4.1.54 Onderhoudvoerder: Jou verhouding met die Here is 'n seën. Dink jy jou verbintenis met die Here speel 'n rol in wie jy is, jou identiteit.

4.1.55 Deelnemer: Ja, as ek nie 'n verhouding met die Here gehad het nie. Oor die algemeen, ek huil nie. Altyd aan die praat en aan die lag. As ek nie die Here gehad het nie sou ek nie so maklik vriende kon maak en so maklik mense kan intrek nie, bymekaar kry nie. Die Here is betrokke in al die aspekte van my lewe, my werk, my vriende, wie ek is...

4.1.56 Onderhoudvoerder: Einlik verbind jy nogal hoe jy is baie met die Here?

4.1.57 Deelnemer: Ja, innerlike vreugde.

4.1.58 Onderhoudvoerder: Dit het 'n invloed op al jou verhoudings. André hou jou ook baie vas.

4.1.59 Deelnemer: Toe ek sy ma'le ontmoet het ek hulle dadelik genooi. Hy het gekeer. Ek is baie soos my pa. My ma is 'n introvert. Waar ek sommer net dinge doen en sê. Hy hou my bietjie terug. Bedaar bietjie.

4.1.60 Onderhoudvoerder: Is daar 'n prentjie of 'n metafoor van jou verhouding met die Here?

4.1.61 Deelnemer: Die son hoe die son om die aarde gaan. Al gaan jou geloof deur hoogtepunte en laagtepunte. Die volgende een is oppad. Al gaan jy deur laagtepunte daar is weer 'n hoogtepunt oppad. Soos die son opkom. En die Here is die middelpunt.

4.1.62 Onderhoudvoerder: As jy aan die einde van die lewe kom, wat sal jy graag wil sê.

4.1.63 Deelnemer: Ek sou wil weet dat ek voluit geleef het. Daar is nie 'n geleentheid of 'n kans of 'n oomblik wat ek gemis het nie. Orals gewees, alles gedoen. Net so hard as wat jy leef so hard moet jy glo.

4.1.64 Onderhoudvoerder: Spesifieke waardes wat jy graag wil oordra.

4.1.65 Deelnemer: Lag, geloof, liefde en 'n droom. Vrugte van die Gees.

## **Participant 4, Interview 2**

4.2.1 Onderhoudvoerder: Ek het jou gevra oor jou roeping. Dit is nie dat dit 'n werk is wat jy gaan doen nie. Dis meer wie jy is. As jy by mense kom, gaan jy jou roeping uitleef. Jy sien dit nie as 'n taak nie, maar eerder as om te 'wees'. Wie by jou kom, wie die geselskap is.

4.2.2 Deelnemer: Ja, ek voel so, dit hang af in wie se geselskap ek is. Nie noodwendig dat ek my persoonlikheid verander nie. Ek het baie vriendinne wat ouer is as ek en baie wat jonger is. Vir die wat jonger is, is ek 'n voorbeeld. En vir die wat ouer is, kan ek dalk inspireer op 'n ander manier. Ek het al baie dinge deurgegaan as meeste van my vriendinne.

4.2.3 Onderhoudvoerder: Ek is seker dit maak dat jy bietjie meer ontspan oor jou roeping. Dis nie dat jy moet uitgaan en 'n taak gaan doen nie. Jy is net wie jy is.

4.2.4 Deelnemer: Ek hou daarvan om net te wees.

4.2.5 Onderhoudvoerder: As ek dink oor jou grootword en ontwikkeling, dan voel dit vir my of daar 'n vastigheid was. 'n Anker.

4.2.6 Deelnemer: Ja, definitief. Ek het groot geword in 'n baie stewige geloofshuis. Fondament. Goeie vaste gesin. Ons gesin is deur baie goeters. My Pa is op 'n stadium retrench. Toe vat hy sy pakket en koop 'n bestuurskool. My ma het gedink hy is mal. So daar was ook uitdagings. Ons huis het afgebrand. Daar is groot dinge wat in ons huis en gesin gebeur het. Maar ek dink al daardie dinge het my ma'le se geloof verdiep en ons geloof verdiep, die voorbeeld wat hulle vir ons gestel het. Standvastige gesin.

4.2.7 Onderhoudvoerder: Dis amper asof jy nou net daarop kan bou. Dit was baie mooi die metafoer wat jy gemaak het, van die son wat opkom en ondergaan, swaar tye en goeie tye en die Here is die kern. Wat sal jy sê is die emosie wat daarby pas. As jy 'n gevoel moet gee.

4.2.8 Deelnemer: Ek wil amper sê party dae is ek oorweldig deur die Here se genade en Sy liefde. Veral met sy hospitaaltyd. Soveel keer net oorweldig. Ek kan nie dink dat een mens, wat al soveel stront aangejaag het, sondig, so 'n oorvloedige hoop genade ontvang nie. Dis amper asof mens jou toegooi met 'n graaf. Genade wat so oor jou gegooi word. Partydae so oorweldig, Gelukkig. Content. Dit gee jou nogal 'n rustigheid. Vastigheid. Niks kan jou loskry nie.

4.2.9 Onderhoudvoerder: Ek het gewonder as jy nou so terugkyk. Jy het nou jou storie vertel. Het dit jou nou nie baie ontstel nie. Rowe oopgekrap.

4.2.10 Deelnemer: Nee.

4.2.11 Onderhoudvoerder: As jy so terugkyk oor jou lewe, kan jy die Here se hand so in jou lewe sien? Ten spyte van die swaarkry?

4.2.12 Deelnemer: Ek wil sê, self in die swaarkry voel die Here nog nader. As dit goed gaan voel Hy verder en vergeet jy weer waar alles vandaar kom. As dit swaar gaan dan bid jy. Selfs

in die swaarkry besef jy dat alles ten goede meewerk. Ons gesin het gegroei met my pa se afsterwe ... baie mense het saam gebid. My pa was 'n nice mens. Net so met die baba se geboorte ook. Mense in dorp ontmoet en dan bid hulle saam. Dit werk ten goede mee. Slegte dinge werk ten goede mee.

4.2.13 Onderhoudvoerder: Gevoel dat die Here jou dra.

4.2.14 Deelnemer: Ek het geweet jy kan genade ervaar en voel, maar nie geweet jy kan genade sien nie. Kan dit nie beskryf nie. Voetspore gedig. Ons het definitief die een ry spore gehad. Ons is gedra.

4.2.15 Onderhoudvoerder: Jy het dit ervaar.

4.2.16 Onderhoudvoerder: Hoe sal jy jouself nou beskryf? Wie is jy dan? Wat is jou identiteit?

4.2.17 Deelnemer: Ek dink 'n mens word nooit 'n leermeester nie. Jy bereik nie 'n plafon nie in jou geloof nie. Jy is nooit goed nie. Jy bly altyd 'n leerder. 'n Kind wat al die dinge moet leer. Soveel verder van sy genade en liefde moet oopbreek en leer en ervaar. Soveel dinge wat jy nog wil leer. Leerder. Kind. Leerder by 'n leermeester. Kind by 'n vader. Jy bereik nooit die eindpunt nie. Jy is nog op reis.

4.2.18 Deelnemer: As jy nou terminaal siek word of hartsiekte is dit soos met die laaste lap met atletiek, 'n klokkie wat lui. Jy gaan nie weet of die klokkie al gelui het nie. Elke dag die klokkie hoor.

4.2.19 Onderhoudvoerder: Jy kon die Here se sorg en ontferming sien in jou lewe.

4.2.20 Deelnemer: Ja, en sy planne soveel groter as ons planne. My pa is retrench toe ek 7 jaar oud was. Toe het hy vir 'n maatskappy gewerk in Bosbokrand en hy het neut en koffie en tee geplant in Bosbokrand. Toe sê hy vir my ma al wat hy regtig nog kan doen is om met skape te boer en daar is net een plek om met skape te boer en dit is in Bethlehem. Toe sê my ma dis reg en toe pak ons al ons goedjies en ons trek Bethlehem toe. En toe hy nou hier kom toe loop hy nou die man met wie my ma nou getroud is, raak. Hulle was groot vriende al die jare. Toe loop hulle mekaar raak. Toe sê die oom maar daar is 'n bestuurskool wat te koop is. Toe gaan my pa en hy vat sy hele pakket, alles wat hy het en sy pensioen en hy koop die helfde van die bestuurskool saam met die oom. En toe was my ma verskriklik kwaad. Sy is amper nie eers lus en pak ons goed in nie. In Bosbokrand is letterlik onder elke boom 'n bestuurskool. As jy dit vergelyk met hier is hier nie naastenby genoeg mense nie. En op die einde van die dag het die bestuurskool vir baie jare die boerdery gedra, ons drie deur die skool gesit, ons sport betaal, ons het saalperde gery, vrek duur sport. Die bestuurskool was soos 'n ATM waar die geld nie opraak nie. Vir hoeveel jaar het die bestuurskool vir ons gesorg, na my pa se dood en daarna... ek sal nie sê my ma is ryk nie, maar sy is versorg. Alles te danke aan die Bestuurskool. Die Here het

sulke bestemming vir elke plan (Mens moet dit glo. Hy sien vooruit en Hy sorg). Die aand toe ons huis afgebrand het...my pa het wakker geword, randomly, en badkamer toe gegaan en dit was baie lig buite – en hy het kontaklense gedra – maar toe hy weer in die bed klim toe sien hy die lig en toe hy kyk is die vlamme al in die gang. As my pa 5min later wakker geword het, was my boetie dood, hy het hom letterlik so uit sy bed gelig... daardie aand is ons letterlik met ons pajamas aan ons basvelle daaruit. Niks verder nie. Die eetkamerstel het nie gebrand nie, verder alles. Daardie aand kon ons die Here se beskerming sien. Ons is toe heel betyds daaruit. Die Here se hand is altyd oor jou. En mense het vir ons lakens en matrasse geleen. My ma het nog nie die bokse uitgepak nie. Ons was oppad om te trek. Toe is daar weer ‘n brand. Toe brand die hele plaas af. Die hele rondawel met al die goed wat almal geleen het brand toe af. Dit was baie snaaks. Alles om ons, behalwe ons huis. Dit was net voor die vee gekom het. Dit was in hierdie omgewing. Op die Fouriesburg pad. En die ander keer Kestel se kant toe. Vir lank daarna, hoor jy voetstappe, ruik my Ma rook. Is julle seker julle het als afgesit? Ek ruik rook. En elke keer het hulle weer voor begin. Drie kinders grootgemaak. Vol lewe. En toe na my pa se dood, weer voor begin. Ek sou nooit dink sy en die oom sou bymekaar kom nie. Sy sou heeltemal wegkwyn. Hy is baie goed vir haar.

4.2.21 Onderhoudvoerder: Was daar ooit ‘n tyd in jou lewe wat soos ‘n donker tyd in jou lewe was, wat jy gevoel het dat jy weg is van die Here?

4.2.22 Deelnemer: Ek dink as ek nie so bevoorreg was om in so ‘n gelukkige huis groot te word nie, dan sou ek dalk. Ek was nie ‘n engel dwarsdeur my lewe nie, ek was ook maar jonk en stupid. Ek het nie gerebelleer teen my geloof of ‘n donker tyd ervaar nie. Altyd naby Hom gebly. Ek was altyd naby genoeg aan my wortels om nie te ver van die pad af te dwaal nie.

### **Participant 4, Interview 3**

4.3.1 Onderhoudvoerder: Ek het sommer gewonder wat het alles verander en hoe dit met jou gaan in terme van die pandemie? Wat het dit aan jou gedoen as jy nou dink aan die betekenis van jou lewe en waar jy nou is? Die werk en die pandemie saam. Ek het jou lanklaas gesien.

4.3.2 Deelnemer: Ja, toe was ek nog met kraamverlof.

4.3.3 Onderhoudvoerder: Dink jy daar het iets in jou verander?

4.3.4 Deelnemer: Ek moet sê vandat jy my laas gesien het, het ek definitief as ma baie rustiger geword wat kieme aanbetref. Glad nie naastenby so paranoïed soos ek daardie tyd was nie. Maar nee, ek moet sê, ek dink nie ek is bang genoeg vir die hele pandemie nie. Regtig nie. Glad nie. Dit is glad nie vir my ‘n bekommernis nie. Of ons dit gaan kry, wanneer ons dit gaan kry. Dis nie vir my... ek dink persoonlik ons almal gaan dit een of ander tyd hê en ek is nie bang

nie. Ek is nie bang vir wanneer dit gaan gebeur nie. Ek is baie rustig. Ja, ek dink ons gaan heel oraait wees aan die ander kant.

4.3.5 Onderhoudvoerder: So op 'n manier het jy rustiger geword as ma, maar jy is eintlik ook rustig oor die pandemie.

4.3.6 Deelnemer: Die ekonomiese crises is vir my erger. Die feit dat ek nou die geleentheid het om vir iemand in Engeland te werk, maak dit ook vir my beter, want ek dink hulle ekonomie is bietjie beter as ons s'n. Ek dink daardie geleentheid bring op die oomblik vir my baie rustigheid. Ek dink Suid-Afrika gaan nou deur 'n moerse ding gaan. Ekonomies gewys. Armoede lê voor en Suid-Afrika gaan nou 'n knou kry. Ek is banger vir daardie nagvolge van die hele ding as wat ek bang is vir die virus homself.

4.3.7 Onderhoudvoerder: Eers het jy seker geskrik toe jy besef jou werk gaan nou daardeur beïnvloed word? En toe gaan daar vir jou 'n deur oop, en dit het jou seker weer rustig gemaak.

4.3.8 Deelnemer: Mens kan so die Here se hand in dit sien, want hulle het aan hulle kant gesoek vir kantoor spasie en hulle het gesoek vir die regte kandidate. En toe is ek so half 'n all in one package. Ek het die spasie vir 'n kantoor – minimale huur. Dit het so inmekaar geval dit is so amazing.

4.3.9 Onderhoudvoerder: Ek onthou een van jou woorde wat jy gesê het is dat jy sp genade sien en lyk my jy het weer genade gesien.

4.3.10 Deelnemer: Absoluut.

4.3.11 Onderhoudvoerder: Ek onthou ook jy het gesê jy is 'n witbroodjie.

4.3.12 Deelnemer: Nee, ek voel so. Dis presies 'n jaar later wat ek weer in 'n moeilike situasie is. Ons is afhanklik van my salaris ook. As my salaris nou moet sny met R4000 of R5000, gaan dit 'n hengse invloed op ons hê op ons maandelikse begroting. Ons gaan suffer en ek dink nie ons sou regtig survive het sonder daardie inkomste nie. En hoe die deure net so oopgegaan het. Hier is 'n alternatief. Moenie worry nie, kies. Waar wil jy gaan? Ek voel regtig soos 'n witbroodjie.

4.3.13 Onderhoudvoerder: En die werk is wat jy kan doen en dit is darem nie te druk vir jou nie.

4.3.14 Deelnemer: Op hierdie stadium is dit maar baie druk, want dit is 'n hele nuwe wetgewing wat ons moet leer, want hulle btw-wette verskil. Dis lekker. Dis lekker om jou kennis te verbreed. Dis lekker om jou horisonne te verbreed. Ek dink nogal dit gaan moeilik wees, sou ek in die toekoms weer vir 'n Suid-Afrikaanse maatskappy gaan werk. Dit gaan moeilik wees om weer terug te gaan na ons goeters toe. Ons s'n is baie 'boring' in vergelyking met hulle s'n. Dis 'n hele nuwe wetgewing en 'n hele nuwe stelsel. Dis 'n nuwe omgewing. Dis 'n

konstruksie-maatskappy. Hulle doen teëlwerk, vloere... so dit is ook iets wat ek glad nie ken nie. Sulke kontrakte en hoe hulle kontrakte doen in Engeland is ook baie anders as wat hulle hier doen. Jy betaal nie deposito's nie. As die werk klaar is, is daar 'n 5% wat hulle terughou. Jy hoef daardie 5% eers na 'n jaar te betaal vir as die teël breek of afval. Dis baie interessant. Lekker om te leer.

4.3.15 Onderhoudvoerder: En al die mense saam met jou is ook nuwe mense?

4.3.16 Deelnemer: Die een meisietjie ken ek baie goed. Toe ek my klerkskap gedoen het, was sy my bestuurder. So ek ken haar baie goed. Alles wat ek weet is te danke aan haar. Ons het 'n leller dinamika. Ons werk lekker saam en die ander twee outjies is nuut.

4.3.17 Onderhoudvoerder: Alhoewel daar groot nuwe uitdagings is, is jy eintlik rustig. Rustiger oor die kleintjie en rustiger oor die werk. Baie veranderinge. Rustig ten spyte van die pandemie. Sal jy sê daar was in die laaste tyd weer 'n hoogtepunt vir jou?

4.3.18 Deelnemer: My seuntjie se eerste verjaarsdag was nogal regtig 'n hoogtepunt. Dis 'n jaar later en hy is nie agter nie. Hy het sy mylpale bereik. Hy het nie gesondheidskrisesse nie. Dit gaan goed met hom. Dit gaan goed met ons. Ons het gegroei in 'n jaar en hy het gegroei in 'n jaar. Hy is gesond en dinge kon so anders gewees het. Hy kon gesukkel het om te sien of om te hoor. Hy kon dalk agter gewees het met beweging. Hy is nie agter nie. Hy is goed met sy mylpale. Hy is lui met party goed. Soos gewone baba's. Seuntjies praat mos later. Loop stadiger. Dit was hy nog nie doen nie, is nie omdat hy agter is nie, dis net omdat hy nog nie daar is nie.

4.3.19 Onderhoudvoerder: Ek dink julle het daardie herinneringe. Ek onthou jy het gesê hy moes leer sluk. En nou doen hy alles. Dit was seker 'n fees-dag?

4.3.20 Deelnemer: Ek moet vir jou sê ons het 'n groot fees gehou. Ons het koeke gebak. My sussie hulle het gekom. Ons het groot gegaan. Daar was hoedjies, banners en balonne.

