



SELINUS UNIVERSITY
OF SCIENCES AND LITERATURE

Meaning-focused mediation

The application of logotherapy as the existential psychotherapy of Viktor
Frankl in transformative mediation for conflict resolution

A DISSERTATION

By Dror Shaked

Supervised by Prof. Salvatore Fava Ph.D.

Presented to the Department of Psychology

program at Selinus University

Faculty of Social Psychology

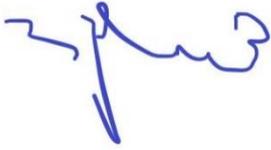
in fulfillment of the requirements for the degree of

Doctor of Philosophy

2021

DECLARATION

I do hereby attest that I am the sole author of this thesis and that its contents are only the result of the readings and research I have done.

A handwritten signature in blue ink, consisting of a series of connected loops and lines, positioned above the text 'Student's signature'.

Student's signature

Acknowledgements

As this thesis becomes a reality, I would like to thank all the teachers, lecturers and friends who accompanied me, thanks to whom I have learned a lot and gained theoretical knowledge and immeasurable practical experience. Without their being and support all through this journey, this research would not have been possible, and perhaps some of the ideas presented in this work were formed and shaped thanks to them.

I would like to express my thanks and appreciation to Prof. Salvatore Fava Ph.D and the university staff for their support and guidance, and especially for the opportunity to carry out the research in an academic institute who raises the banner of equal opportunities, progress, and innovation for students from all over the world. Thank you for the kind help and attitude during the research period.

I would like to thank my wife and close family, who accompanied me day and night throughout my studies and research, encouraged me to continue despite the difficulties, and mostly to get the best out of the areas in which I feel closest to myself.

A special thank you is dedicated to Prof. Dr. David Guttmann, who was Viktor Frankl's close friend, for the professional inspiration and personally encouraging me to go deeper into Logotherapy, and become part of the individuals who contribute to its expansion as an applied approach that helps people find meaning in their lives.

Table of Contents

1.	ABSTRACT	6
2.	INTRODUCTION	10
2.1.	THE PURPOSE OF THE STUDY	11
2.2.	METHOD	12
2.3.	THE STRUCTURE AND RATIONALE OF THE LITERATURE REVIEW	13
2.4.	THE CONTRIBUTION OF THE STUDY AND ITS SIGNIFICANCE	14
3.	LITERATURE REVIEW	14
3.1.	CONFLICT RESOLUTION, REVIEW OF APPROACHES AND SOURCES OF INSPIRATION	15
3.1.1.	MEDIATION AS AN ALTERNATIVE TO CONFLICT RESOLUTION	15
3.1.2.	THE TRANSFORMATIVE MODEL	18
3.1.3.	BETWEEN THE THEORETICAL MODEL OF MEDIATION AND ITS PRACTICAL APPLICATION	20
3.1.4.	THE INFLUENCE OF THE THERAPEUTIC PROFESSION ON MEDIATION	22
3.1.5.	APPLICATIONS IN THERAPEUTIC AND FAMILY MEDIATION	25
3.1.6.	THE ROLE OF THE SPIRIT IN THE PROCESS OF CONFLICT RESOLUTION	26
3.1.7.	VALUE FOCUSED MEDIATION	28
3.1.8.	THE MEANING OF THE CONFLICT ACCORDING TO THE HUMANISTIC MODEL	29
3.1.9.	CONFLICTS IN THE MIRROR OF EXISTENTIALISM	30
3.2.	LOGOTHERAPY AND THE PERCEPTION OF MEANING IN LIFE, SOURCES OF INSPIRATION	34
3.2.1.	REVIEW OF BASIC CONCEPTS AND MAIN IDEAS	37
3.2.2.	THE STATUS OF THE MEANING IN LIFE IN THE WELL-BEING OF MAN	37
3.2.3.	HINTS OF MEANING AND THE UNIQUENESS OF THE MOMENT	39
3.2.4.	CATEGORIES OF VALUES	41
3.2.5.	THE PRINCIPLE OF RESPONSIBILITY	42
3.2.6.	FREEDOM OF WILL AND THE QUESTION OF CHOICE	44
3.2.7.	TO TAKE A STAND	45
3.2.8.	CONCEPTS OF GUILT	47
3.2.9.	SELF-TRANSCENDENCE AND ITS EXPRESSION IN THE HUMAN SPIRIT	48
3.2.10.	SELF-DETACHMENT	50