4.3.21 Onderhoudvoerder: Was daar 'n laagtepunt?

4.3.22 Deelnemer: Ek weet nie of dit 'n laagtepunt is nie, maar dit was moeilik dat ons mekaar so min kon sien. Soos my sussie hulle wat ver bly. Ek het hulle Januarie laas gesien en toe eers weer met sy verjaarsdag en toe het hulle met 'n skelm permit hierheen gekom. So dit was moeilik. Om hulle so min te sien. Haar kinders word ook groot en mens mis so baie van hulle. Hulle mis weer baie van ons en van André. En my Ouma is in Bergprag in die versorgingseenheid. En vandat hulle die ding afgekondig het, in Maart, twee weke voor dit al was hulle in isolasie. So ons kon haar nie sien nie. Sy het nou begin Augustus 84 geword, wat sy nou alleen moes verjaar. Sy het nou al 'n hele jaar gemis van my seuntjie en hy is die enigste agter kleinkind wat naby is. Dis swaar. My sussie is ver. Dis erg om haar nie te kan sien nie en

sy mag ook nie gekom het vir die verjaarsdag nie. Sy mag glad nie uit nie. Ons mag nie na haar toe gaan nie. Ons mag haar nie eers agter die draad sien nie. Dis erg.

4.3.23 Onderhoudvoerder: Is haar funksionering so dat jy kan boodskappe stuur?

4.3.24 Deelnemer: Ja, ons praat met haar met sms'e en ons bel haar en so maar dis nie dieselfde nie. Veral as sy verjaar. My ouma is verskriklik lief vir Wimpy koffie en toasted cheese. Ek sou haar so graag wou vat vir 'n Wimpy koffie en 'n toasted cheese. Maar sy sê ons sal maar opmaak en twee eet. Op die fase van haar lewe is al waarvoor sy lewe die Woensdag uitstappie na die Mall en sy kan nou niks daarvan doen nie. Iemand lewer die Huisgenoot af, maar sy kan nie self haar parfuim gaan kies en so nie. Ek kon darem my ma en stiefpa sien en skoonma-hulle. Ander ouma in Lichtenburg sien ons nie.

4.3.25 Onderhoudvoerder: Dis daardie verlange.

4.3.26 Deelnemer: Ek het haar baie keer gou gaan oplaai vir koffie. Nou is daar niks sulke goed nie. Ek het al oorweeg dat sy hier moet kom bly, maar sy is in die versorgings eenheid vir 'n rede. Dis ook nou nie dat ek net kan sê pak jou tas en kom nie. En sy is kwesbaar en sy sal vir Aggie teen die mure uitdryf en sonder Aggie kan ons ook nie. So dit is ook moeilik.

4.3.27 Onderhoudvoerder: Ek het geskryf ek wil vra of jy weer genade kon sien?

4.3.28 Deelnemer: Ja, ons dans in dit. Die Here het 'n emmertjie wat hy so oor my kop giet.

4.3.29 Onderhoudvoerder: Daar was nie weer 'n gesondheidskrisis nie? Ek het onthou dat jy eintlik nierversaking gehad het met sy geboorte. Is jy nou heeltemal reg?

4.3.30 Deelnemer: Nier en lewer, ja. Ek was weer vir 'n ondersoek nou. My niere en lewer is 100%. My hart het baie skade gekry. My hart het gedraai. Waar 'n gewone mens se hart so sit, het my hart gedraai. Hulle sê dit gebeur met strawwe rokers of as jy 'n baie stresvolle swangerskap gehad het. My hart lê bietjie skeef. Solank hy net klop en hy klop vir nou. Die are en spiere het verhard en verdik. Ek het 'n pilletjie vir dit en Desember sal hulle weer 'n sonar doen. Afhangende daarvan sal hulle die medikasie aanpas. Dis hoogs onwaarskynlik dat hy sal terug skuif.

4.3.31 Onderhoudvoerder: Dit was seker nuus vir jou?

4.3.32 Deelnemer: Ja, ek het nie gedink my hart het 'n probleem nie. Dit was altyd my niere en my lewer. My bloeddruk was baie hoog, maar dit is juis omdat my bloeddruk so hoog was dat my hart skade gekry het. Maar ek kom nie agter dat my hart, of dat ek eintlik siek is nie. Ek voel nie sleg nie. My bloeddruk het nog nooit weer af gekom nie. Die pilletjie vir my hart is sommer vir my bloeddruk ook. Nou val my bloeddruk soms te laag, maar hy gaan nie dit nou weer aanpas nie. Ons sal Desember weer kyk. Ek voel nie siek nie. Ek is moeg, maar ek is moeg

gebore. My ma sê as ek moeg is, dan sê my ma, ag asseblief, ek is so moeg vir jou wat moeg gebore is.

4.3.33 Onderhoudvoerder: Ek weet as jou hart swaar kry, dan is daar 'n hormoon wat jou meer passief maak.

4.3.34 Resondent: Ek sukkel baie met my gewig. Met al die hormoon behandelings om swanger te raak en daarna om alles weer na normaal terug te keer. Ek dink my lyf het al vergeet hoe hy moet voel op sy eie. As my gewig nie so op en af nie, en normaal raak, sal ek nie so moeg wees nie.

4.3.35 Onderhoudvoerder: So dit was nie so eenvoudig om swanger te raak nie?

4.3.36 Resondent: Ons het vyf jaar gesukkel. Ek was vir vyf jaar vir verskillende behandelings tot by 'n spesialis in Sandton. Dit was duur. Toe kom ons by dokter Hough uit. Eerste afspraak vra hy vir André of hy al getoets is. En hy sê nee. En toe vra hy nou waar het ons begin? Ek het gesê dat die issue by my is. Toe sê hy hoe weet jy? En toe het hy vir André getoets en toe is die crises net so groot aan sy kant as wat dit aan my kant was. Toe het hulle hom verwys na dr van der Schyff. Hy het 'n operasie gehad en na sy operasie was dit 3 maande, toe is ek swanger.

4.3.37 Onderhoudvoerder: Dit was ook 'n pad.

4.3.38 Deelnemer: Daar het ons geloof verdiep. As die Here nie vir ons kinders beskik het nie, dan is ons happy. Ons sal dit so aanvaar. Dan gooi ek al die behandelinge in die asblik. Dan wag ons so twee maande, dan sê ek kom ons probeer maar weer. Dan gaan ons maar weer op die pad. So dit was baie op en af. En dit is erg op die huwelik. En daar haal ek my hoed vir my man af, want dit is nie enige man wat sal gaan vir al daardie ongemaklike toetse, afsprake en ondersoeke nie. Ek het gesê ek is daar deur. Hy het gesê maar dit was nie so erg nie. Ek het gesê ek weet, gaan maar net. Op die ou einde kom jy by 'n punt waar jy maar net besluit, hoe graag wil jy 'n gesin hê en of jy wil uitvind of jy sal kan 'n kind hê. Die toetsie is die ergste. Maar toe sê hy hy sal maar gaan.

4.3.39 Onderhoudvoerder: Klink of julle sulke oomblikke beleef het, waar julle julle self maar oorgegee het aan 'n groter plan, maar dan besluit jy weer nee.

4.3.40 Deelnemer: Jy besluit vandag die Here se wil sal geskiet en dan... Ek het so 'n asblik gehad wat so uittrek, dan maak ek daardie pille so bymekaar, dan gooi ek dit so in die asblik end an sê ek vir André dat as die Here wil hê da tons kinders het, sal ons kinders hê. Dan wag ek so twee maande, dan sê ek vir hom kom ons gaan kry net vir 'n week. Dan bel ek die dokter en vra weer vir 'n voorskrif. En daardie behandelinge... My salaris was nie daardie tyd naastenby wat dit nou is nie. Een reeks behandelings was oor die R2000. Ek sê vir André waar het ons geld gekry om daarvoor te betaal. En al my vriendinne is swanger en raak swanger. En

my sussie los haar voorbehoedpille drie dae en dan is sy swanger. So maklik gebeur dit vir haar. Baie mense besef nie eintlik werklik hoe moeilik dit is as jy sukkel nie, my sussie veral. Sy sal sê eers as jy ses jaar sukkel, dan sukkel jy. Dan sê ek vir haar jy het nie een dag gewag nie, so jy het nie 'n opinie nie. Moet net niks sê nie.

4.3.41 Onderhoudvoerder: Jy is eintlik in jou lewe deur baie gesondheids-goed. As jy dink aan jou pa se geskiedenis. Julle het baie swaar gekry.

4.3.42 Repondent: Ek het vyf jaar lank gebid om swanger te wees en toe ek swanger is, toe bid ek dat dit verby gaan. Dit was glad nie lekker nie. Ek was die hele tyd siek. Ek het nog nie geweet ek is swanger nie. Ek het gedink ek het gal, want ek het die heelyd opgegooi. Van die oggend tot die aand. Party dae nie eers water ingehou nie. Dit was regtig nie 'n lekker swangerskap nie. Ek was half half in my binneste bly dat dit verby is. Laat hy nou maar aan die buitekant is en nie meer aan die binnekant nie.

4.3.43 Onderhoudvoerder: Dit was nie eenvouding nie. Ek het gevra oor jou identiteit. Jy het vir my gesê dat wie jy is, is eintlik 'n innerlike vreugde.

4.3.44 Deelnemer: Dit het nog nie verander nie. Nee, wat ek is nog steeds net so.

4.3.45 Onderhoudvoerder: Dit is darem 'n wonderlike identiteit. En jy bring dit in verband met jou verhouding met die Here. Jy dink dis waar dit vandaan kom.

4.3.46 Deelnemer: Ja, ek dink dis juis. Al die goed van my pa en ons pad om swanger te raak. My geloof ...jy kan beplan... jy moet net ontspan. Die Here het nog altyd voorsien.

4.3.47 Onderhoudvoerder: Die Here is die middelpunt. Die son gaan op en onder... alles draai om Hom.

4.3.48 Deelnemer: Soos nou in Augustus, die winde waai, die bome gaan lê, maar more oggend staan die bome weer op.

4.3.49 Onderhoudvoerder: Daar is 'n vastigheid. En dan die ander ding is dit wat jy gesê het, dat mens elke dag moet lewe asof die klokkie vir die laaste lap gelui het. So asof jy sê dat jou lewe kosbaar is en dat jy elke dag voluit moet gaan.

4.3.50 Repondent: My peetpa het op ons troue het hy die heildronk op my en André ingestel. Inteendeel, hy is altyd serimonimeester op alles. Hy is baie goed met hierdie goeters. Maar ons troue, ek weet nie wat was aan die gang nie. Hy kon nie praat nie. Hy het heelyd net gehuil. En toe sê hy dis omdat ek sy eie kind is. Hy kon nie my weggee nie. Toe het hy so sy heildronk gegee. Baie kort eintlik. Vir hom. Hy praat altyd baie. Toe het hy gesê, al wat hy wil hê dat ons moet onthou is dat jy moet leef asof dit jou laaste dag is, en jy moet droom asof jy vir altyd gaan leef. Dit is nogal iets wat by my vasgesteek het. Dis eintlik so waar. Jy moet genoeg drome en planne hê en ideale, asof jy nog vir honderd jaar gaan leef. Dan gaan jy voluit leef vir hierdie

drome. Leef asof jy nie môre die son gaan sien opkom nie. Jy moet al hierdie drome van jou van honderd jaar in vandag doen.

4.3.51 Onderhoudvoerder: Ek onthou ek het gevra wat sal jy graag wil sê aan die einde van jou lewe, en jy het gesê jy sal wil sê jy het voluit gegaan.

4.3.52 Repondent: Ja, ek wil op niks uitgemis het nie. As my strepie getrek is, en ek kom by daardie strepie dan wil ek nie sê as ek maar net, of ek moes nog...Ek wil nie dit hê nie. Ek wil weet ek het alles gedoen wat ek wou doen. Ek het alles gedoen wat ek moes doen. Ek het alles gegee wat ek kon gee.

4.3.53 Onderhoudvoerder: Amper soos 'n tevredenheid.

## Participant 5

Description	Detail
Gender	Female
Age	26
Racial group	White
Religious affiliation	Christian
Date and length of interview 1	14 November 2019 20:21
Date and length of interview 2	4 December 2019 42:04
Date and length of interview 3	13 December 2019 13:36
Adolescent/in between/grown up	Grown up
Married/not married	Not married
Children (how many)	Pregnant
Student/unemployed/part time/full time	Employed full time

### Participant 5, Interview 1

5.1.1 Onderhoudvoerder: As jy jou lewe kan verbeel as 'n boek met 'n inhoudsopgawe, beskryf vir my die hoofstukke.

5.1.2 Deelnemer: Ek dink die opskrif van my boek sal wees: 'Everything happens for a reason'. Alles in jou lewe gebeur vir 'n rede. Deur skool het ons baie getrek. Ek was in ses verskillende skole en met elke skool het ek vasgehou aan maatjies, die bekendheid en dan word jy uit dit uit geruk en dit is weer van voor af, nuwe skool, nuwe maatjies. Eerste chapter: My kleinkindertyd in Robertson. Ons was klein en het net gespeel. En die volgende chapter: Ons het baie rond getrek en ek moes gewoon raak aan iets en dan trek ons weer. Gewoond aan iets en dan trek ons weer. Dis nou daar waar my Oupa dood is en almal het geërf en my Pa het sy plaas verloor. Toe kom ons as 'n gesin in 'n situasie waar my pa sy vrou en gesin moet neem en sy trots in sy sak moet steek en werk gaan soek. Vir ander gewerk en deur slegte mense gegaan het en ons kinders heeltyd na ander skole moes gaan. En dan die volgende een is toe ek gaan swot het. Toe doen ek iets wat ek graag wou doen, deur by ISA te swot en 'n skoonheidsterapeut te word. Ek het presteer, ek het my beste gegee. Ek het glad nie gekuier nie, ek het net geswot. Ek het gecum laude. Ek was so drie jaar daar. Toe is dit skepe. Die volgende hoofstuk. Skepe het my weer 'n harde mens gemaak. Omdat jy heeltemal - eerste keer gevlieg, eerste keer weg van my familie af, eerste keer uit my land, groot onsekerhede... Ek het baie onseker gevoel. Ek het geweet ek wil op die skepe gaan werk om die wêreld te sien en dit was erg. Ek moes my ma los. Ons het

'n baie sterk verhouding. My ma sê altyd ek is haar naelstring-kind, ons kan oor enigiets praat sy sal my nooit judge nie. As ek saam met iemand geslaap het, dan het ek vir my ma vertel. Ek was nie skaam oor enigiets nie. Ons het nog altyd daardie band gehad. En ek moes alles los. Daar was nie geld vir swot nie. Ek het 'n studentelening uitgeneem en die skepe sou my help om dit terug te betaal. So dit het ek opgegee om te betaal vir dat ek kon swot. Op die skepe het ek ook baie mense ontmoet wat my ook seergemaak het. Ek is so trots daarop om 'n Suid-Afrikaner te wees, want ons is mense met waardes. Ons is net op 'n sekere manier groot gemaak. Ek het my hart verloor op 'n ou van New Zeeland en hy het my eintlik net gebruik vir seks. Dit was nie... ek het vasgehou aan hom, hy was huis vir my, dis al wat ek gehad het en hy het my 10 to 1 so baie keer verneuk, maar ek was so naïef, ek was 'fragile' mensie, nee sterk, so ek sal my self eenkant toe stoot sodat iemand anders lekker het. So hy was lelik met my. Hy het my goeters laat doen, wat ek nie wou doen nie, vir my gesê as ek dit nie doen nie, gaan ons nie meer saam wees nie, dit was nogal 'n slegte ding. En ek was ver. En ek was skaam ook gewees. Hoe kan ek vir my ma sê ek slaap saam met 'n man wat my net gebruik vir dit. Dis al konneksie wat ek het. Daar is so baie ander mans op die skip wat jou klere van jou lyf af kyk, en ek het gevoel as ek saam met hom is dan los die ander mense my uit. Mense van ander lande is vieslik. Hulle het nie die waardes wat ons het nie. Ek het vriendinne gehad wat drie keer 'n aand met 'n persoon geslaap het. Dit was vir my erg. Ek het twee kontrakte gehad en tussen die twee kantrakte het ek huis toe gekom en ek het altyd gehoop dat ek weer vir Mat sal sien en toe was hy weer op die tweede kontrak. Twee weke voor ek op die skip geklim het toe hoor hy hy kry ook die skip. Toe dink ek dalk is dit nou 'n teken, dat ons 'n beter verhouding gaan hê. Ek het toe kom kuier by my ma-hulle in Suid-Afrika. Ek is Londen toe om nog training te gaan doen en toe klim ek op my volgende skip en seker so drie weke daarna toe klim Mat ook op. Toe gaan ons aan met ons verhouding, want ons is bly om mekaar te sien. Ek bly in Suid-Afrika en hy in New Zeeland. So wat is die kans, dat ons nog 'n kans gaan kry. Toe was ons saam en hy het ook lief geraak vir my. So het hy gesê. Ons het toe aangegaan. Toe die kontrak verby is het ek teruggekom Suid-Afrika toe en hy is toe terug New Zeeland toe. Hy was 'n officer, so hy sou werk tot hy 'n kaptein word. Vir my is dit nie die ideal om vir altyd op die skepe te werk nie. Toe moes ek Matt laat gaan, maar ek het vir ses maande in Suid-Afrika nog vasgehou. Hy het gesê hy gaan kom kuier en dan hoop ek en ek hoop en dan kom hy nie meer nie. Dan mis hy my en dan sal hy kom en dan kom hy nie en seker so ses maande later het hy gekom en dit was die laaste keer wat ons weer gepraat het en mekaar gesien het. Ek het net besef hy wou my gekry het dat ek trou met hom sodat ek in New Zeeland kan gaan bly, sodat ek citizen ship kan kry sodat hy kan teruggaan skepe toe. Drie maande op 'n skip werk en terug kom na my toe en

drie maande op 'n skip werk en terug kom na my toe. Dan sit ek alleen in 'n land wat ek nie ken nie. Hy was 'n ateis en ek 'n christen. En toe het ek vir hom gesê ons is klaar. Dit sal nie werk nie. Ons is nie vir mekaar bedoel nie. Chapter afgesluit. Skip deel. Harde mens. As iemand jou seermaak, dan skud jy dit af. Ek het myself verander om aan te pas in 'n omgewing waar ek eintlik nie gelukkig was nie. Maar ek het die wêreld gesien en ek het geld gemaak en ek kon terug kom Suid-Afrika toe en 'n stuk van my lening af betaal. Ek betaal vandag nog aan my lening. Ek is 26. Toe die volgende hoofstuk is toe ek Bethlehem toe kom. In die ses maande wat ek an Mat vasgehou het, het ek myself afgeluit van alles af. Ek het Sabie Sands toe getrek. Ek het vir 8 maande in die bos in 'n Lodge in Sabie Sands gaan bly. Ek het 8 weke gewerk en 2 weke af gehad. Elke dag gewerk. Sondae, vakansiedae. Dit was goed vir my, want ek was in Suid-Afrika, in die natuur. Ek het olifante en hiënas en wilde diere om my gehad om my weer af te bring aarde toe, want ek was hierdie harde mens gewees, met al die regrets. Ek was iemand wat ek nie eintlik is nie. Ek het dit gedoen vir aanvaarding en om iemand te hê. Dat 'n man my kan gebruik en seermaak, sodat ek net aanvaarding of huis kan hê. Dis nie hoe ek grootgemaak is nie. Ek dink Sabie Sands en die bos het my terugbring aarde toe. Toe die chapter verby is, en ek dit verwerk het, en ek voel ek is weer myself, toe kom ek Bethlehem toe. En Bethlehem was toe weer 'n hele anderste ding. Ek trek toe weer na my sussie toe. Dit was lekker. Ek het weer my Sussie by my. Ek het nie by hulle gebly nie, maar op my eie. My eie mens, hou van privaatheid. Ek het 'n woonstelletjie gehuur op 'n plot. Elke naweek by my sussie gekuier. Toe kom Ruan oor my pad. Ruan is toe iemand wat my suster leer ken het en gesien het oor 'n tyd. 'n Groot Christen. Hy het 'n verlede gehad van dwelms, in Johannesburg. Hy was verslaaf en is deur rehab. Toe ek hom ontmoet, toe is hy al twee jaar skoon. Verkondig die Here se woord, getuig sy storie... Janette het toe vir my aan Ruan voorgestel, gedink hy sal goed wees vir my, hy is 'n kind van die Here. Ruan het dit... ons het dit probeer reg doen. Ons het vir 'n lang tyd nie saam geslaap nie. Ons het gevoel die Bybel sê dis verkeerd. Ruan was so met die Bybel. Hy het sy tydies gehad wat hy 'let go' het, wat ons toe saam geslaap het en as dit gebeur het, dan het hy gesê dis verkeerd. Ons mag dit nie doen nie. Kom ons vra omverskoning. Dan vra ons omverskoning voor die Here en ons bid saam en ons bid vir mense en ons doen Bybelstudies saam en ons was so sewe maande saam, toe verneuk hy my. Ek het gedink ek gaan trou met hom, want hoe sal die Here nou vir my 'n Christen man gee wat leef vir die Here, alles vir die Here... Ek het gedink dis ook my kans om my situasie met die Here reg te kry, want ek het 'n man wat dit saam met my doen. Ons loop 'n pad saam en ons fondasie in ons verhouding is die Here. En toe verneuk hy my. Toe is my hele wêreld deurmekaar ge'shatter'. Ek het daar, om eerlik te wees, 'n 'dip' in my geloof gevat. Hoe kan ek en hy so met die Here praat en sulke

amazing goeters saam doen en Hom as 'n fondasie hê en hier gebeur dit met my? Ek het vir 'n lang tyd nie gebid nie. Ek weet nie hoekom was dit so erg nie. Ek het in 'n depressie ingegaan. Ek het baie gewig verloor. Ek was amper anoreksies. Ek wou my lewe geneem het. Ek het met my kar gery in 'n toestand en 'n lorry gesoek om voor in te jaag om dit te eindig. Baie lae punt in my lewe. Ek wil nie sê dis as gevolg van hom nie, maar al die teleurstelling. Al die goedjies. Wat ek net gevoel het hoe kan dit? Al wat ek net wou hê in my lewe is 'n man en om te trou en om 'n gelukkige lewe te hê. En toe Ruan uit my lewe is toe kom Mynard in my lewe en hy het my weer opgetel. En my suster het nie vir Mynhard aanvaar nie. Tot vandag toe het sy nie vir Mynhard aanvaar nie en nou is hy die pa van my baba. Daar het ek gevoel sy het Ruan gekies, maar sy kies nie vir Mynhard nie. So hierdie is seker die langste chapter van my lewe sover. Huidiglik. Ek het so baie emosies beleef in die twee en half drie jaar wat ek hier in Bethlehem is. Ek weet die volgende is om Kaap toe te trek, maar ek weet nie wat is die volgende 'chapter' nie, hom sal ek skryf soos dit kom. Ek het baie 'ups' en 'downs' in my lewe gehad. Baie goedjies wat mens seker nie eers oor hoef te praat nie.

5.1.3 Onderhoudvoerder: Jy het gesê 'n tema wat so oor al die goed uitstaan, is als gebeur vir 'n rede. Wanneer het jy dit besluit?

5.1.4 Deelnemer: In my eerste kontrak. Toe my pa die plaas verloor het, het ons as gesin baie sterk geword. My broer en suster was my beste maatjies. Ons het in van die skole saam gesit. Ons het nie vriende gehad nie. Dit maak my seer dat my suster hierdie goed nou nie kan aanvaar nie. Ons het alles saam deurgemaak. Ons is baie geheg. Op my eerste kontrak, in die vakansie tussen Mat en die volgende skip en moet ek gaan of nie, het ek en my broer saam besluit ons wil 'n 'tattoo' kry. Dit was ons ding. My ma het dit uitgekies. Hoekom gebeur al die dinge? Die moeilike pad. Eintlik was dit nie 'n moeilike pad nie. Dit was moeilik. Ons het as gesin so saam gestaan en so sterk geword. Dit was die rede hoekom ons so baie moes getrek het en hoekom my pa die plaas moes verloor. As ons nou terugkyk dan kyk ons na die familie. Hulle het baie geld, maar hulle het nie die verhouding wat ons het as 'n gesin nie. Dis die rede. Alles gebeur vir 'n rede. Ek en my broer het altwee die tattoo gekry wat sê, alles gebeur vir 'n rede. In Latyn. In verskillende skrif en verskillende area. Ek en my boetie het gesê dis ons 'life moto'. Ons weet nie altyd hoekom gebeur dinge met ons nie of hoekom is dinge so sleg op die oomblik nie. Ons weet dit is vir 'n rede. As ons terugstaan en 'n ander perspektief kry, gaan ons sien dit is vir 'n rede.

5.1.5 Onderhoudvoerder: Verskriklike moeilike dinge en terwyl jy in die moeilike dinge is, sien jy nog nie die rede nie. Vooruit besluit. Al hierdie dinge wat so moeilik was, gaan 'n goeie rede hê.

5.1.6 Deelnemer: Ek dink ek het nou my slegte punte vertel. En die draaipunt is die dag toe ek beseft het ek is swanger. Hier is ek nou nie meer 'n kind nie. Ek word nou 'n Mamma. Ek moet nou my 'mindset' verander. Dis 'n lewe hier in my. Hoe gaan ek nou nie alles verander nie?

5.1.7 Onderhoudvoerder: En jy was so vol spoed oppad om 'n besigheid oop te maak. En toe is jy swanger.

5.1.8 Deelnemer: Dis 'n groot draaipunt vir my met alles. Ook met my verhouding. Om te dink ek gaan 'n babatjie hê wat ek moet grootmaak en leer alles wat ek geleer is. Wat wil ek oordra na hom of haar? Hoe gaan ek 'n goeie ma wees? Al die goedjies wat ek geleer het, van elke situasie... 'Never regret. If it is good, it is wonderful. If it is bad, it is experience'. Ek het so baie 'experience'. As ek nie deur al die goed gegaan het nie, sou ek nie kon hanteer, waardeur ek nou gaan nie. Partykeer voel dit vir my ek kan dit nie hanteer nie, dit is te veel vir my. Alles wat aangaan. Ek weet ek is sterk. Ek gaan dit na die beste van my vermoë doen, al is dit al wat ek doen in my lewe. Nog ervaring.

5.1.9 Onderhoudvoerder: Dis asof jy al die swaar dinge sien as groei en nie iets wat jou vernietig nie.

5.1.10 Deelnemer: Iets om my te vorm.

## **Participant 5, Interview 2**

5.2.1 Onderhoudvoerder: Vertel hoe dit met die baba gaan?

5.2.2 Deelnemer: Baie goed, ek trek nou by so 11 en 'n half weke. Tyd gaan vining verby. Ek raak al hoe meer rustiger in my hart en excited. Soos ek praat daaroor en soos die tyd aangaan raak ek al hoe meer excited. Ek is baie opgewonde. Volgende week gaan ek weer vir 'n scan. So dan sal ons sien wat het verder gebeur. Ek sien uit. Ek is baie rustiger in my hart as ek so kan sê.

5.2.3 Onderhoudvoerder: Hoe gaan dit met Meinardt se ma?

5.2.4 Deelnemer: Goed, ons het hulle weer die naweek gesien. Meinardt se boetie het getrou. Ons het haar die eerste keer gesien na die operasie. Dit gaan baie goed. Lyk asof hulle al die kanker uitgehaal het. Sy is baie bly om die familie te sien. Baie opgewonde oor die kleintjie wat kom. As mens 'n ouma word is dit mos 'n groot ding.

5.2.5 Onderhoudvoerder: Ek wonder uit jou kindertyd of tienertyd. Is daar een ding wat uitstaan, wat 'n baie positiewe herinnering was – wat nogal uitstaan?

5.2.6 Deelnemer: Daar is baie goedjies. Wat vir my uitstaan en wat ek altyd saam met my sal dra is die ondersteuning en die lewenslesse wat my ma en pa vir ons geleer het. En al die moeilike tye – om saam te staan. As ek dink aan kindertyd dink ek net aan speel speel speel.

Daardie veilige bubble van jou ma en pa wat jou altyd beskerm. Deur al die tye om te ‘stick’ om mekaar. Al die trekkery en alles wat ons deur is – om saam te ‘stick’ as ‘n familie. Dis iets wat vir my uitstaan.

5.2.7 Onderhoudvoerder: ‘n Vastigheid wat jy onthou. Was daar ‘n tyd wat jy nogal bewus was van God, of dat Hy deel is van jou lewe – dat jy gevoel het jy is deel van ‘n goddelike plan?

5.2.8 Deelnemer: Ja, definitief. Ek het met tye in my lewe dit meer gevoel as ander kere. Partykeer raak jy mos so half gemaklik in jou omgewing as dinge goed gaan. As dit goed gaan dan dink jy nie so baie daaraan nie en in slegte tye is jy meer bewus van die Here en hoe Hy jou omvat en dra. Ek het deur sulke tye gegaan wat ek naby die Here was – almal sê altyd hulle hoor die Here se stem en jy wil die Here se stem hoor. Party mense sê hulle hoor Sy stem fisies – en ek het dit nog nooit fisies gehoor nie, maar deur mense, deur boodskappe. So in drieë - soos ‘n bevestiging. Ek sal altyd ‘n ding drie keer hoor en dan sal ek vir myself sê – die Here praat nou met jou – kry nou die boodskap. Ek dink die Here is altyd by my al dwaal ek van die pad af en lees ek nie Bybel en bid nie, is Hy altyd by my - en ek bewus van Hom. Iemand wat net ‘n woord of ‘n prentjie stuur. Jy dink nie altyd daaraan nie, maar eintlik is Hy heeltyd by jou.

5.2.9 Onderhoudvoerder: Klink asof jy praat van ‘n voortdurende nabyheid. Nie net sekere punte nie.

5.2.10 Deelnemer: Daar is definitief ‘n groter prentjie of ‘n goddelikheid rondom my. Ek kan dit sien ek terug kyk op my lewe – al die pad was Hy definitief daar. Ek was tot alles in staat – deur Hom wat my krag gee. As daar ‘n berg voor my was, dan voel ek nie ek gaan daarvoor kom nie, maar as ek terug kyk was dit eintlik ‘n molshopie wat ek oor is. Was nie so erg nie. Hy gee my krag om baie goed aan te pak al is ek nie eers altyd bewus daarvan nie. Definitief ‘n goddelike prentjie.

5.2.11 Onderhoudvoerder: Het jy ooit ‘n droom gehad om heilig of skoon of suiwer te wees? Was dit ooit ‘n gedagte in jou kop?

5.2.12 Deelnemer: Dis altyd iets waarna ek strewe. Daardie persoon verkondig die Here se woord. Ek wens ek kon so wees. Ek is nie perfek nie. Ek het altyd die droom. As iets met iemand gebeur dan wonder ek altyd hoe Jesus dit sou doen. God het Jesus aarde toe gestuur. En mense is nie perfek nie. Jesus was dalk perfek. Maar Hy was mens. Mens kan nie soos Hy lewe nie. Maar om nie mense te ‘judge’ nie, is vir my ‘n groot ding. Om heilig en rein te wees – om nie te ‘judge’ nie. Hy het nie ‘n boemelaar of ‘n ryk man verskillend gesien nie – almal dieselfde gesien. Hy het na die mense gekyk. Nie die daad gejudge nie. Dis belangrik om nie te ‘judge’ nie.

5.2.13 Onderhoudvoerder: Ja, om so half in sy voetspore te gaan.

5.2.14 Deelnemer: Al is jy nie perfek nie, of nie presies nie. Met die goed wat in my lewe gebeur het, maak dit my die seerste as mense vinger wys en sê jy moet dit nie so doen nie, of die Here sê... hoe weet hulle wat is jou verhouding met die Here en wat is die regte ding. Niemand weet wat is die regte ding nie.

5.2.15 Onderhoudvoerder: Het jy ooit soos 'n spirituele droom gehad?

5.2.16 Deelnemer: Ek sou nie dink 'n spirituele droom nie. Ek het 'n prentjie van hoe ek wil wees en van hoe ek dink die Here wil hê dat ek moet wees. Wat ek deurgaan, is vorming. Dalk is dit fisies. Dalk is dit nie spiritueel nie. Mense kry mos visioene. Die naweek het 'n vrou 'n vers oor my gesprek. Die Here het die vers vir haar gegee toe ek met haar gepraat het. Ek voel altyd so ek hoor nie so die Here se stem nie. Hy het ander maniere hoe hy werk met 'n mens.

5.2.17 Onderhoudvoerder: Miskien kan jou droom net wees om te wees soos Hy jou gemaak het in jou uniekheid. Om te wees wie jy is. Dalk kan die vraag kom: Hoekom was jy nie net jy nie?

5.2.18 Onderhoudvoerder: Was daar ooit 'n gesondheidsprobleem by 'n naby familielid?

5.2.19 Deelnemer: 'n Krisis of uitdaging was my swangerskap. Nou is dit nie meer nie. En tannie Loraine se kanker. En nou het dit alles goed uitgedraai. My ma se boetie het selfmoord pleeg. Hy het drie keer probeer om sy lewe te neem. Pille, vergas en die derde keer het hy gespring van die Van Stadens brug by PE afgespring. Ek dink ons het baie sulke krisesse gehad in ons lewe in ons familie. Dit het baie nagevolge. Met die swangerskap en met die kanker het ons die positiewe daaruit gevind. Kyk nou hoe het die Here vir Tannie Loraine gedra en genees deur die kanker. Met die nuus van die baba op dieselfde tyd as die nuus van die kanker en die hartkloppie op dieselfde tyd as haar operasie... dit trek ons deur. Die Here bring dit – die betekenis. Perspektief. Betekenis. My oom wat selfmoord gepleeg het – my ma is heavy op anti-depressante. Ek was op anti-depressante. Dit het ons familie geruk. Middelste nefie het weggegaan en almal het uitmekaar gespat en nou is almal bymekaar. Swaar tyd. Afstand tussen families en nou is almal van PE af terug in Robertson. Dit het ons almal bymekaar getrek. Ons sal altyd oor die goeie van my oom praat. Hy het dit ook maar gedoen omdat hy slegte goed in sy lewe gesien het – sy kamermaat het homself geskiet in sy kop voor hom. Hy het altyd daardie prentjie in sy kop gehad. My sussie sê altyd hoe kon hy – ek sê mens kan nie 'judge'nie. Ek dink dit was 'n verlossing. Ek het al self my lewe probeer neem. Niemand verstaan waardeur jy gaan nie. Mens dink nie dan mooi nie – jy wil dit net eindig. So ek 'judge'nie.

5.2.20 Onderhoudvoerder: Jy het so besluit geneem dat jy nie gaan oordeel nie. Jy oordeel nie. Jy probeer verstaan.

5.2.21 Deelnemer: Daar is maar ‘n rede vir alles.

5.2.22 Onderhoudvoerder: Wat was die grootste enkele uitdaging wat jy in jou lewe moes trotseer?

5.2.23 Deelnemer: Toe ek skepe toe gegaan het. Ek was heeltemal alleen. Ek was baie huis vas en ek is baie erg oor my ma en my pa. Ek is die naelstring kind. Huisvas-kind. Eerder by my ma en pa wees, as met vriende kuier. En ek het alleen op ‘n vliegtuig geklim en vir twee jaar weggegaan na die ander kant van die wêreld. Vandag dink ek terug en dink of was dit ek wat dit gedoen het? Ek kon dit nie op my eie gedoen het nie. Die Here moes saam met my gewees het. Jy weet daardie hele ding van pak jou tas en kry nie kans om vir enige iemand totsiens te sê nie en dit is nege maande op ‘n slag en dan al die goed wat ek op die skepe beleef het. Jy was gewoond om na jou ma en pa te gaan en te sê hierdie en hierdie het hierdie week gebeur – dit was so en dan gee hulle raad. Ek moet rustig wees. En dit was die moeilikste wat ek seker moes doen, om dit alles alleen te doen. Die skepe het my hard gemaak. Groot geword. Ek moes terug kom Suid-Afrika toe om wees mens te word. Ek sou dit nie kon doen as die Here nie by my was nie. Ek het een oggend – iets was in my drink gegooi. Ek het in ‘n vreemde plek wakker geword. Nie geweet waar ek was nie. Ek het een glas wyn gedink. Ek het wakker geword en niks onthou nie. So alleen gevoel. Ek het vuil en lelik en sleg gevoel oor myself. Daarso het ek besluit gemaak. Ek drink nou glad nie meer nie. Moeilike ding om op my eie te doen – sonder die “protection bubble”. Op jou eie. Nie iemand om mee te praat nie. Jy is op jou eie. Moeilik daardie twee jaar op my eie. Besluite te neem. Alles my eie besluite en keuses.