3.2.11.	PARADOXICAL INTENTION	50
3.2.12.	THE DEFIANT POWER OF THE HUMAN SPIRIT	50
3.2.13.	THE NOETIC DIMENSION	51
3.2.14.	THE SPIRITUAL UNCONSCIOUS	52
3.2.15.	CONSCIENCE AS THE ORGAN OF MEANING	53
3.2.16.	SOCRATIC DIALOGUE	53
3.2.17.	EXISTENTIAL ANALYSIS	55
4.	DISCUSSION	56
4.1.	KEY INSIGHTS	56
4.2.	IDENTIFYING THE MISSING FUNCTION IN MEDIATION	57
4.3.	BASIC ASSUMPTIONS FOR THE APPLICATION OF LOGOTHERAPY IN MEDIATION	59
4.4.	DEFINING THE SUGGESTED THEORETICAL MODEL	61
4.5.	PRE MEDIATION AND ASSESSING SUITABILITY	62
4.6.	APPLICATION ASPECTS OF THE SUGGESTED MODEL	64
4.6.1.	MEANING-FOCUSED MEDIATION AS PART OF THE TRANSFORMATIVE MEDIATION	65
4.7.	THE CENTRALITY OF THE DIALOGUE	66
4.7.1.	AFFINITY AND REPRESENTATION IN I-YOU-IT DIALOGUE	68
4.8.	APPLICATION OF LOGOTHERAPY IN MEDIATION, CONCEPTS AND TOOLS	69
4.8.1.	THE SET OF CONCEPTS AND TOOLS PROPOSED FOR IMPLEMENTATION:	70
4.9.	ASPECTS OF THE PROCESS FROM THE PERSPECTIVE OF THE MEDIATOR	79
4.9.1.	FROM NO COMPROMISE TO FINDING MEANING	82
5.	SUMMARY	83
5.1.	CHALLENGES	87
5.2.	RECOMMENDATIONS FOR FUTURE RESEARCH	88
6.	REFERENCE	90

1. Abstract

This study explores the possibility of applying tools and ideas from the field of Logotherapy and existential psychotherapy, in a mediation procedure for dispute resolution.

This study argues that the approach representing the transformative model in mediation is not sufficient for promoting personal growth and development out of the conflict, and that in certain conflicts, mostly those related to crises in a relationship, causing much distress and suffering, the existential issues of the individual and their sense of meaning should be addressed. This study aims to examine and map the main tools and ideas offered by Logotherapy in order to address these issues, and the additional levels of the existential needs of the individual that are not sufficiently addressed within the various mediation models being currently used in conflict resolution.

Logotherapy is therapy through meaning, it is a therapeutic approach founded by the neurologist and psychiatrist Professor Viktor Frankl, the author of the book "Man's Search for Meaning" (1946). This approach is focused on reinforcing and fostering the healthy foundations of the human being and their ability to find meaning in any situation, and grow while facing the challenges and circumstances of life and the future and what it holds. The current study examines and maps theoretical and practical tools offered by this approach in order to implement them also in the mediation process in general and in the transformative mediation in particular. Such implementation will broaden the options available for people in an interpersonal conflict, for dealing not only with practical questions regarding needs and interests, but also with the personal questions, ontological and existential, they face as the result of the crisis. Setting the story of the meaning in life as part of the existential needs of the individual, in the center of the discourse, aiming to reach an agreement and to end

the conflict is a challenge, since these are issues and concepts that do not come up in daily routine conversations between people, surely not in a situation in which there is mutual hostility and hatred, and each side is sure he is the right one, and the other side is to blame.