5.2.24 Onderhoudvoerder: Jou heel beste ervaring was om in daardie ‘bubble’ te wees en toe vat jy die sprong uit hom uit. Hoe maak jy nou betekenis hiervan? Dit was nogal ‘n alleen tyd. Dit het jou baie beïnvloed en gevorm. Jy het baie ervaar. Wat is jou grootste verlies as jy terug kyk oor jou lewe. Wat het jy verloor?

5.2.25 Deelnemer: ‘Innocence’ – onskuldigheid. Eerste prentjie van toe ek klein was – ek moes oorbelle kry. Ek wou nie. Ek was so bang dat ek net een gaatjie gekry het – ek wou nie sit vir die tweede nie. Ek het vir jare net een gaatjie in my een oor gehad. Een oorbel. My ma het so Jesus kruisie met so charmpie aan my oor gehang. As ek nou dink aan daardie dogtertjie met die een oorbelletjie met die Jesus kruisie wat aan my oor hang. En daardie tyd was ek so onskuldig. Voor alles in my lewe gebeur het. My grootste verlies is dat ek daardie onskuldigheid verloor het. Ek wens ek was nog so rein gewees, soos ek daardie tyd was. Die Here leer jou die dinge. Soms gaan jy deur ervarings wat oor jou pad kom wat jou so vuil laat voel en nikswerd is. En jy was nie in beheer nie en wou dit nie gehad het nie.

5.2.26 Onderhoudvoerder: Ek dink wat dan seker 'n vreeslike verdieping bring is om te weet dat Hy jou weer heeltemal rein maak. Dat jou geloof dan 'n ander dimensie kry.

5.2.27 Deelnemer: Daardie onskuldige dogtertjie wat van niks weet nie, nou staan ek hier, met al die ervaring en als wat met my gebeur het. As ek 'n dogtertjie kry sal ek haar toevou in lappies dat niemand iets aan haar kan doen nie. Onskuldig – mens kan nie altyd so bly nie. Ek glo die Here laat dinge gebeur om jou te laat groei en jou te vorm. Alles het my geleer om beter te wees. Nie om slegter te wees.

5.2.28 Onderhoudvoerder: Ja, en miskien om meer en dieper te wees en te word wie jy eintlik werklik is.

5.2.29 Onderhoudvoerder: Het jy ooit gevoel dat jy nogal soek na betekenis in jou lewe?

5.2.30 Deelnemer: Ek soek nog baie in my lewe. Ek weet ek het nog 'n lang pad. Ek weet ek moet nog groei en ek soek vir goed wat gebeur. Ek is oop en probeer om te kyk na elke iets in my lewe wat gebeur om te probeer leer en om sin te maak. Wat is die goeie hieruit? Wat kan ek hieruit kry? Hoekom het dit gebeur? Hoe gaan ek groei? Pleks van sak en as sit. Ek glo die Here het nog baie betekenis wat Hy in my lewe wil bring.

5.2.31 Onderhoudvoerder: Asof jy dit sien as 'n proses. Jy is nog nie klaar daarmee nie.

5.2.32 Deelnemer: Ek is nog ver van klaar af daarmee.

5.2.33 Onderhoudvoerder: Wat dra jou deur die moeilike tye?

5.2.34 Deelnemer: Familie. My Ma en Pa is baie groot rolmodelle. Die Here. My moto is alles gebeur met 'n rede. Ek moet die positiewe uithaal. Vorming – nie aftakeling. As ek nie my familie gehad het nie, sou ek nie geweet het hoe ek daardeur sou kom nie. My ma en pa is twee rolmodelle. My pa het die sagtste hard. Hy lees en bid elke aand en oggend. Ek het so prentjie van hom wat so sit met sy boek. En my ma, wat ook maar baie seergekry het in haar lewe met die depressie – en hoekom moet ons sukkel en hoekom kan ons nie so baie geld het nie. Vandag leer sy my om nie na ander te kyk nie. Kyk wat jy het. Altyd gedink my ma is negatief maar ek was ook so op 'n tyd. Soos 'n swart kindjie wat deur die venster kyk na die klere in die winkel. My ma sê sy het twee dogters wat skoonheidsterapeute is en sy kyk deur die venster en het nie iemand wat haar mooi maak nie. Daardie gevoel wat ek het van ek weet sonder hulle sou ek nie deur dit gekom het nie. My ma het verander. Sy het altyd gedink ander het soveel meer. Die lewe is nie so perfek nie. Ons is fine al is ons grassies nie alles groen nie. Ons is geblees. My ouers is 'n voorbeeld van hoe Jesus was. Hulle beteken verskriklik baie vir my. Dit sal my die seerste maak as hulle nie meer hier is nie.

5.2.35 Onderhoudvoerder: Tog is hulle so deel van jou. Al is hulle nie meer fisies hier nie – is hulle so in jou afgeprent.

5.2.36 Onderhoudvoerder: Jy ervaar tog 'n verbintenis met die Here en dit het oor 'n tyd ontwikkel. Vandat jy klein was. Dit het ontwikkel.

5.2.37 Deelnemer: Dit was op en af, maar daar is definitief 'n verbintenis. Die Here is so betrokke. Toe ek jonger was nie so raakgesien nie. Miskien is dit omdat Hy vir my 'n babatjie gegee het. Ek het dit nie altyd beseef nie.

5.2.38 Onderhoudvoerder: Die ervaring van jou ouers se goedheid het seker ook baie bygedra tot jou ervaring van sy goedheid. Hulle het die bubble gemaak – en sy goddelikheid om jou is nou jou bewussyn. Jou ouers het dit baie tasbaar gemaak. Dis seker hoekom hulle so spesiaal is. En jy mis hulle.

5.2.39 Deelnemer: Ek mis hulle so. Troue die naweek. Sy ouers is geskei. Twee families daar en ek het heelyd gehuil – en ten spyte van die gebreke het almal saamgekom en kuier. Al is daar 'n stiefma en stiefpa. Al wat ek wil hê is my ma en pa. Sien uit na my toekoms. Ek is hard oppad huis toe.

5.2.40 Onderhoudvoerder: Wat is die doel van jou lewe?

5.2.41 Deelnemer: Ek dink nie ek weet nie. Op die stadium dink ek my ma sê altyd ek moet 'n sonstraaltjie wees of doen wat Jesus sou gedoen het. Ek wil nie hê mense moet my sien as lelik nie. Jesus se liefde moet uit my uitstraal. My kliënte sê almal ek het 'n oop hart en ontvang hulle altyd met liefde en vriendelikheid. Om altyd welcoming te wees. Om niemand weg te wys nie. Al wat ek gee is oop arms en liefde. Dit is een van Jesus se eienskappe.

5.2.42 Onderhoudvoerder: Gasvryheid. Jou doel en jou verhouding met die Here gaan so hand aan hand. Soos 'n skaduwee. Soos om Hom te volg.

5.2.43 Deelnemer: Om mense beter te laat voel. Dis hoekom ek in die bedryf is. Al is ek nie 'n predikant nie. Ek wil mense laat beter voel. Ek vat net aan iemand. Gee 'n drukkie. Vra hoe dit gaan. Nie bot nie. Oop.

5.2.44 Onderhoudvoerder: Pas vir my by jou roeping. Wie jy is, is jou roeping. Dit wat jy elke dag is, is jou roeping.

5.2.45 Deelnemer: Ek dink ek gaan deur 'n moeilike tyd of dan kom iemand hier, haar man verneuk haar of soos toe jy sê jy mis jou dogter – ek tel dit op en luister en probeer dat jy beter voel of mooier voel.

5.2.46 Onderhoudvoerder: Is daar 'n oefening of 'n ritueel wat jou verhouding met die Here versterk?

5.2.47 Deelnemer: Moeilik vir my. Ek het nie 'n ritueel of iets spesifiek wat ek elke dag doen nie. Ek laat mense beter voel. Ek staan ook maar partykeer op en wonder hoe ek mense gaan opbeur. Ek probeer mense opbeur. Al fake ek dit. Opbeur. Altyd as mense negatief is, om

positief te wees. Dis 'n manier hoe ek myself opbeur. As iemand dink hulle is nie mooi nie, te sê weet jy hoe mooi jy is. Ek het gister bedank. Moeilik vir my hoe hulle my hanteer – soos gif. Glimlag. Wees positief. Laat hulle jou onthou hoe vriendelik en positief jy was. Dis ingedril in my: Negatief – Positief is 'n oefening. Met jou gedagtes. Ek sukkel daarmee. Veral die laaste tyd. Ek het baie emosies binne in my. Ek wil skree van frustrasie. Probeer positief wees. Beur op. Gaan slaap negatief en staan positief op. Ek trek die goed my aan. Probeer positief wees. Dink baie daaroor. Ek wil hê mense moet my positief hanteer.

5.2.48 Onderhoudvoerder: Klink nogal soos 'n stryd van lig en donker, goed en sleg, positief en negatief en jy wil eindig in die lig.

5.2.49 Deelnemer: My doel is nie klaar nie. Ek staan steeds tussen lig en donker. Ek mik na die positiewe kant. Ek soek die Lig. Absorbeer baie. Ek vat baie. Ek haat rusie. Soos met my sussie. Ek vat nogal baie goed in. Ek sal nie vir haar lelike goed terug sê nie.

5.2.50 Onderhoudvoerder: Moeilik om al die goed te ontgif. Jy wil nie sit met die negatiwiteit in jou nie. Ons gaan eers stop vandag. Die stryd van die negatief en positief. Wil eindig in die lig. Jy het baie ervaar. As iets goed is is dit wonderlik. Wat is joune en wat is hulle sin.

5.2.51 Deelnemer: Party aande negatief gaan slaap. Moeg. Dis nogal 'n overload. Ek hou dit vir myself en wys dit nie. Probeer positief te wees. Moenie die goed so aantrek nie. Jou goeie punte is jou kruis en jou slegte punte is jou blessing. Ek verkies om op die positiewe te fokus. Jy gaan mense kry wat voordeel vat uit jou positiewe kant.

5.2.52 Onderhoudvoerder: Dis nogal jou identiteit. Dis nogal hoe jy is. Soms het jy dalk net rus en stilte nodig.

### **Participant 5, Interview 3**

5.3.1 Onderhoudvoerder: Is daar spesifieke mense wat 'n belangrike rol speel in jou soeke na betekenis?

5.3.2 Deelnemer: My ouers speel 'n groot rol in my lewe, omdat hulle altyd die voorbeeld stel, en ek na hulle kan opkyk en raad kan vra. My ma en pa is so belangrik vir my. Ek weet nie wat ek sal doen as ek hulle die dag verloor nie. Mens wil nie daaraan dink nie. Defnitief my ma en pa. Hulle is baie belangrik vir my. Meinaradt natuurlik ook. Iemand vir wie ek altyd iets kan vra en vertrou, is my ouers.

5.3.3 Onderhoudvoerder: Jou verhouding met die Here is soos 'n seëning?

5.3.4 Deelnemer: Defnitief

5.3.5 Onderhoudvoerder: Dink jy dat jy gekies of geroep is daarvoor?

5.3.6 Deelnemer: Definitief. Ek dink almal is. Die Here werk met elke mens op 'n anderster manier. My paadjie is nie soos ander nie. Ek hoor nie sy stem fisies nie. Ek hoor dit deur boodskappies of deur die Bybel of iemand wat iets wat iets sê. Ek dink hy roep jou volgens jou persoonlikheid. Vir my om net mense te kan laat beter voel.

5.3.7 Onderhoudvoerder: Dink jy dat jou verbintenis met die Here belangrik is in hoe jy is, en die vorming van jou identiteit?

5.3.8 Deelnemer: Definitief. Alles wat ek al deur is. Ek is nog baie jonk en daar is nog baie dinge. Ek kan nog boodskappe oordra of 'n getuienis oordra. So ek weet ek het nog baie oor wat voorlê... Soos Hy jou vorm. As ons nog op die plaas was en nie alles deurgegaan het nie, sou ek heeltemal anders gewees het. Dalk 'n "spoiled brat" gewees het. Ek sou dalk net alles gekry het in die lewe en nie gewoond gewees het om te werk vir wat ek wil hê nie. Omdat ons nie altyd geld en goed gehad het nie. Almal kry karre en sakgeld. En hulle het net gekuier en geld uitgegee. Ek het nie al daardie goed gehad nie en gefokus op wat belangrik is.

5.3.9 Onderhoudvoerder: Jy sien definitief die verbintenis het 'n effek op hoe jy is en dit het weer 'n effek op hoe jy met mense is.

5.3.10 Onderhoudvoerder: Kan jy dalk 'n prentjie of metafoor sien van jou verhouding met die Here.

5.3.11 Deelnemer: 'n Lammetjie wat onskuldig en skoon is en rein is en agter sy baas of eienaar aanloop. As dit net is oor hoe ek agter die Here kan aanloop. Die Here was jou rein en skoon. 'n Klein diertjie wat volg agter 'n baas of 'n mamma aan.

5.3.12 Onderhoudvoerder: Dit pas mooi by jou lewensmotto. Jy stap agter Hom aan. Glo en vertrou.

5.3.13 Deelnemer: In die laaste tyd besef ek, ek het nie beheer nie – ek moet net volg. Wat ook al op my pad gekom het, het ek nie beheer gehad nie.

5.3.14 Onderhoudvoerder: Jy het oorgegee. Mooi prentjie, alles pas nou mooi bymekaar.

5.3.15 Onderhoudvoerder: Wanneer jy aan die einde van jou lewe kom en jy kyk terug wat sal jy wil sê?

5.3.16 Deelnemer: Dat ek 'n vol lewe gehad het en my beste gegee het en gewees het wie ek wou wees. 'n Vol lewe. Toe ek jonger was het ek altyd vergelyk. Ek probeer om nie meer te vergelyk nie. Elke een het sy eie paadjie. Vol lewe en dit was goed. Die Here gee die antwoorde en ek kan sê dit was goed gewees.

5.3.17 Onderhoudvoerder: Watter waardes is die belangrikste om oor te dra?

5.3.18 Deelnemer: Om altyd gaaf en vriendelik te wees en met ope arms te verwelkom, drukkies te gee. Vas te hou, te vertroos. Oop te wees. Dis hoe ons ook ons kind gaan grootmaak. Dis

nogal interessant hoe my kliënte vra wat dink jy van my en dan sal ek sê jy lyk altyd so mooi en is so stylish en dan sê hulle jy is altyd so “welcoming”. Om nie te “judge” nie. Om so naby aan Jesus te leef as wat jy kan. Ons het sulke bandjies gedra toe ons klein was: “What would Jesus do?” Partykeer kry jy dit nie altyd reg nie. Moet altyd probeer om soos Hy te wees. Om goed te wees. Goedheid. Gaafheid. Vriendelik te wees.

5.3.19 Onderhoudvoerder: Dit pas dan ook in oor hoe jy Hom sien: Goeie iemand in jou lewe.

5.3.20 Deelnemer: As jy ‘n prentjie kan hê, hoe sal die Here lyk. Op die fliëks is Jesus ‘n man met ‘n baard. Ek sien Hom met ope arms. Hy sal niemand verwerp nie. Om jouself oop te maak vir mense.

5.3.21 Onderhoudvoerder: Verwelkomend.

5.3.22 Deelnemer: “Never regret, if it is good it is wonderful if it is bad it is experience.”

5.3.23 Onderhoudvoerder: Jy kyk baie terug oor jou lewe en jy het baie ervaar. Jy wil nie “regret” nie. Jy het baie geleer. Dit het jou verryk. Nie meer seer nie.

5.3.24 Deelnemer: Ek dink baie van die seer het afgeloop. Ek het weer hartseer geraak as ek nou weer daarvoor dink. Ek het al bietjie vergeet. Dit was goed om die proses te doen. Net om weer te onthou en te verwerk. Dit help my baie om positief te wees. Die Here het dit op my pad gebring om weer my boksies in orde te kry.

## Participant 6

Description	Detail	
Gender	Male	
Age	25	
Racial group	Black	
Religious affiliation	Christian	
Date and length of interview 1	25 June 2020	48:20
Date and length of interview 2	9 July 2020	33:24
Date and length of interview 3	17 July 2020	27:22
Adolescent/in between/grown up	In between	
Married/not married	Not married	
Children (how many)	0	
Student/unemployed/part time/full time	Employed part time	

### Participant 6, Interview 1

6.1.1 Interviewer: If you can imagine your life as if it were a book, with a table of contents. Please describe very briefly what the main chapters in the book might be.

6.1.2 Deelnemer: First one will be love, and respect and honesty.

6.1.3 Interviewer: It is like values?

6.1.4 Deelnemer: Yes, I am all about that.

6.1.5 Deelnemer: It is the chapters of my life.

6.1.6 Interviewer: Can you explain a bit? How come?

6.1.7 Deelnemer: I grew up in a family, there is a lot of women. Growing up I have always been given love. From my mother, my aunties, from birth up until now. Also my father, grandfather, uncles from both sides. Love is number one.

6.1.8 Interviewer: Must have been a good start. As if you are embraced by love.

6.1.9 Deelnemer: And respect, my mom and dad and my grandfather taught me a lot about respect. Each holiday I would go to the farm and stay on the farm. I will go there; my cousins would be there. March and December holidays. He taught us to love, respect, and be disciplined.

6.1.10 Interviewer: How did he teach you? Did he teach you with his example of with words?

6.1.11 Participant: Words. He was not a violent grandfather. I am saying that. I would see how my father and his brothers and sisters behave. Also their example. Love and respect.

6.1.12 Participant: Honesty, yes. I am that kind of a person who does not like to lie. I do not want to live a lie. Growing up I will not lie to my parents.

6.1.13 Interviewer: You know where you stand with them, and they know where they stand with you. They can trust you.

6.1.14 Participant: They can trust me. I could not take something that was not belonging to me. I am like that. If someone leaves money here. I am not going to take that money. I will ask whose money is it.

6.1.15 Interviewer: This is how they taught you.

6.1.16 Participant: This is how I was taught.

6.1.17 Interviewer: If you think about your life. This is the most important chapters of your life. Like cornerstones. One day you will also teach your family.