The professional dispute resolution practice operates in a wide and varied field of complex human and psychological processes, and the professionals and mediators dealing with conflict management come from a wide range of professional specialties and fields of practice. Over the years, the various approaches and theoretical models of mediation were influenced and developed out of a wide variety of areas of expertise such as: law, ethics, negotiating, psychotherapy, social work and philosophical counseling. The transformative model developed from these areas, as an approach offering an alternative to the standard pragmatic model focusing mainly on reaching an agreement, offering people in conflict with each other an opportunity to change perception and development and personal growth out of the conflict itself. This approach advocated that despite the anger, arguments, claims and mutual accusations, it is possible to make a change in their self – perception, in perceiving the other party, and in their perception of the conflict, and this is an opportunity for a change that will allow a collaborative and integrative discussion regarding rights as well as common interests in order to reach an agreement that will benefit and meet the needs of both parties.

The literature review focuses on the two following content worlds:

- a. The content world of mediation as a tool for resolving conflicts in general and the transformative model in particular. This research traces sources of inspiration and influence as well as the link between the development of the current approach of mediation and neighboring psychotherapeutic professions.

- b. The content world of logotherapy as existentialistic psychotherapy was developed and shaped by Viktor Emil Frankl (1905-1997) as a therapeutic and counseling method, and is considered as the Third Viennese School of psychotherapy following Sigmund Freud Psychoanalysis and Alfred Adler's Individual Psychology. This approach advocates the idea that the individual's strive to find meaning in their life and in his suffering, is a basic primary need.

These two content worlds form the conceptual framework of the study toward discussing their integration, and as the basis for a new theoretical model in mediation called "Meaning-focused mediation".

When a conflict related to broken relationship is concerned, causing a deep crisis and suffering, the sense of meaning in life among those involved in the conflict is undermined, thus it is necessary to adjust the contents and tools in the mediation process. Such an adjustment will enable the process to include addressing not only the mutual complaints and claims of the parties, but also to express, relate and address, as part of the discussions, another level of needs, concerning the individual's existential needs and their striving to find meaning in one's life. The current study shows that despite the interdisciplinarity that characterizes the different models of conflict resolution and despite the various areas of practice and experience of mediators, there is no mediation model that focuses on the perception of meaning in one's life and one's existential needs.

What makes this study unique is that it offers to expand the transformative model of conflict resolution, while laying out a conceptual basis for a meaning – focused mediation model. This model, not only deepens the discourse relating to all the needs of the parties, but also enriches the repertoire of tools and methods of the mediators in their practice, inviting them to continue and explore the ideas it offers.

Key words:

Logotherapy, meaning in life, conflicts, mediation, Viktor Frankl, existential psychotherapy, conflict resolution, existential philosophy.

2. introduction

Since the beginning of history conflicts and disputes among humans exist. They are part of the natural essential human sphere, regardless of their cultural origin, geographic location or religious beliefs, and they exist within all types of human activity (Alberstein, M. 2007). The difficulties and suffering that a conflict may cause could intensify as it develops in a context of ongoing relationship. Examples can be seen in family and romantic relations conflicts or between people who were close to each other, since such conflicts evoke powerful emotions that often raise deep questions regarding a sense of identity and meaning in life. One of the preferred alternatives for conflict resolution outside the court system is a mediation process (Alexander, N. M. (Ed.), 2006). As part of this process, a dialogue between the parties takes place with the assistance of a neutral third party, which serves as a mediator that helps both sides to reach agreements and resolve the conflict (Bush & Folger, 1994). The mediator does not determine who is right and has no authority to decide the controversy; the mediator's goal is to try and find a solution with the agreement of the parties and of their own free will (Peppet, S. R., 2003). The mediator's work is based on dissolving the discourse of opposing views developed between the parties, while reformulating the issues and needs that are at the base of the problem and searching for solutions that will allow making an agreement. Since the 1970s, with the accelerated development of mediation, many of the mediators started to integrate in their practice tool and methods from individual and marriage counseling theories, and adopted psychological therapy approaches (Kelly, E. J., & Kaminskienė, N., 2016). This diversity promoted the development of additional models aimed at making a transformation that allows the parties to personally grow and develop through the conflict. Among the prominent models are the narrative mediation, transformative mediation, restorative justice, and humanistic mediation,

combining tools and approaches based on knowledge, methods and research from the domains of humanistic, social, educational and psychological therapies.

2.1. The purpose of the study

A meaningful and purposeful life is very important for the sense of well-being throughout one's life (Steger, M. F., S. Oishi and T. B. Kashdan, 2009). This meaning is the basis to successfully adapt to life in changing, complex, and difficult situations.

Despite the central role of meaning in one's life, no evidence is found in the literature for an approach to conflict resolution between people whose focus is the existential and ontological needs of the individual, one's strive to find meaning in one's life, meaning in one's situation and understanding there is a purpose to one's life. One on hand the psychological and philosophical worlds have great influence on the practice of mediation, and on the other hand they lack the tools and ideas that enable the dialogue answering one's existential questions and the question of meaning one experiences in one's life. It is possible and advisable to include therapeutic elements in some mediations, and it is possible to extend mediation with additional tools and ideas taken from psychotherapy and counseling (Dworkin, J., L. Jacob, and E. Scott)

The current study offers to fill this gap or this "missing function" in mediation, by examining the application of Logotherapy as Viktor Frankl's existential psychotherapy within the framework of mediation, and to use it for establishing a new theoretical model that will be named "meaning-focused mediation". Together with expanding the theoretical, research and applied knowledge of the main ideas of Logotherapy, this study offers a conceptual integration between mediation and Logotherapy. This is a conceptual platform based on which, mediators, recognizing the importance of meaning in life, can go further and explore and develop more applications in their field of practice.

Logotherapy is the basis for a therapeutic approach also known as existential psychotherapy, developed by professor Viktor Frankl, the author of the book *Man's Search For Meaning: An Introduction to Logotherapy* (1946). Frankl personally experienced the events of World War II and the holocaust, and survived the concentration camps, and from his personal experience he involuntarily verified the theory which he developed conceptually, that unfolded right in front of him in the harsh and cruel reality that he was forced to personally experience during the holocaust. Frankl realized that it is possible to find meaning in any situation in life, and that man always has the freedom to choose how to relate to the reality one is facing. The emotional state of the individual, one's values, and the sense of meaning in one's life play an important role in one's ability to deal with crisis and conflicts.

This study makes those ideas accessible also to those who practice conflict resolution and are exposed to situations of crisis or conflict and ongoing suffering, and as part of the process they need to consider not only the economic and physical interests of the parties, but also their existential needs. This is a response aiming to set-off and strengthen one's confidence in one's ability to face the situation, to find a purpose for one's life, and find meaning in one's suffering as the basis for better coping with the circumstances one experiences.

2.2. Method

This is a Theoretical research, based on information and insights that emerge from research, professional papers and books Freeman, M., DeMarrais, K., Preissle, J., Roulston, K., & St. Pierre, E. A. (2007). This content is the basis for deductive mapping and analysis, leading from the general to the individual, from the macro to the micro (Sabar Ben-Yehoshua, N., 2016). This research approach is applied in many studies in the field of humanities and social sciences (Sayer, R. A. 1992), and is also

suitable for this study, that deals with content and approaches from the fields of psychology and philosophy.

2.3. The structure and rationale of the literature review

The literature review is divided into two main areas that will be integrated in the discussion chapter as a basis for a new theoretical model.

The first part reviews the mediation world and the application of insights and theories from the fields of socio-psychology, social sciences and philosophy, that are an integral part of different models of mediation, while focusing on the transformative model of mediation (Bush & Folger, 1994). This part of the review shows that the existing models of mediation, including the transformative model, lack the content that considers the multidimensionality of man, and do not provide tools for managing the mediation discourse regarding the question of one's primary need to find meaning in one's life, and understanding the sense of one's existence and purpose in the world.