6.1.18 Interviewer: Please describe a moment in your life that stands out as a positive experience?

6.1.19 Participant: When I passed my matric. When I started with my exams I was so worried. It was my last year in school. I was stressed. I had to pass. I had to go to university or college. I got the results. I passed. That was the best moment of my life. And the other best moment of my life will be when I graduate. That will be the second-best moment of my life. I haven't finished my course. I am left with one module. It is an international exam.

6.1.20 Interviewer: What are you studying?

6.1.21 Participant: Project management.

6.1.22 Interviewer: Are you in your third year?

6.1.23 Participant: It is a two-year course. I must write the exam in order to get my qualification from Boston. It is an overseas company. The day I pass it will be good.

6.1.24 Interviewer: A festival. Thinking back on your entire life, please identify a scene that stands out as a low point. If not the lowest point in your life.

6.1.25 Participant: I think it was when I lost my grandfather. He passed on last month.

6.1.26 Interviewer: Last month?

6.1.27 Participant: Yes, this is the grandfather that took me to the farm. That was the lowest. I have never felt that way in my life.

6.1.28 Interviewer: Why do you think was it so bad?

6.1.29 Participant: We did not speak a lot. He got sick and was admitted into hospital. We were not able to go there. I was broken. He passed on. We haven't spoken for a long time. Because of the lockdown we couldn't go there. Sometimes we went there, he was sleeping. We only had limited time.

- 6.1.30 Interviewer: Wonderful memories from long ago, but in the last few months there were not contact.
- 6.1.31 Participant: Yes, my father used to go to the farm. Once a week or four times a week.
- 6.1.32 Interviewer: It is a loss. Especially during this time. Was it possible to go to the funeral?
- 6.1.33 Participant: Yes, in the location.
- 6.1.34 Interviewer: Sounds as if you regret the fact that you could not talk to him.
- 6.1.35 Participant: Yes, that's why. He just left and we haven't spoken for the longest time.
- 6.1.36 Interviewer: In a way you could not say goodbye.
- 6.1.37 Participant: Could not say goodbye.
- 6.1.38 Interviewer: It is making it more difficult.
- 6.1.39 Interviewer: As if there were no end. Now you must rely on the memories of a while back.
- 6.1.40 Participant: But I have some of his belongings. A stick. A walking stick.
- 6.1.41 Interviewer: Something of him.
- 6.1.42 Interviewer: The fruit of his life is coming out. You remember not what he has done, but who he was. He was part of ... like a builder into your life.
- 6.1.43 Interviewer: Identify a key moment that stands out as a turning point. A changing point. As if you were on a track and there was a bend in the road. Turning point.
- 6.1.44 Participant: I think a changing point happened last year. 2018. I was not doing nothing. I wanted to do something with my life. Something productive. I was staying home, watching TV, bath... I have been failing the exam. It was boring. Then in 2019 I managed to get the job at Love Life. It was a turning point. If I had not get the job I could have get depressed.
- 6.1.45 Participant: My days were empty. Nothing to give. I had to do something productive. Even if I was not paid for it. I got the job.
- 6.1.46 Interviewer: In what way did your life change?
- 6.1.47 Participant: I became busy. It was a good opportunity for me. Now I can work with young people. Make a difference in Community. Learning a lot of stuff.
- 6.1.48 Interviewer: It was a turning point. It is good to be busy and do something meaningful.
- 6.1.49 Interviewer: Please describe an early memory from your childhood or teenage years that stands out as positive.
- 6.1.50 Participant: When I become the captain of the team. It was Gr 3. I played cricket. I was the one who could bowl. I become the captain. I was like Lukas Radebe. Football player. My mom said I wanted to be like Lukas Radebe. He was the captain of the football team.
- 6.1.51 Interviewer: Is there an early memory that stands out as negative?

6.1.52 Participant: I was in Gr 7, I think, I was in the school in the location. Now I was going to Bakenpark-school. I think that moment was in Gr 7. Now, I could not speak English. I went to Bakenpark. They had white, black and colored teachers and black and colored children. I was only speaking Sotho. When I got there, everyone was speaking Afrikaans and English. Now, I am sitting there. I could not understand or say a word. I felt I was behind, and the other children was in front of me. I did not want that. I wanted us to be at least on the same level. That was the most negative... I struggled a lot that year. My first year was very hard. I had to adjust and understand. I had this thing in me that like facing challenges. I do not run away. My parents were very strict. We bought you school uniform, everything. You are going to study there. The first and second year were difficult. It took time. I take time to know other people. I am a slow person. I take time. I do not rush into things. I listen a lot. I do not speak a lot. I take in information. That is me.

6.1.53 Interviewer: You are an observer. You listen. You start slow, do not rush in.

6.1.54 Interviewer: If you think of it as negative it was also positive as well. It was difficult. The others were in front of you. It was difficult.

6.1.55 Participant: I was not confident. My self-confidence were a bit low. It grew. As years went by.

6.1.56 Interviewer: Could you play cricket?

6.1.57 Participant: No. I was not playing. We had a team. At the time I was struggling with self-confidence. I am a shy person.

6.1.58 Interviewer: You know yourself. You are shy. You are slow. You are an observer. And you will get there.

6.1.59 Interviewer: Thinking back on your entire life, please identify a moment where you felt a sense of God, the Almighty, or being part of this bigger picture.

6.1.60 Participant: This was in 2014. At first. I am a Christian. I did not understand. Praying. I did not feel the presence of God. I went to church in Pretoria. We were singing and praying. The pastor said, those of you who would like to accept God into your life. Come forward. Then I was... Something was saying to me, go in front. Now is the time to accept God in your life. From there I feel God in my life. More real for me now.

6.1.61 Interviewer: Did you ever had a dream of being pure or clean?

6.1.62 Participant: Yes, I do. In 2018 the bad year for me. I think I had attacks. Spiritual attacks. God was always there for me.

6.1.63 Interviewer: What do you mean?

6.1.64 Participant: I would dream about bad things. Nightmares. Then I wake up and pray. I put my Bible next to me. It protect me.

6.1.65 Interviewer: It sounds as if 2018 was a very difficult year.

6.1.66 Participant: Yes it was.

6.1.67 Interviewer: Looking forward. How do you see the future? What is going to come next in your life story?

6.1.68 Participant: The future is bright. The future is bright. I have a lot of things I want to achieve. I will. I must put in the work. I also want to be self- employed. I want to have a business. A system that makes me money. I do not want to work 8 to 5 until I am old.

6.1.69 Interviewer: As if you are positive about the future. You want to work hard. You want to be self-employed.

6.1.70 Participant: I want to create wealth for those who come after me. That is my goal.

6.1.71 Interviewer: I want to ask about your dreams and plans.

6.1.72 Interviewer: You are planning a family... What are your dreams?

6.1.73 Participant: I want an airline. The flights. I want those type of businesses. I want to help entrepreneurs. I want them to empower kids at schools. With entrepreneurship and businesses.

6.1.74 Interviewer: Do you have a spiritual dream?

6.1.75 Participant: Yes I think... Lot of things happening in the world. The killing of women. People killing each other. Corruption. All those things. Not good for us as Christians. If God can give me wisdom, power, strength, to pray to gift people different mindset. I can change the world. The killings must stop. Then I will be fine. Now I am not fine. I have two sisters. When they go to school I get worried. What if someone rapes them or take them, also my mother, and my aunts... every woman.

6.1.76 Interviewer: Sounds as if you would like the wisdom from above to make a difference here.

6.1.77 Interviewer: Was there a period in your life when someone in your life were confronted with a major health problem or a crises or challenge?

6.1.78 Participant: The other challenge was when my dad got retrenched. 2013. that is when I sat down and thinking. That is why I do not work for someone. My dad lost his job. He was working for the business. I do not want to see it happening in my life or in family member's life. That was the lowest point.

6.1.79 Interviewer: It had a major effect.

6.1.80 Participant: It had on him. Now my mother is the only breadwinner. He has cows. He sell cows.

- 6.1.81 Interviewer: That is why you want to be self-employed. How did it effect you?
- 6.1.82 Participant: Someway somehow he was angry and emotional. You could see this guy is having stress.
- 6.1.83 Interviewer: What is the greatest single challenge that you faced in your life?
- 6.1.84 Participant: I think it was when I did my first year at the college. 2014. I went there by myself. First time I went there with my cousin to register. Then I went back alone to submit my documents. Then my dad took me. Then they left me all alone. I was alone. I was alone for 3 months I think. I think it was a challenge. Now no one was cooking for me. No one was washing for me. I was used to my mother cooking for me, doing my clothes, everything. Now I must go to school and meet new people. Did not know anyone at school. And I was in a different province. Everyone speaks English. Some Sotho, Afrikaans, Zulu, Xhosa. All mixed up.
- 6.1.85 Interviewer: How did you find meaning? How did you do it?
- 6.1.86 Participant: It was a huge challenge. Life is different than here in the small towns. There is a lot of pressure. Maybe. Maybe the other kids are coming with cars. Maybe they are having enough money to buy nice food at the canteen and clothes. They wear nice stuff. Nice cellphones. At the time I was young. I was 18 or 19. Those things do not matter anymore.
- 6.1.87 Interviewer: You made it.
- 6.1.88 Participant: Alcohol and drugs were in front of me. I had to decide whether I take it or not. It was a bid challenge. Everyone is free there. You are away from home. Now you can decide. Am I there to get education or am I there to drink and smoke and have a negative life?
- 6.1.89 Interviewer: How did you make meaning? How did you do it?
- 6.1.90 Participant: I am person, I know what I want. I agreed to come and talk to you. I have been trying to get someone that I can speak to. I always wanted to have some sort of a session with a psychologist. And now that I am having a free session it is a plus for me. Because I thought, maybe if I go to the hospital they will tell me that I will have to pay or that they are not there or that I must make an appointment. I do not like going to the hospitals.

## **Participant 6, Interview 2**

- 6.2.1 Interviewer: How do you find meaning in life? What is holding you when facing challenges? What is your support? What is your net?
- 6.2.2 Participant: When things are difficult? I have this belief that nothing is permanent. I always have hope that it will pass. I accepted that life is like that. I face my challenges.
- 6.2.3 Interviewer: This will pass. Do you have a support structure? Someone that you can talk to or someone that you can go to?

6.2.4 Participant: No.

6.2.5 Interviewer: You are on your own?

6.2.7 Participant: Yes, I will not say that I have a support structure. I do not have anyone to talk to. Yes.

6.2.8 Interviewer: If you think about God...can you say what is on your mind in a prayer?

6.2.9 Participant: Yes, sometimes I do. Sometimes I do not. But prayer does work. If I pray I feel good.

6.2.10 Interviewer: Sounds as if you are very much on your own. You are not used to tell what is on your mind.

6.2.11 Interviewer: Do you feel that you experience a connection with God?

6.2.12 Participant: Yes. I can. I can feel that. There were times that I was getting attacks. Spiritual attacks. Bad stuff. God was there for me. I remember there was this time, it was in the night. I was sleeping. Then I dreamt. There were people taking us. They took us and put us in a dark room. I was sleeping at the time. It was just a dream. There was a message on the clouds, saying for you guys who are trapped and taken away, you are the chosen ones to fight for God. Then I woke up just like that. Then I started praying. I am not a praying type. I do not know why. But I believe in God.

6.2.13 Interviewer: You are a quiet person. Perhaps you pray without words.

6.2.14 Participant: The Holy Spirit exists and is here. Like He is always with me. The Holy Spirit is always with me, all the time.

6.2.15 Interviewer: It sounds like a mystic relationship. As if you know He is with you, but you do not express it with words.

6.2.16 Interviewer: Do you think this connection with God developed over time?

6.2.17 Participant: I would say there is a development. It took time for me to understand. Whether it is real or not. It is still growing may be day by day and each and every year. It is taking time.

6.2.18 Interviewer: It is like a process.

6.2.19 Interviewer: Can you say something about the meaning of your life? Do you feel your life is meaningful? How do you find meaning?

6.2.20 Participant: For now I do not think my life is meaningful, because I have not... I do not know what I am good at. I still try to find myself. I do not know why. Because now I am 25 years old. I am feeling I am late, or there is something wrong in what is happening to my life. I am not sure. That is why I am saying that I have not find something that I love doing. Something that is going to make me money. Or that I can be happy. Waking up in the morning, knowing I

am going there or there... Make money. Do something that I love. And I am going to get something in return. I am always happy.

6.2.21 Interviewer: As if you still try to find your place.

6.2.22 Participant: Yes.

6.2.23 Interviewer: Find where and what you would like to do. And to find your passion. Still looking around.

6.2.24 Participant: I am still looking around.

6.2.25 Interviewer: You did the studies, and you still want to complete it. You do not know if it lies in that direction... You felt happy at Love Life?

6.2.26 Participant: Yes.

6.2.27 Interviewer: Are you not working there anymore because of the lockdown?

6.2.28 Participant: No, it stopped. I must go back again, but I am not sure. It is lockdown. There are strict rules at the schools. I will see. I enjoyed working at Love Life.

6.2.29 Interviewer: You found a bit meaning there and you felt you made a difference there. Working with people.

6.2.30 Participant: Yes, especially the younger ones. The ones younger than me.

6.2.31 Interviewer: Being in a role of an educator.

6.2.32 Interviewer: And with the studies? Are you still going to do it?

6.2.33 Participant: Yes, I also want to do businesses and events and projects. Manage projects.

6.2.34 Interviewer: What are you going to do with the studies? Are you going to try again?

6.2.35 Participant: Yes, just before the end of the year. I am going to start study in spring. It is too cold now. Perhaps September. I do have the materials. I must combine it and study.

6.2.36 Interviewer: Do you apply to write?

6.2.37 Participant: Yes.

6.2.38 Interviewer: And you have done it once before? You know what to expect.

6.2.39 Interviewer: I must get 75%

6.2.40 Participant: I got 70%

6.2.41 Participant: Very high standard.

6.2.42 Interviewer: You did very well, and the day you pass that one it will be a wonderful day. You are still trying to find your place. And I wonder how you find meaning.

6.2.43 Interviewer: For now you are working here. Is it not meaningful?

6.2.44 Participant: I get bored. I love learning. I love learning. Different tasks. I want to grow as a person. I do not want to be in one place for the rest of my life. Even if I don't get money. I want to grow or teach people about what I have learnt.

6.2.45 Participant: This job is until end of August. And the studies will be in September.

6.2.46 Interviewer: How do you define the purpose of your life?

6.2.47 Participant: To bring changes in other people's life and in my life. To change people's mindsets. A lot of people do not have the right mindsets. A lot of things are happening. Killings of woman, drug abuse. It is a big problem. If someone is taking drugs the state of mind – is on a different side and level.

6.2.48 Interviewer: In Love Life you were an educator?

6.2.49 Participant: Yes, I was more than an educator. I teach the basics of health. The health and motivation. Motivate the kids. Do activities and games with the kids. Because you find them, they have low self-esteem. Problems at home...I also go to different schools with sister Croucamp, she work at the Department of health. She does campaigns at schools. She gives the injections and... We do a test to find out about their life. Whether they have problems at school or social problems. I could speak to them and tell Sister Croucamp. She will refer them to the psychologist.

6.2.50 Interviewer: I can hear you like working with people. To bring change. To motivate them, to educate them and to make a difference. Change their mindsets.

6.2.51 Interviewer: Do you feel meaning and purpose is related to your connection with God?

6.2.52 Participant: Yes it does.

6.2.53 Interviewer: If you feel the connection then there is a purpose in life for you.

6.2.54 Interviewer: Is there a day-to-day practice that nurture your connection with God?

6.2.55 Participant: Yes, every morning I open my eyes, the first thing I do is to thank Him for another day. I always thank Him. I was not always like that. Now it has changed. I thank Him every day.

6.2.56 Interviewer: You start your day in that way. Are there any significant people who play a role in finding meaning and purpose?

6.2.57 Participant: No. I do not have. I am single. I would say my two younger sisters are my kids. I must look after them. They are younger than me. I must make them happy. I must be a brother to them. That is how I feel. I care more about them than about my mother and father. For now they are old. They are in their early fifties.

6.2.58 Interviewer: They are playing an important role in your life. Do you experience your connection with God as a blessing?

6.2.59 Participant: Yes. If you are a Christian the Holy Spirit is with you. Everything you think of is positive. You will live a positive life. And a healthy lifestyle. It does that to me. I am always thinking positive. I see good things. I love to see good things. I love seeing people graduating.

Buying cars. Being successful. I am happy for people to succeed. I just want good things for almost everyone. That is what it does to me. I am a Christian. I do not like to talk a lot about it or to debate. I do not that. If I debate I am going to doubt. I do not want that.

6.2.60 Interviewer: It is a very sacred and private part of your life.

6.2.61 Interviewer: But it is a blessing. Do you experience a sense of being chosen for this connection?

6.2.62 Participant: Yes, I feel like it. Four years ago God was not in my life. I would go to church. Sundays. We sing, give offerings...I grew up that way. That is why I always tell my mother she would always took us to school. Then I would ask why? Now there is a meaning. God is in my life.

6.2.63 Interviewer: He chose you.

6.2.64 Participant: Yes.

6.2.65 Interviewer: Who you are – or your identity... Your connection with God, do you think it plays a role in who you are – in your identity?

6.2.66 Participant: Yes, I think so. I am not so sure. I would say yes.

6.2.67 Interviewer: I remember talking about the chapters of your story. Love, respect, honesty. I said to you, this is like values, and you said: I is me! Very personal and private and in a way making you who you are.

6.2.68 Participant: That is how I am. Maybe the relationship with God will be that I find myself.

6.2.69 Interviewer: As if you are saying you are at the beginning of this road. You want to understand more about who you are and the role that He is playing in your life.

6.2.70 Participant: Yes.

6.2.71 Interviewer: Can you make a picture or metaphor of your relationship with God?

6.2.72 Participant: I would say it is like a father and son. The relationship is growing. Like I am a young baby. He is always next to me. I do not know Him. I do not know how to talk to Him. Maybe I feel His presence.

6.2.73 Interviewer: When you get at the end of your life, what would you like to say about your life, looking back on it?

6.2.74 Participant: I have done whatever God wanted me to do. We are brought here for a reason. We must help each other. Change their lives. I want to make an impact.

6.2.75 Interviewer: I can hear that. You want to influence people. You want to say: It is done. I have given something to the people around me. You do not want to stay in a corner. You want to do something.

6.2.76 Interviewer: What values and beliefs do you want to pass on to the next generation?

6.2.77 Participant: Respect. If you do not respect yourself, no one is going to respect you. So that people can listen to you and hear what you want to say. It is like that. And belief in what you are doing. There must be results. It must be productive.

6.2.78 Interviewer: Sounds as if they must be positive and go for it. Usually we do not think about this. You will pass on the values quietly.

### **Participant 6, Interview 3**

6.3.1 Interviewer: How are you doing?

6.3.2 Participant: I am doing just fine.

6.3.3 Interviewer: Nothing came up after we have seen each other? Nothing came up after we have seen each other last time. Nothing upsetting?

6.3.4 Participant: No, but I was just fine after we were here last time.

6.3.5 Interviewer: Nothing upsetting.

6.3.6 Participant: No, nothing.

6.3.7 Interviewer: I went through everything. We started with the chapters, and I think if you look back on your life you can see solid pillars of your upbringing. The positive experience was the success in matric. You made it. You can fall back on it. Then the low point was the passing on of your grandfather. Still difficult.

6.3.8 Participant: For now I have accepted it. Now I am at a good space.

6.3.9 Interviewer: I have asked about the turning point and you told me about 2018 - it was a difficult year, but you got the job. At Love Life. It was a good turning point. It sound as if 2018 was a dark year. The days were empty. When you got the job, it was much better. So I wonder about the future. You know you need to be busy and productive, and it is important to find your space. Your place.

6.3.10 Interviewer: I have asked about the memories. Being the captain. You know you can be a leader.

6.3.11 Participant: Maybe, I am not sure. I want to. I want to lead people in a different way. I want people to follow me.

6.3.12 Interviewer: Perhaps with coaching or with changing their mindsets. The negative memory was when you felt behind because of the language in Grade 7. You did not like it.

6.3.13 Participant: And also I had to work on my self-confidence. I had low self-esteem. I had to work on it. I told myself this shall pass. I must just work on myself each day.

6.3.14 Interviewer: The language was an obstacle.

6.3.15 Participant: Yes, it was. I was young.

6.3.16 Interviewer: In 2014 was when you accepted God in your life. You grew up in the church, but then it became real.

6.3.17 Participant: At that time I was in Pretoria. I was away from home and then I received God into my life.

6.3.18 Interviewer: Now it is a blessing.

6.3.19 Participant: It is a blessing.

6.3.20 Interviewer: In 2018 with the dreams and the nightmares, you felt God was with you.

6.3.21 Participant: Yes

6.3.22 Interviewer: The future is bright. You want to be positive about it.

6.3.23 Participant: I am a positive person. I do not like sitting around negative people, who do not see good things.

6.3.24 Interviewer: If you are with positive people you feel inspired.

6.3.25 Participant: If I am around negative people I will end up like that. I was always like that. I am blessed while I was growing up I had friends who was more like me. The people I need – I need good people just like me. I do not usually meet bad people. Every time it is good people. That is how God works in my life.

6.3.26 Interviewer: Even in Pretoria.

6.3.27 Participant: I was living with an old friend of mine. We lived in the same neighborhood. But we went to same primary but different high schools. He is a good guy. The first three months it was just the two of us. Then we moved to this other commune. We stayed with two guys of Heidelberg. They were good guys. The other guy, his father is a pastor. The other one – they were very good guys. They were more like us.

6.3.28 Interviewer: Good influences. I remember you told me, suddenly there were drugs ...

6.3.29 Participant: I had to decide. Everything was there. This guy I met there in Pretoria. I think it was in February. We lived in the same yard. He told me. I was so young. I was 18. He was 30. He told me it is up to you. It is either you have a positive life, or you take drugs and do the bad stuff. We had a conversation. I told him I am new here. I am from the Free State. I am the first born. He was a very good influence. All my life I have met good people and it is a blessing to me.

6.3.30 Interviewer: And you know for the future they will also be there. The good people. You want to make a difference. You would like the wisdom from above to make a difference. You are very concerned about your sisters, your mother, and your aunts. They are dear to you.

6.3.31 Participant: Yes they are.

6.3.32 Interviewer: The other challenge was your dad's retrenchments.

6.3.33 Participant: O yes.

6.3.34 Interviewer: It affected him.

6.3.35 Participant: We could not see. Sometimes he was fine, sometimes he was just not fine.

6.3.36 Interviewer: How do you make meaning? You told me; you know what you want. You believe in that inner voice. But then I feel that you are very much on your own. You do not have a support structure.

6.3.37 Participant: Yes.

6.3.38 Interviewer: There is no one very close. No girlfriend. No friend. You do not talk to your father?

6.3.39 Participant: We do not talk. My mom, we talk, but we do not talk about a lot of stuff.

6.3.40 Interviewer: You are very much on your own.

6.3.41 Participant: I am.

6.3.42 Interviewer: We spoke about it that you would like to have a mentor. Someone else. The other thing that I will always remember is that every morning when you wake up, you say thank you.

6.3.43 Participant: Yes.

6.3.44 Interviewer: This is how you nurture your spiritual life. You are grateful for being alive. It came from the nightmares.

6.3.45 Participant: The nightmares were very bad and scary.

6.3.46 Interviewer: Also the words on the clouds – reassuring: You are chosen. But the feeling was scary.

6.3.47 Participant: It was as if it was real, but it was only a dream.

6.3.48 Interviewer: Did you link the feeling in the dream with anything else in your life.

6.3.49 Participant: Yes, it was only in the dreams. Nothing happened in my life before.

6.3.50 Interviewer: It passed. You are sleeping well now?

6.3.51 Participant: Now I am. At first I would not sleep. Take the whole night. Went to the doctor to get the tablets. It did not work.

6.3.52 Interviewer: I remember you told me you would take your Bible and it helped. When your grandfather passed on you had another dip?

6.3.53 Participant: Yes. It was just for two months. The nightmares did not come back. It ended.

6.3.54 Interviewer: Perhaps the nightmares were like a message, and something changed. You got the job. You told me you do believe in the Holy Spirit. He is making things good in your life. He is with you.

6.3.55 Participant: He is with me. I would say. It works. The Holy Spirit works for me. I try to be positive and do the things Christians do. Maybe helping one person. I believe every Christian must help one another, love one another, and protect one another. And praying. We must praying. It is a must.

6.3.56 Interviewer: Being in contact with God. Being aware of him. Very important thing you said: You feel when you can find your relationship with God and know Him better, you will also find yourself.

6.3.57 Participant: Yes.

6.3.58 Interviewer: As if the two goes together. Although it is a very personal and private part of you. You do not want to talk a lot about it. You told me that your relationship with God will help you finding yourself. You also told me that you are at the beginning of the road. I also love this metaphor of the young baby and the father. You know He is there, and He will look after you. You would like to know Him day by day.

6.3.59 Participant: Correct.

6.3.60 Interviewer: At the end of your life you would like to know that you have done what you had to do. Want to say it is done. It was your purpose. I have tried. You want to make an impact and change lives by being who you are. Sometimes I think that it is not about going out and doing something but rather by being whom you are. You change people. It is your calling. Calling and being goes together. The last thing was about respect. Which values would you like to bring to the next generation? You said it is respect for yourself. Is it still how you feel? What is on your mind about it?

6.3.61 Participant: I see respect in you before I even talk to you. Before you say anything to me. It must be like that. Respect is very important. That is why I say if you do not respect yourself you are not going to get opportunities. Like an invisible thing that is very important. How you present yourself.

6.3.62 Interviewer: If you think about it, do you link it with a person? Are you thinking of someone specific?

6.3.63 Participant: My father is like that. My two uncles. My grandfather is also like that. I would look how they do things. I like to observe. It has always been like that. Now it is in me. I always tell my sisters. They are a bit cheeky. Sometimes they disrespect my father. I was never like that.

6.3.64 Interviewer: If you think about your father, your grandfather, your uncles, the way they are with each other? They are good with each other?

6.3.65 Participant: Yes, they are having a very good relationship. They are six, my aunts...another uncle... They stay in Welkom. The third one is here in Bethlehem. Two aunts here. One in Rustenburg. They respect each other. I am very blessed. We are together. Family is very important.

6.3.66 Interviewer: The family on your dad's side... on your mother side?

6.3.67 Participant: Yes it is the same. She has two brothers and three sisters. She is the last born. Big families. They are friends. Very good relationship. Also like that way with us. That's why I have good relationships with my cousins.

6.3.68 Interviewer: Good people. Would you say they are spiritual in some or other way? Do you think they have a relationship with God and that the respect is coming from there?

6.3.69 Participant: My uncle is a pastor. He has been always preaching. All his life. Perhaps the way they have to do with their identity on a spiritual level.

6.3.70 Interviewer: What did all these questions do to you? Did it make you think a lot?

6.3.71 Participant: No, they did not make me think a lot. I needed this type of questions. I feel good now. It is like. Things were on my shoulders. It is not there anymore. Maybe I would say I am free. Free spiritually.

6.3.72 Interviewer: I remember at the beginning you told me you wanted to talk to someone. I was wondering if you still wanted to talk to someone.

6.3.73 Participant: No, I am not no longer feeling the way.

6.3.74 Interviewer: It was deep questions.

6.3.75 Participant: But I feel it was not too deep. Normal questions. But it was the first time someone asked me these questions.

## Participant 7

Description	Detail
Gender	Male
Age	22
Racial group	Indian
Religious affiliation	Muslim
Date and length of interview 1	15 July 2020 38:23
Date and length of interview 2	5 August 2020 31:15
Date and length of interview 3	12 August 2020 43:45
Adolescent/in between/grown up	Grown up
Married/not married	Not married
Children (how many)	0
Student/unemployed/part time/full time	Employed full time

### Participant 7, Interview 1

7.1.1 Interviewer: If you can imagine your life as if it were a book, with a table of contents. Please describe very briefly what the main chapters in the book might be.

7.1.2 Participant: School, exploring places (Travel), Business (Work) – looking for other stuff that I can do.

7.1.3 Interviewer: Please describe a moment in your life that stands out as a positive experience?

7.1.4 Participant: Very hard question. Accident in 2013. I am not really depressed. I am always moving forward. I do not stay in one situation for too long. If I am depressed I will be depressed for a week. Then I am on my feet again and moving on. I think every day is a positive day. There was a girl once. Not anymore. I studied more. Did more work? Was more motivated. She was a good influence.

7.1.5 Interviewer: It was a positive experience. What made it so good?

7.1.6 Participant: I grew as a person. I did more with her. She pushed me to do things. It was last year July. We were together for 5 years. It was a school one. She was from Durban. I met her on holiday. Distance was a problem. It was a long-distance relationship. It can work for some people. You just must have patience.

7.1.7 Interviewer: It was a positive experience. With her you grew. Thinking back on your entire life, please identify a scene that stands out as a low point. If not the lowest point in your life.

7.1.8 Participant: My parents got divorced. 2017. I was in matric. I went to Durban. I was not depressed about it. I was fine. Stability wise. You must try to make both happy. They cannot face each other. Say I am going to get married. How am I going to invite both? That is one of my thoughts. They cannot see eye to eye.

7.1.9 Interviewer: Is your mother now in Durban?

7.1.10 Participant: Yes, you probably know my father. He is at Fabric and more.

7.1.11 Interviewer: Yes I saw him. I do not know him. Why do you think was it so bad? Everything changed?

7.1.12 Participant: Financially and stability wise. It was not a good move. My mother should have save something before moving on. When we went there, she had no job. I had to support her. I had a job. Now I am with my dad, and she is married. My father is not married. My father is scared a new wife will ill-treat my sister and sometimes a stepmother and stuff do not go well.

7.1.13 Interviewer: So he is on his own now.

7.1.14 Interviewer: Identify a key moment that stands out as a turning point or an important change in your life-story.

7.1.15 Participant: I think it is the accident. After that I became more responsible.

7.1.16 Interviewer: The accident?

7.1.17 Participant: In 2013. There was gravel on the road. I was speeding. I lost control. There was gravel on the road. The friend next to me passed away.

7.1.18 Interviewer: That was hard. How old were you?

7.1.19 Participant: 14. Grade 8. I was driving since I was in Grade 7.

7.1.20 Interviewer: It happened on a gravel road?

7.1.21 Interviewer: As you go to the dam, the first bend to the right and there is a bend at the bottom there, there is a lot of stones and potholes, bad road.

7.1.22 Participant: It was quarter pass four.

7.1.23 Interviewer: You didn't get hurt?

7.1.24 Participant: I blacked out. Passed out. Hit the wall. It happened so fast.

7.1.25 Interviewer: And in a way it was a turning point in your life.

7.1.26 Participant: I am more responsible. I think more before I do something. I do not just do stuff irrationally like in movies.

7.1.27 Interviewer: Was it a friend next to you?

7.1.28 Participant: Yes, my age. We were in school together since grade 4. 5 years. I have a 5-year limit.

7.1.29 Interviewer: What do you mean?

7.1.30 Participant: My girlfriend left me after 5 years. My friend died after 5 years. Wait for the next 5 years.

7.1.31 Interviewer: Please describe an early memory that stands out as a very positive one.

7.1.32 Participant: My uncle doing well for other people, donating food for the unprivileged. It was not a business thing. He goes out every month and gives food for the people on the street and stuff. Food for them. Every Friday. He makes like a bunny-chow and hands in out on the street. That's a good thing for me. I used to go with him. He passed away also in a car accident. He died in 2014.

7.1.33 Interviewer: It was positive for you to see.

7.1.34 Participant: For me it was more about humanity. Today the world is about war, controlling everything.

7.1.35 Interviewer: He went out of his way to give. It had an impact on you.

7.1.36 Participant: I feel I am a good person. I am bad now and then. I have arrogance. I am rude. If you tick me off I will be rude. Otherwise I am nice. I am cool.

7.1.37 Interviewer: This uncle was a very positive influence in a way.

7.1.38 Participant: I look for all the good in the world. The world is a bad place. Few people are making it bad.

7.1.39 Interviewer: You are on the look-out for the light?

7.1.40 Interviewer: Please describe an early memory from childhood or teenage years that stands out as a negative memory.

7.1.41 Participant: That is a very hard one. All the good times involved drugs. Will that be a good thing or a bad thing? The good memories involved drugs. I do not have negative memories accept the divorce and the car accident. I do not have negativities.

7.1.42 Interviewer: Was it like an up?

7.1.43 Participant: You get high and laugh and it is fun. You enjoy it because you are laughing. You enjoy the moment. Some people have bad experiences depends on how the drug affects you. Too many different drugs as well combined. You can have a very bad experience. It all depends on your mood. I have cousins that are on cocaine that have been to rehab. And then there is me. For him if he has too much he goes into depression because he is divorced and stuff. For some people it is like a treatment. It make them forget certain stuff. Like alcohol. Some people drink to forget the sorrow. Then there is me who drinks to party.

7.1.44 Interviewer: It does not make you depressed.

7.1.45 Participant: No.

7.1.46 Interviewer: If you say the positive experience is a high can you explain?

7.1.47 Participant: Not always the high. In the club you are a bit disorientated, you do not really see. You are tripping out. You see things that are not there. Depends on what drug as well. Cocaine just make you alert. You are awake. And you are more hyper, and you talk a lot. It is not a bad thing.

7.1.48 Interviewer: Sometimes you see stuff that is not there.

7.1.49 Participant: Yes, but I do not those things. Only cocaine.

7.1.50 Interviewer: Being alert was the positive experience for you.

7.1.51 Participant: Everything about drugs is not positive. It is not a good thing. I do not do it anymore. I have seen people black out. Except for me. It is legalize. You can still think. I can give you a whole paragraph on drugs.

7.1.52 Interviewer: Yes because you have experienced it.

7.1.53 Interviewer: But I have asked you about a negative memory.

7.1.54 Participant: The drugs was negative. I did it with my cousins. If it affects one person and the person is down, then it is negative. If you care for the person you are going to feel what he is feeling. Drugs are negative.

7.1.55 Interviewer: So when was it?

7.1.56 Participant: We started smoking in grade 7. Once a year.

7.1.57 Interviewer: It is not making you tired?

7.1.58 Participant: I only smoke after work. If all my responsibilities are done.

7.1.59 Interviewer: What is it doing to you?

7.1.60 Participant: It is making your mood better. If you are angry it makes you feel better. It changes my mind.

7.1.61 Interviewer: If you think about the negative memory it was more when you were in the club?

7.1.62 Participant: It was more cocaine and mushrooms. The bad trip. If you do it outside it is fun. But if you do it inside – basically you lock yourself in a cave. All your thoughts run through your head, and you break yourself. So you must be in the right environment. It is medicine. Some medicine you take before you eat some you take after you have eaten. Some drugs you take inside, some you take outside. And some you should not take.

7.1.63 Interviewer: You haven't experience a bad trip?

7.1.64 Participant: No. Some people go into depression and rehab. It makes you skinny.

7.1.65 Interviewer: It is not healthy... Thinking back on your entire life is there an episode or a moment where you felt a sense of God?

7.1.66 Participant: My accident. I came out without a scratch. I thought I must have died. He had a punctured lung. They didn't tell me. When I found him he was bleeding? Blood was coming out of his mouth. I flew into the backseat. I do not use seatbelts. He died because of the seatbelt. He couldn't move. He did not fly out. He was forced to be crushed.

7.1.67 Interviewer: That moment you felt aware of God?

7.1.68 Participant: I felt scared. I was young. I had to phone my dad and say my friend is dead. New Year's Day. I phoned him. He came and the ambulance. We went to the hospital. A long day. A lot of stabbed victims. For two months I was spiritual just in case I die.

7.1.69 Interviewer: As if you were very aware of the possibility to die.

7.1.70 Participant: Time goes it gets easier. I am not spiritually inclined. All religions are the same. Sometime if you go to some speeches, some religions, not yours, mine talk bad about other religions. Some religions are fucked up. Some is not.

7.1.71 Interviewer: Can you remember a time that you dreamed of being clean and pure and right?

7.1.72 Participant: I still do it now. For the day that I am taken. I want to go to heaven.

7.1.73 Interviewer: So you think about it.

7.1.74 Participant: I think about it. I try not to do too much bad.

7.1.75 Interviewer: You try not to do too much bad. There is a dream of being pure and clean and good.

7.1.76 Participant: I used to be like that. But then you learn about this world. Some people are asking for money. You need to change yourself to survive in this world.