In view of this, the second part of the literature review presents logotherapy and its concepts and ideas as a suitable option for filling the gap, as it represents the approach that helps the individual find meaning and purpose in their life. Logotherapy is based on existential psychotherapy, developed by Victor Frankl as a therapeutic approach focusing on the multidimensionality of man, on finding meaning in life, it has an existential and spiritual dimension, and it is able to reach and help also in the spiritual struggle of man. According to Frankl, man creates himself, he is responsible for his life and has the freedom to choose how to cope with his personal, existential and social circumstances, considering the different situations he faces. This section of the review describes the main ideas and concepts of logotherapy, like for example: responsibility, values, the spiritual dimension, self-transcendence, the defiant power, Socratic dialog and more. These concepts will also be presented later in the discussion

chapter as components of the expansion model that is offered for the transformative approach in mediation.

2.4. The contribution of the study and its significance

The current study is important since it offers to extend and expand the model of transformative mediation and it provides tools, ideas and concepts that enable mediators with therapeutic and consulting approach to extend their tools repertoire and the contents of their dialogue. With the help of these tools, mediation will also be able to address and relate to the sense of existence and to the need of the parties to find meaning and purpose in their suffering even when they are in an ongoing conflict. The current study lays conceptual framework for promoting the mediation process, taking into account a wide coalition of many existential components and dimensions that are intertwined to each other, that man has in his life, and find meaning in them even when being subject to complex and difficult conflicts. This study presents logotherapy as existential psychotherapy, rich in tools and ideas, that like other therapeutic approaches, also deserve to be applied in many of the dispute resolutions, especially the complicated and sensitive ones, related to relationship in crisis, causing great suffering to those involved.

3. Literature review

The essence of this study is creating integration between two worlds of content in order to apply one of them in the other one, that is, to apply the world of content, tools and concepts of logotherapy in the world of mediation. Therefore, the literature review contains two main areas, forming together the basis for research, and for convenience it is divided conceptually into two parts that integrate with each other later in the discussion:

- In chapter 3.1 the literature review deals with dispute resolution through mediation – a review of approaches and sources of inspiration from the fields of psychotherapy and philosophical counseling, that influenced the dispute resolution paradigm through mediation, while focusing on the transformative model,
- In chapter 3.2 the literature review deals with logotherapy as therapy through finding meaning in life, and as an existential psychotherapeutic approach, developed by Viktor Frankl. In this part of the review, the ideas and concepts that may be applied also within the framework of mediation will be presented.

3.1. Conflict resolution, review of approaches and sources of inspiration

The practice of conflict resolution as an academic discipline and as practical practice has professional sources of inspiration and diverse origins that have influenced the nature and the development of the mediation process. Professional practices alongside research and theoretical insights from the fields of socio-psychology, social and behavioral sciences, theories of negotiation as well as game theory, completed and expanded the scientific rational paradigm of mediation (Alberstein, M., 2007 p.206), the academic discipline of social psychology contributed much to conflict research by offering to focus on the psychological aspects of the interpersonal communication and social cognition (Sherif, M. 1958). This research, like others that will be presented later in the review, points at a link between the development of mediation in its current approach and neighboring psychological therapeutic professions (Alberstein, M., 2007)

3.1.1. Mediation as an alternative to conflict resolution

Mediation is defined as a structured, interactive procedure to conflict resolution, guided with the help of a third neutral person, with no authority to make decisions,

who helps the parties in dispute to try and reach agreements through integrative negotiation (Bush, R. B., & Folger, J. P., 1994). In its formal and legal level, mediation serves as an alternative to the legal process is subject to the regulations of the law, and it binds the parties as a judgment in all respects. This is an extra legal method for dispute resolution that has many advantages compared with managing the dispute in courts of law, among other things because the parties control the process and its outcome, and there is a growing tendency to favor this option (Wall 1981; Wall and Lynn. 1993). This is an alternative for a legal battle, in which the judge rules and the parties have a limited ability to control the process and its final result. Analyzing the event cycle of any conflict makes it possible to understand its origins, the relationship between the parties involved and their worldview, their interests and their values. This information is the basis for dialogue between the parties in mediation, and beyond the need to meet needs and interests, the conflict is a crisis that causes suffering to both parties and they wish to end it (Moore, C. W., 2014).