7.1.77 Interviewer: As if you feel you are not from this world, but you need to adapt in this world.

7.1.78 Interviewer: How do you see the future? What is coming next in your life story?

7.1.79 Participant: Personally? Right now I want to make a lot of money. My kids do not have to worry. I want them to be financially stable. Even if they do not have a job. But they should work as well. That is long to come.

7.1.80 Interviewer: You want a career. You want to make money. You want to make them secure.

7.1.81 Participant: In a way to give stability at least 5 generations down my family. Big dreams.

7.1.82 Interviewer: How do you see it happening?

7.1.83 Participant: I am with my father in the business since 2013. I think I will be able to do it with him. Branches it out. More services. Many shops in the shop. Anything you need you come to me. And he is buying into my dream. It will take some time.

- 7.1.84 Interviewer: In the morning when you are going to work, you are okay.
- 7.1.85 Participant: Yes, I am happy. We get along.
- 7.1.86 Interviewer: Please describe your dreams, hopes, and plans?
- 7.1.87 Participant: As the owner I want to run it. I also want to go into properties. Enough rental enough money, you do not have to work, and I will be at home with my family.
- 7.1.88 Interviewer: Other dreams and other plans?
- 7.1.89 Participant: Traveling. I am currently doing it. Except for this year. Every year I go to another country. I have been to Mauritius, Pakistan, Dubai, Abo Dabboo, and Kenia. I enjoy different cultures. Different mindsets. You can implement with your life. You see how privilege you are. I see myself as a grown up. I have had enough experiences.
- 7.1.90 Interviewer: Do you also have a spiritual dream?
- 7.1.91 Participant: I am not so much on the holy side. I believe in God. If you ask about Allah and Jesus. I believe in God. It does not make a difference.
- 7.1.92 Interviewer: There is no dream?
- 7.1.93 Participant: I have heard the stories about people going to heaven on small, good actions. It is like 50-50. Balance.
- 7.1.94 Interviewer: You want to do good to go to heaven.
- 7.1.95 Participant: Just enough. All the fun things in life are bad.
- 7.1.96 Interviewer: What do you mean with a balance?
- 7.1.97 Participant: I do not do only well. I am not perfect. I have as much bad as good. I do not want to be bad that people hate me and not to good that people talk about me. In between.
- 7.1.98 Interviewer: Describe a period in your life where a close family member or you were confronted with a major health problem?
- 7.1.99 Participant: My dad was sick. He was bitten by a tick. But it was not a big problem. We had faith. We always look for the good. Positive mind. He blacked out. We run to the hospital. For a week a week didn't know what was wrong. He was week. He drove into fence. He blacked out. He went to hospital. But he was better.
- 7.1.100 Interviewer: Any other challenges.
- 7.1.101 Participant: I do not know the story. At that time my father was convinced that she was cheating. He hit her and I hit him. That was the only. Now she is married to the same guy that was her friend. Hard to say. I have guilt for hitting my father. Maybe he was right. That time I was on my mother's side. I felt bad two months after.
- 7.1.102 Interviewer: You were drawn into the fight. You went with her.
- 7.1.103 Participant: 2018, 2019. All my family are there. More cousins, more non-sense.

7.1.104 Interviewer: Are you the oldest?

7.1.105 Participant: No I am in the middle. One brother and three sisters. Brother is here. Two sisters in Durban. Small sister is still in Voortrekker.

7.1.106 Interviewer: Family business?

7.1.107 Participant: My father wants us to go and look for our own business. But I am going to bring something to the business.

7.1.108 Interviewer: The divorce was a challenge.

7.1.109 Participant: My sister was 15 and I was 17. My sister was more mature. I am a good child now and then. At work I am responsible and mature. Out of work I am more childish and fun. Any age group does not matter. I can mingle. That is why I can talk to you. Am I talking too much?

7.1.110 Interviewer: No, you are doing well. Please identify the greatest challenge you have faced in your life.

7.1.111 Participant: I have accomplish all of them. All my decisions are based on other people. Not that they told me to, but I wanted to. I applied for law. I wanted to be closer to her. Not that I cannot do it. I can do anything. I was not accepted at the same campus as her. I finished one module for B.Com. Six more to do. I was doing it in Durban ant Dublin.

7.1.112 Interviewer: What is the single challenge? The studies?

7.1.113 Participant: Yes. Now I want to make money. The main challenge is to have financial stability, emotional stability, and spiritual stability. No fighting in family.

7.1.114 Interviewer: Stability?

7.1.115 Participant: Family can grow apart and see each other in 5 or 10 years. I want to stay in contact.

7.1.116 Interviewer: How did you make meaning or how are you making meaning when you are facing challenges?

7.1.117 Participant: I do whatever I do to get them done. If I cannot I find another way. Or I will ask assistance. I always get it done. Other ways it will play on my mind.

7.1.118 Interviewer: You do not want unfinished business?

7.1.119 Participant: I will not do all in one day. I will do it in stages. If you give me a deadline, I will make sure it is done.

7.1.120 Interviewer: As if you want to tick it. Then you feel it is meaningful.

7.1.121 Participant: Right now I am still young. I still want to get my bearings out there. I am only 22. I try to find a lot of reasons and someone to work for. But she has a boyfriend now. See what happens.

7.1.122 Interviewer: You are still talking to her, but she is having a boyfriend now.

7.1.123 Participant: I still have hope.

7.1.124 Interviewer: Your heart is still there?

7.1.125 Participant: She is also Muslin. She also drinks and all that stuff. She is not stuck up. If you are brought up in my religion you are not allowed to eat pork to drink to do drugs. Any intoxicant is against our religion, but I do that. It is not a good thing. But I feel comfortable. Because I can do it. I something happens to me while I am doing it, she can look after me. Someone outside might use me or steal from me.

7.1.126 Interviewer: As if you can identify with her and she with you. From the same background but trying different routes.

7.1.127 Participant: I had my downfalls. I cheated on her during my parents' divorce and stuff. That was the reason. Now I am trying to get myself back on track. Now I am trying to get her back.

7.1.128 Interviewer: You are trying to get her back, but now she is having a boyfriend.

7.1.129 Participant: From my childhood everything was fine. Then there was the divorce. 2017. I had a down stage. I just finished school. I did not know the world out there. I was working and did not know how to cope. Two years I was a bit messed up. Now I am trying to get back to 2017 and continue from there. Erase two years.

7.1.130 Interviewer: As if you want to try to convince her to come back to you. As if you want to try to understand your life as you look back on it. And now looking forward.

7.1.131 Participant: Those two years I have done a lot of wrong things. Like cocaine. Yes it was fun the first and second time. Then I did it as I was partying, and it became a thing. It was not emotionally on me. It just kept me awake. If you are feeling sleepy you are not feeling sleepy anymore. I was immature a little bit as well. I was not stable in my mind at that point.

7.1.132 Interviewer: Looking forward it is as if you do not want it to affect you. The only difficult part is that you have lost her now.

7.1.133 Participant: I do not want to say it is difficult, but it is. I cannot find anyone else. I cannot see anyone else. I am always looking for her.

7.1.134 Interviewer: That's why you say it is difficult to move on. You are looking for her.

## **Participant 7, Interview 2**

7.2.1 Interviewer: Do you feel that you experience a connection with God?

7.2.2 Participant: Yes. Not all the time. Sometimes. Mostly when I am scared or fear, then I am connected to him. But when I am happy and fine not, is it a bad thing? Fear, trouble or being scared. Anything negative, then I am connected to Him. It is not actually true. He is always there.

7.2.3 Interviewer: When you feel scared or in trouble, do you feel you can talk to Him? Or ask for help?

7.2.4 Participant: Yes, I can do that. Please keep me safe.

7.2.5 Interviewer: In a way you can rely on or trust in Him.

7.2.6 Participant: You see, I am not very holy. I will in a few years to come become a religious person, but now I am just me. Still trying to figure it out. The way people are preaching, they must put down other religions to make you believe their religion is right. I still have that conflict in my mind. Which way is the right path? I am not so religious now.

7.2.7 Interviewer: You are figuring it out. I think it is fine and appropriate for your age. Will you say there was a development in your connection with God? Over time?

7.2.8 Participant: Less. Also better. When I was smaller I was a bit holier, I prayed more than now. I was more spiritual. Also peer pressure. My parents were there. Now I am on my own. With them I was more religious. I was a good child. They taught you how to do things. The principles. As I grow older I see Christianity and Islam are very similar.

7.2.9 Interviewer: You went to a Christian school.

7.2.10 Participant: I might know more about Christianity than Islam.

7.2.11 Interviewer: Can you say something about the meaning of your life?

7.2.12 Participant: This is a very hard question. I am still figuring that one out. Mostly when I do something good for someone else. For other people. For me? All I want to do is figuring out what I am going to do in life. Make money. Eventually getting married and settle down. But I did not find that person.

7.2.13 Participant: The one I found is in a relationship now.

7.2.14 Interviewer: For now you want to figure out what you want to do with your life, a career, how to make money, getting married.

7.2.15 Participant: Main idea is to make money.

7.2.16 Interviewer: For now it is about surviving, later a family and later you will think about all of this.

7.2.17 Participant: Without money you cannot get married. Some people say money is not that important. Say you get a baby; you need to pay for the deliverance...

7.2.18 Interviewer: How do you define the purpose of your life?

7.2.19 Participant: Spiritually I would say to prepare for the here-after. The world now is temporally.

7.2.20 Interviewer: In what way can you prepare yourself?

7.2.21 Participant: Hard one. Try to be more spiritual and better. Anything you can do that feels right or bring you closer to heaven. I remember a story in the Bible, a guy with a sack and he fed a stray dog, and that action got him to heaven. Little baby stories. Also another story about robbers. They seek repentance and then they were send to heaven. They were sincere in their prayer when they prayed for forgiveness for the theft and murder they committed.

7.2.22 Interviewer: A good deed and say you are sorry.

7.2.23 Participant: Yes and mean it.

7.2.24 Interviewer: Also stories from your childhood. To be forgiven and to do good things.

7.2.25 Participant: Religion is hard. Sometimes I think it is a man-made thing. If you look at all the pastors, they are doing their own thing. Calling it miracles. Like the 'doom' thing. He sprayed doom and the people were healed. A moneymaking scheme.

7.2.26 Interviewer: Do you think meaning and purpose have something to do with your connection with God?

7.2.27 Participant: Yes. The world – having children has to do with this life. But meaning and purpose is part of a bigger picture. I do think you will see your family in heaven. I do not know how the afterlife will be, or what is it like to die. I read somewhere when you die you forget your family.

7.2.28 Interviewer: Is there a day-to-day practice that nurture your connection with God?

7.2.29 Participant: Once a week. Normally a Friday prayer. I pray for the world. For all those that have died. Not for me.

7.2.30 Interviewer: Weekly thing. Fridays.

7.2.31 Participant: Whole month of Ramadan. The devil is locked up for the whole month. I pray more during that month than any other time of the year. The books are closed. Islamic New Year. You open a new book. Every year 10 days earlier. We also believe there is an angel on every shoulder. One is righting the good deeds and one is righting the bad deeds. Good and bad. They are righting down. We do not know if it will be taken away. It is up to God. You will know when you die. Sometimes you still have that heavy heart. You try to be better. A new opportunity.

7.2.32 Interviewer: Are there people or significant other people who play an important role in finding meaning?

7.2.33 Participant: I would say my friends. Mostly at home. If I go to off with drugs, they will bring me back. Keep me in track. Friends from grade 3. We experiment together. We do our research together. See if it is legal. If it is going to kill you or not. We are trying it together. (Mentor? Spiritual leader?) Khadafy. – He wanted to make the whole of Africa one currency to overpower the American dollar. That is why they put him down. Politics. Lots of nonsense. I might be able to do a better job than the current government. Germany are using 60% to support the country with this Corona thing. Canada no army. They create beaches and make it a tourist place. South Africa are using only 10 -20% to help. I read a lot of stuff. I like to know more than other people. That small ego.

7.2.34 Interviewer: Do you experience your connection with God as a blessing?

7.2.35 Participant: Yes, more than a miracle when I came out of that car without a scratch. I do not know how did I survive? I was supposed to be dead. If you look at the car. That side was gone. I black-out. I flew into the backside. Through the two seats. I was carried.

7.2.36 Participant: It was a blessing. It was not my time to die.

7.2.37 Participant: Normally people want to commit suicide. But I do not get that. I think He took that thought out of my head.

7.2.38 Interviewer: You do not think about dying. You want to life.

7.2.39 Participant: Now I fear death. There was a point that I was not. I have seen a lot of people die. The owner of Momma's chicken. They shot him after he cashed up. I was there, waiting for the ambulance. Death is not a new thing for me. I just do not like it. I am not ready. I do not want to die. I am not prepare for the here-after. I am not ready. I need to become more spiritual. I went of the path completely. Two years in Durban I prayed only three times. I was going to do drugs. Now I am back for one and a half year. I am trying to get the old me. In Durban I changed and became more sluggish. I want to become humbler. Durban is also not safe. It is also a reason for my change. Here you can walk with your phone in your hand, polite...there you must be more aggressive. There is more murders and stuff. It changed me to be more arrogant.

7.2.40 Interviewer: Here you can be humbler.

7.2.41 Participant: Very rarely someone will give me an attitude. In Durban if you approach me I will be more aggressive. I do not know who you are. You can be anybody. You can kill me or rob me. It is safe here in Bethlehem. Not as safe as it is used to be.

7.2.42 Interviewer: Do you experience a sense of being chosen for a connection with God?

7.2.43 Participant: I do not know. I do not think he will choose me. He did not want me in the first place. (That was why the accident did not kill me – joking). I cannot put myself above anyone else. The prophets are special. They are the chosen ones. After that there are no more prophets. After that, everyone is the same. Nothing special.

7.2.44 Interviewer: Does the connection with God play an important role in who you are? In forming who you are.

7.2.45 Participant: Whether God is with me or not, I still want to be a good person. It does not affect me. If I believe in God I tend do more righteous than wrong. Having a conscious of God stop you from doing wrong and sin. You feel guilty. Like your parents. If your parents know what you are doing, you feel guilty.

7.2.46 Interviewer: Your identity is not formed by your relationship with God.

7.2.47 Participant: I am thinking which religion is true. Like atheism. As if all religions are man-made. I am still figuring it out.

7.2.48 Interviewer: Your relationship with God, does it have an influence on how you treat other people?

7.2.49 Participant: I will treat people the same. God does affect my life, but not where he changes my personality and stuff and how I treat people. Let's say when I am suffering, He gives me hope. He does not change the way I am. Without Him I will not be an evil person. I will do worse than good.

7.2.50 Interviewer: Can you make a picture or metaphor of your relationship with God?

7.2.51 Participant: A guardian angel. Someone who looks after me when I am scared and stuff. And protects me. When I am happy it is not so much on my mind. It is more like human nature. When you are scared or suffering you tend to turn to God more. It is like hope. If people create God, they use God as Hope. Younger people are doing drugs and shit. Struggling and live on streets, they turn to God as Hope.

7.2.52 Interviewer: When you get at the end of your life, what would you like to say about your life, looking back on it?

7.2.53 Participant: I have lived a full life and a good life.

7.2.54 Interviewer: What values and beliefs do you want to pass on to the next generation?

7.2.55 Participant: Respect. Opposite of today. If I can change the world. People help each other. Compassion. Humanity. Helping. With Covid, Help the people. That is why I want to be a politician. I want power to change and control things and influence people in a better way. I do not want to have so much power that people want to assassinate me but enough to control. If I say people listen.

7.2.56 Interviewer: Perhaps you have already starting in your world.

7.2.57 Participant: A little bit.

### **Participant 7, Interview 3**

7.3.1 Interviewer: I have asked you about the chapters of your book. I have written down, school, exploring places, business, and work, looking for new stuff.

7.3.2 Participant: Yes.

7.3.3 Interviewer: I have asked about the positive experiences in your life, and I could see that in a way your mind immediately went to the accident and then on how you recovered.

7.3.4 Participant: Yes

7.3.5 Interviewer: Your life was changed by the accident in a way.

7.3.6 Participant: Yes.

7.3.7 Interviewer: The positive experience was the girl. And I have asked you why it was so positive, and it sounded she lifted you up in a way.

7.3.8 Participant: The accident was the first big thing in my life. Serious thing in my life.

7.3.9 Interviewer: You had the relationship with the girl...made life good again.

7.3.10 Interviewer: It was a positive experience. The lowest point was the divorce.

7.3.11 Participant: I do not know what my lowest point is. I do not think I have a lowest point. (Divorce?) No. Things do not affect me.

7.3.12 Interviewer: Sounds as if you are a bit like a duck.

7.3.13 Participant: I do not know if it is a good thing or a bad thing. If we have a relationship and it is over, I will cry for a day or two and then it will be over. I do not know if it is a good thing or a bad thing.

7.3.14 Interviewer: You not sure if the divorce is the lowest point?

7.3.15 Participant: It was my parents. Not me. (Durban). No, before that I didn't see my brother and now I could see him every weekend. I was working for myself, and I had more money. Money makes me happy.

7.3.16 Interviewer: Money makes you happy.

7.3.17 Participant: Yes.

7.3.18 Interviewer: Then I have asked you about the turning point. And that was the accident. You changed.

7.3.19 Participant: Yes, I became more scared. When I was small I could jump from here. But after the accident I was scared.

7.3.20 Interviewer: More realistic. The accident was a very difficult experience. The early memory that was very positive was the one about your uncle. And it sounds as if it is an echo of something inside of you, the feeling for humanity.

7.3.21 Participant: In every person there is 50 – 50. Not all the time. Depends on your mood. When I do too much bad I feel sorry.

7.3.22 Interviewer: I have asked about the negative memory. Then you told me all the good times involved drugs.

7.3.23 Participant: All my experiences with drugs were never bad. Normal life is always good. And all my experiences with drugs, I never had a bad experience. I am not a drug addict. I have not done it for a while.