The model of conflict resolution by mediation is one approach of several types of processes with a similar purpose, which developed from a wide movement that promoted alternatives to court, and was named the ADR movement (Alternative Dispute Resolution). ADR is an umbrella term that also includes the theory of Therapeutic Jurisprudence, arbitration, negotiation, Restorative Justice, and mediation, which has evolved with time into different approaches and models with various targets. Mediation is seen as an informal process, dealing with the relationship between the parties, and yielding results that are more suitable for the needs of the parties than those reached in legal processes (Riskin, L. L., 1985). All the alternative approaches in conflict resolution are based on the assumption that what is predicted to be a one-dimensional problem that requires a definitive choice, is a multi-dimensional phenomenon, and handling it requires breaking it down into sub-problems and

adapting each of its dimension's diverse therapeutic techniques (Alberstein, M. & Cohen, A., 2011). Any conflict is based on multidimensionality, and contains many factors, many interests, many parties, and many ways for resolving it, and there is a need to break it down into its components in order to create a process of change and progress. The social psychologist, Kurt Lewin, who also dealt with conflicts, demonstrated the multidimensionality inherent in a conflict. While referring to married couples, he showed that there is a strong link between the sense of meaning in marriage and the other central and fundamental levels of the individual, their values, ambitions, and social status. Unlike other relationships, marriage is not just about the aspects of the individual's usual routine, rather they encompass the one's full physical and social existence (Lewin, K, 1997). Here there is a stress on an invisible level of the relationship between the parties and a search for meaning, and instead of what looks like a disagreement about views or conceptual contradiction, there is a discussion of subjects that are under the surface and are part of the intangible needs of the individual like a sense of belonging, respect, values, a sense of meaning, conscience and identity. Mediation is highly valuable in conflicts related to relationship, and indeed in divorce disputes couples prefer to go enter a mediation process before hiring a lawyer and clash in court. Mediation allows them, together with keeping their lawful rights, to address additional levels related to their personality and feelings in a way that cannot be expressed in a legal process (Emery, R. E., & Wyr, M. M. 1987).

There are three main approaches to mediation processes (Moore, 2014

- Adversarial approach
- Problem-solving approach
- Transformative approach

The more the parties in conflict are in a meaningful and ongoing relationships, they will prefer the transformative approach and see it as an opportunity. This preference is due to the fact that this approach promotes moral development and promotes transformation in one's perception, one's perception of oneself and one's perception of the other. The current study views this approach as the most appropriate field of mediation, based on which it wishes to expand the "toolbox" available for the mediator.

3.1.2. The transformative model

The transformative theoretical model in mediation was developed as a theoretical approach presenting an alternative to the standard pragmatic model based on reaching an agreement. This approach sees conflict as an opportunity for personal development and growth (Bush, R. B., & Folger, J. P. 1994) and mediation as a platform suitable for encouraging transformation and empowerment of the parties and mutual recognition between the parties involved. While conflicts are seen mostly as problems that should be solved, Hollander, D. B. & Acevedo, E. O., 2000 believe that the transformative approach promotes the potential and realization of personal learning, resulting in an increased sense of mental health, optimism, and self confidence in the personal values. Similarly, transformation promotes important discovery of man's potential, examining self-realization and examining mental development and health (Braud, W., 2012). This model led to a revolutionary change in the thinking patterns regarding the conflict and the person behind it, and it can be defined as a process stressing the personal transformation of the parties and the change in the way they perceive the conflict. The transformative model adopts approaches from the therapeutic professions (Alberstein, M., 2007 p.199) and the mediator is also required to present skills of a facilitator that leaves a wide range of action for the parties, while a high level of listening is required from the mediator, as well as a neutral, non-