7.3.24 Interviewer: What is the negative memory?

7.3.25 Participant: I do not have any. I do not hold grudges. (The accident). It does not want me to commit suicide.

7.3.26 Interviewer: The drugs was not a negative experience.

7.3.27 Participant: Maybe I have not abuse it. You go out and party to have a little bit to feel different. Not addicted.

7.3.28 Interviewer: More an experience.

7.3.29 Participant: Once you go too much in it.

7.3.30 Interviewer: Hindering your function.

7.3.31 Participant: I was always skinny.

7.3.32 Interviewer: Your cousin had a bad experience.

7.3.33 Participant: To see him go through it. He went through divorce. He took it for that. He took it to forget. He was also drinking. I did it for fun.

7.3.34 Interviewer: You did not take it to forget about the accident and the divorce.

7.3.35 Participant: Only 3 or 4 years after. That time I was in grade 8. I took the drug when I was in grade 11. I was not too naughty.

7.3.36 Interviewer: I have asked you was there a moment where you experience a sense of God?

7.3.37 Participant: I was scared.

7.3.38 Interviewer: You thought you must have died. Could not believe that you were still alive. Even weeks after the accident.

7.3.39 Participant: First I was not scared. I was fine, I flew into the back seat. I thought he must have been okay. Then he was bleeding.

7.3.40 Interviewer: It must have been a trauma.

7.3.41 Participant: Yes, for losing him. The car did not matter. I like money. But it is materialistic stuff. I can take a million rand and throw it away and feel nothing.

7.3.42 Interviewer: You did not have nightmares.

7.3.43 Participant: No, I dreamt of him once. It was a shock. You expected someone to be dead and then you see him in front of you. Someone very similar.

7.3.44 Interviewer: When you have learnt about this world, you changed to survive in this world. Some people are asking for money. As if it is a conflict. To survive in this world and to be good.

7.3.45 Participant: Growing up I see the changes in the world. When I was small the world did not seem to be so harsh. People were better. No fights like today. Today more corruption. worse today. You must see how the world works and try to adjust yourself to it.

7.3.46 Interviewer: As if you cannot be naïve and give money to everyone.

7.3.47 Participant: Some people want money for a different reason.

7.3.48 Interviewer: I asked about your dreams. You want to travel.

7.3.49 Participant: I travel every year.

7.3.50 Interviewer: What is your next destination?

7.3.51 Participant: I have family in Mauritius. And the year after I will go to Greece. And I want to go to France.

7.3.52 Interviewer: This is making you excited?

7.3.53 Participant: Sort of. Nice to see the world. Relaxing. I will go in March or July. December I go to Cape Town, Durban – here in South Africa.

7.3.54 Interviewer: I asked about the health problems in your life. It was only your father. It sounds as if you are a very healthy family.

7.3.55 Participant: My mother is diabetic. But I think she is fine. She does not take medicine. My grandfather died of cancer so it could be down the bloodline. Nobody else. I do not talk to my mother much. Not as much as before. This whole divorce thing. Covering up stories. Do not know the truth. I am not so invested emotionally. I am not as close as we were back then. Before I could talk to my mother about anything. I have been there two years ago. Maybe this year.

7.3.56 Interviewer: I have asked you about challenges. The divorce was a challenge. The greatest challenge was you applied for law.

7.3.57 Participant: That was only for a girl. I was accepted in Potchefstroom. She studied law in Durban.

7.3.58 Interviewer: You did the B. Com?

7.3.59 Participant: I did two modules.

7.3.60 Interviewer: That was a challenge?

7.3.61 Participant: I worked in a pharmacy. The owner had two pharmacies and one manager. He offered me the position if I do the B. Com thing so I can manage the other branch. I was basically study that to get the manager's post. I look for shortcuts. I started for four months and then my father brought me back here, because he found out I was doing drugs. I was not addicted. If I had to judge myself, the way I was working, my priorities were in order, and I was doing drugs. I was not neglecting anything. I was still responsible even though I did drugs. It was not a good thing. I was still in control of my life.

7.3.62 Interviewer: He was concerned. And then you dropped the B. Com?

7.3.63 Participant: Actually I came here for holiday, and he did not want me to go back. I came to see him. I did not phone. I send him an email. I think I must phone and apologize. It was a bit of a messed-up thing to do. Work for him and suddenly ran away. I did not give him a one-month notice. I applied for my leave. It was approved. I came here. Two days before going back I send the email. When my boss phoned I felt guilty and did not answer the call.

7.3.64 Interviewer: You do not like unfinished business. You find meaning in finishing something.

7.3.65 Participant: Depends. If it is emotional. Depends on if we are close. I will come and make peace. I hate arguing.

7.3.66 Interviewer: It is still unfinished, perhaps you can phone him one day and say I am sorry.

7.3.67 Participant: I will go in person. I think it is better than over the phone. I do not have the guts. I still feel a bit weak. When you have a business and you employ someone, it is like stabbing him in the back.

7.3.68 Interviewer: Now that you are running a business you know.

7.3.69 Participant: I knew what I was doing then I just felt guilty.

7.3.70 Interviewer: You wanted to start a fresh here?

7.3.71 Participant: Not exactly. After matric I wanted to start an electrical business. Lights fittings and stuff. The governments – when they start to build new malls and I could supply all the electrical stuffs for all the malls. That was before I applied for the law thing. I only applied for law to be closer to her. I could have been a lawyer. If I was accepted there with her I could have studied properly.

7.3.72 Interviewer: What happened to the dream of the electricity?

7.3.73 Participant: I just changed to my father's business. I can still do it later. Now my father is more with materials and coaches and stuff. I was taking it to a fashion industry. One branch

and then also doing the electrical stuff. Basically I want to change the shop into a mall. Many different branches. If you enter there will be a place with fabric, and coaches and everything to do with a household. Kitchen, lounge anything, you come to me. And the electricity will be a different department. Bathrooms, mats, and small curtains and all the extra fittings, yes.

7.3.74 Interviewer: There is a dream there. I have asked about your connection with God, and you told me it is more or mostly when you are scared.

7.3.75 Participant: Yes.

7.3.76 Interviewer: I have also asked about the picture of God.

7.3.77 Participant: He is like a protector, a guardian angel.

7.3.78 Interviewer: You go to Him when you are scared. A helper.

7.3.79 Participant: When you get something good sometimes. Depends. Sometimes you are over excited, and you forgets about who gave it to you.

7.3.80 Interviewer: As if He is also a provider.

7.3.81 Participant: Let say you pray for a BMW, and you get the BMW and the next day you forget about God. Or you win the lotto. You forget about God.

7.3.82 Interviewer: You feel the connection with God also in the way that He is providing for you every day.

7.3.83 Participant: I just do not pray to Him. Two meanings in one sentence. Sometimes you forget the prayer you have made. But God provides. You forget to pray sometimes.

7.3.84 Interviewer: I have asked about the purpose of your life, and you told me it is to prepare for the here-after.

7.3.85 Participant: You are not here forever. When you come into conflict with religion, it is hard. Also hard to believe what happens to you after you have died. Atheists believe that this is their lives now and live it to the fullest. Maybe Christians and other religions try to do more spiritual things and less of the world. Take Bill Gates for example, let's say he is a Christian. He does not dress up like - all this money. He is modest. He does not spend or waste it. He takes the blessing that God is giving to him and keeps it. If you look at the rappers they put tattoo's on and waste money, buy sport cars and strippers and all those stuff, and Bill Gates he does not show off. He does not abuse God's blessing. Money is a blessing from God. If He wants He can take it away from you.

7.3.86 Interviewer: You see the money and how you use it as a way of preparing for the here-after?

7.3.87 Participant: You see, God provides money. How much money you get and how much you do not get. And what you do with the money. Say God gave you a lot, and then you maybe

ill-treat people you abuse your power. God gave you power through money. Then you abuse it, God will take it away and put you back down to that level. Be modest and happy and appreciate what you have. I do not say do not spend or spoil yourself, but do not waste it. Say you have a million rand; you can buy three cars that is fine. But if you buy ten cars and use only two. You are wasting.

7.3.88 Interviewer: You are talking about clever spending. And what is coming through is the humanity.

7.3.89 Participant: I have a complex way of thinking.

7.3.90 Interviewer: Yes?

7.3.91 Participant: I do not know if it is normal or not.

7.3.92 Interviewer: Every person is unique.

7.3.93 Participant: I always want to detect stuff. Like with the Corona Virus. I did not think it is just a disease. I always think there is someone to be blamed. There is always a reason. I am that type of person. I always want to dig up something and find better reasons.

7.3.94 Interviewer: I have asked about the day-to-day practice that nurture your connection with God and you told me it is the Friday prayer.

7.3.95 Participant: Maybe I must come for an interview in ten years. Maybe I have changed by then. Maybe if I get married. Now I am still single. I do not have any worries. I do everything the way I want. When you married you change yourself as a person? You compromise. In ten years' time I will have kids. I might still smoke dagga but perhaps not as much as now. I will not do drugs. I think everything else will be the same.

7.3.96 Interviewer: It is only the drugs that will change.

7.3.97 Participant: Yes, me as a person, I do not think there is anything else that can change. Every day my goal is to make more, I try to make a future for myself. When I am older I will have more responsibilities and I will be doing the same thing, just try to make more money. Then there is more stress, not as carefree as now.

7.3.98 Interviewer: Or perhaps you are going to be successful and less stress.

7.3.99 Participant: More successful more stress. My uncle in Mauritius.

7.3.100 Interviewer: I have asked about the significant other people in finding meaning. You told me it is your friends.

7.3.101 Participant: My friends are also business owners. From them I get a lot of advice. Some are still studying. One of them are doing architecture stuff. On Instagram. I will show you.

7.3.102 Interviewer: He is inspiring you.

7.3.103 Participant: We all try to do something.

7.3.104 Interviewer: They are your friends since grade 3.

7.3.105 Participant: We grow up together basically. We had our fights in the past. We started off as enemies.

7.3.106 Interviewer: You are looking after each other.

7.3.107 Participant: We fought. We were every year there to fight with each other and now we are there to help each other. It is very different now. I do not think we will fight with each other now. It is very different now; I do not think we will fight now.

7.3.108 Interviewer: Your values and beliefs are the same?

7.3.109 Participant: Not entirely. We fall in different races. Some are Christians, some are Muslims. Our viewpoints do change. We do the same things. Our beliefs and studies are different. When it comes to anything to do with life and what to study and stuff, we all have a say and different views, but you decide for yourself. Only time they will tell you what to do is when you are doing drugs and get stuck on it or do anything that is not good.

7.3.110 Interviewer: In what way you feel they are making an impact on you?

7.3.111 Participant: It can be in different ways. Business wise, I do not know.

7.3.112 Interviewer: Perhaps they are like witnesses. They know you for such a long time. They are like witnesses of your life.

7.3.113 Participant: I have never thought about that one. Since we grew up together I feel they know me best. My whole life. So they know what I like and can advise me better, than someone who does not know me. Someone might suggest that I do something that I do not like, where my friends will try to find something that I enjoy doing.

7.3.114 Interviewer: They know you. I have asked you if the connection with God is a blessing. It is more like a miracle.

7.3.115 Participant: Yes. I try to believe in miracles. Sometimes it sounds a bit too much.

7.3.116 Interviewer: It was a miracle that you came out of the car without a scratch. But it influenced your mind. As if you see life as a blessing. You will never think of suicide.

7.3.117 Participant: Before I was a daredevil. I did more risky stuff. I was not scared. If I die, I die. Now I am more cautious. I do not want to die.

7.3.118 Interviewer: Now you feel scared of dying. And you do not feel ready for it.

7.3.119 Participant: No I am not ready.

7.3.120 Interviewer: I have asked if you feel chosen for a connection with God, and you said no you cannot put yourself above anyone else.

7.3.121 Participant: No. The prophets like Jesus was chosen, not a common person. You must be very good. The prophets teach us. Each one had different stuff. Like I do not know too much

about religion. I know each one was a different time. Maybe two hundred years later another one. First one was Adam and I do not know how many years later the next, like a family tree. Each one had his own way of describing religion.

7.3.122 Interviewer: You do not feel chosen.

7.3.123 Participant: You do not have to be chosen to make yourself chosen. Therefore you must prepare yourself for the here-after. If you do enough good things you will be chosen to go to heaven. I think so.

7.3.124 Interviewer: I have asked about your identity and whether your relationship with God influences your identity. It sounds to me that you would like to keep it separate. It does not influence who you are and how you are with other people.

7.3.125 Participant: When it comes to my depression I do pray sometimes, you do not always feel it, sometimes you encourage yourself to feel it and somehow you get yourself out of whatever you are suffering. Let us say you are in a depression you motivate yourself to believe it is God even if you do not...you basically push yourself to get better.

7.3.126 Interviewer: Can you explain to me?

7.3.127 Participant: Just an example. If you do suffer from depression, let us say someone does not believe in God, you convince yourself that you do believe, and He will make you feel better. It is self-motivation. I am not fully religious, and I am not against it either. I am in between. I do not speak against it.

7.3.128 Interviewer: I have asked about the values and beliefs that you would like to pass on to the next generation. Respect is the number one.

7.3.129 Participant: Humanity, love, care. The things you were taught as a kid, before you grow up and see the world. You must learn that the world is not good. If time comes I would like to teach my kids to be that way. But I want them to be able to stand up for themselves.

7.3.130 Interviewer: Sounds as if you grew up with love and respect and care and then real life happened.

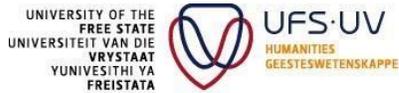
7.3.131 Participant: Yes. I will not say it hardened me, but not everyone is the same as you. There were times that I have put in more than what I had get back. Also like my parents. Now they were married for 20 years and now they get a divorce. It is a bit hard. Now for me to trust you is a bit hard. I will trust you in business, but personally... if I had to marry you, I have a hick up now. I am scared to put my 100%. I do not want to suffer and become heartbroken.

7.3.132 Interviewer: Your father suffered?

7.3.133 Participant: I did not care. I was cold. The way he treated my mother. I had a cold shoulder. I felt nothing for him. I hit my father. Three weeks and then we moved to Durban. I

cannot tell. He suffered. For my mother. I was working. I had never a poverty experience. I always make things happen. If I have to stay on the street, I do not think I will come out. I have never been in such a situation. I always had money. Whether I was sick or not I always worked and got payed. I did my responsibilities. I knew what I had to do. One day if I do have a job that pays me like nothing I do not know what I will do. I also have a habit of overthinking. I talk too much. I have a lot of different ideas from different perspectives. I can talk to you about the same thing in three different ways. I think I will be very worried if I have a family and I do not have money. I will go into a depression. Too much pressure. My grandparents had a poverty life. I have not experience that. For what I see them go through like medical bills... you need at least R15000 a month to pay for everything. Money is important. Medical attention, shelter, food, it is not for free.

## Appendix D: Title Registration Approval



13 August 2018

Dear Mrs Buys

**Title Registration Approval:**

Emerging adults' lived experiences of the journey of spiritual identity development

**Department:** Psychology

**Student number:** 2017559465

**TITLE APPROVED**

With reference to your title registration with the University of the Free State, I am pleased to inform you that your title has been approved by the appropriate Committee for Title Registration of the Faculty.

You may now proceed with your application for ethical clearance (if required). Once this process has been concluded, your title will be tabled for approval by the Faculty Board. The Board's approval is the final step in the title registration process.

**Where ethical clearance is required, please upload this letter.**

Thank you for submitting your title, and we wish you all the best with your research.

Yours Sincerely

A handwritten signature in black ink, appearing to read 'S. B. Ferreira', is enclosed in a light grey rectangular box.

Prof SB Ferreira

Chair: Committee for Title Registration: Social Sciences

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Dekaanskantoor: Fakulteit Geesteswetenskappe  
Office of the Dean: Faculty of the Humanities  
T: +27(0)51 401 2240, E: humanities@ufs.ac.za  
Flippiegroenewoud Building / Gebou, FGG106  
205 Nelson Mandela Drive/Ryalaan | Park West/Parkwes, Bloemfontein 9301 | South Africa/Suid-Afrika  
P.O. Box/Posbus 339 | Bloemfontein 9300 | South Africa/Suid-Afrika | www.ufs.ac.za



## Appendix E: Proof of Ethical Clearance



### GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

13-May-2019

Dear Mrs Buys, Jakoba JC

#### Application Approved

Research Project Title:

**Emerging adults' lived experiences of the journey of spiritual identity development**

Ethical Clearance number:

**UFS-HSD2019/0293/1305**

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. Furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

**Dr. Petrus Nel**

**Chairperson: General/Human Research Ethics Committee**

205 Nelson Mandela Drive/Ryalaan  
Park West/Parkwes  
Bloemfontein 9301  
South Africa/Suid-Afrika

P.O. Box / Postbus 339  
Bloemfontein 9300  
South Africa / Suid-Afrika  
T: +27(0)51 401 2116  
F: +27(0)51 401 3762  
[VirtuRC@ufs.ac.za](mailto:VirtuRC@ufs.ac.za)  
[www.ufs.ac.za](http://www.ufs.ac.za)



## Appendix F: Biographic Details



<b>Gender</b>	Male	Female	I prefer not to answer
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<b>Age</b>	18	19	20	21	22	23	24	25	26	27	28
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29

<b>Racial group</b>	Black	White	Colored	Indian	Other	I prefer not to answer
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<b>Ethnic group</b>	Sotho	Tswana	Xhosa	Afrikaans	English	Tsonga
	Ndebele	Zulu	Pedi	Venda/ Swati	Other	I prefer not to answer

<b>Home language</b>	Sotho	Tswana	Xhosa	Afrikaans	English	Tsonga
	Ndebele	Zulu	Pedi	Venda/ Swati	Other	I prefer not to answer

<b>Religious affiliation / Church group</b>	Christian (Protestant/Catholic)	Islam/Muslim/Hindu	Traditional African Religion	Other	Not religious	I prefer not to answer
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<b>Do you regard yourself to be a(n) ...?</b>	Adolescent	In between	Grown up
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<b>Are you ...?</b>	Married	Not Married
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<b>How many children do you have?</b>	0	1	2	3	4 and more
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<b>Are you...?</b>	Studying	Unemployed	Employed part-time	Employed full-time
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## Appendix G: Turn it in Report

### Proefskrif (geredigeer)

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#### ORIGINALITY REPORT

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