judicial position. This model focuses mainly on the interaction between the parties (Lederach, J. P. 1996). Through empowering the parties and by mutual acknowledgment, when each party acknowledging the suffering of the other, its purpose is to help them to better cope with the conflict while showing responsibility and making personal decisions. The transformative approach to conflict resolution is favored by those who wish to solve their problems outside court, especially in areas related to interpersonal relationship such as couples and families, since it allows a more significant examination of the perception of identity and meaning that is important in the long term agreement (Moore, C. W., 2014). The transformative mediation school includes also the Narrative Mediation, originating from cognitive narrative psychotherapy. This psychotherapy is based on a set of man's behaviors in the field of man's relationship with his family and other people in his life (relational approach). The schools that combine personal growth and development consider the transformation and inner changes among the parties just as important as the agreement itself (Bush, R. B., & Folger, J. P. 1994). On one hand the narrative describes a reality, and on the other hand it shapes this reality, giving it meaning. This narrative is not formed in a vacuum but is rather embedded in different contexts (Lieblich, A., Tuval-Mashiach, R., & Zilber, T. 1998). Language is intertwined in the process of human development and narrative mediation promotes personal transformation as evident in studies of language analysis in psychotherapy. These studies suggested moving from a study of verbal situations to an approach of states organized as narratives, which are the basis of man's sense of meaning (Gonçalves, Ó. F., & Machado, 1999). This approach assumes that human beings tend to organize their experiences as well as their conflicts in the form of stories. These are different narratives, that help the individual in shaping the perception of identity and meaning they feel in relation to themselves, and to events and relationship in their life. Therefore, narrative mediation focuses on the relationship between the parties,

attempting to get the parties to develop an alternative narrative of their relationship that allows transformation and reinstating trust between them as a preliminary infrastructure for resolving the conflict. The formulation of the questions by the mediator is of great importance in the mediation process. Studies in this subject in the context of narrative mediation (Ying, C., & Lay, T. C., 2018) indicate the great importance of choosing how the question is presented and how the questions are formulated (Brandon 2011), as well as the timing and order of the questions asked by the mediator. There is agreement regarding the mediator's skill level and the mediator's attempt to examine the link between the individual's narrative and their view of the truth. This ability is an important practical layer in mediation (Riskin 2003). Applications of the narrative technique proposed by Monk & Winslad (Winslade, J., & Monk, G. D., 2008) describe a situation in which people create narratives about their lives, their past, the present and the future that lies ahead of them. According to Clandinin & Connelly (Clandinin, D. J., & Connelly, F. M., 2000), the encounters of human beings with the world around them constitute the landscape in which they act and find meaning in what they do. The development of the transformative and narrative mediation positively diverts the discussion of conflict resolution from a negotiation focused concept for solving the problem, towards a concept emphasizing the intangible inner needs that arise among the parties (Bush, R. B., & Folger, J. P., 1994).

3.1.3. Between the theoretical model of mediation and its practical application

With the development of the theoretical models for conflict resolution, a considerable amount of studies have been conducted to examine the level of correlation between the academic theoretical model and its practical application in the mediator's work. Studies that examined the application of the transformative model found that many

mediators working according to this model, stick to their personal experience and their professional inclination (Charkoudian, L, De Ritis, C., Buck, R., & Wilson, C.L., 2009), that is, mediators find it appropriate to apply a number of different psychological therapeutic strategies in their work, that do not necessarily precisely correspond to any specific model. Those studies showed that even in the transformative mediation model, characterized by a clear process structure, many mediators found it difficult to adhere to its formal outline, and incorporated into it a wide range of tools and references from the field of therapy and counseling (Riskin, 1994; Bush and Folger, 1994). This expresses a professional flexibility and freedom of action on the part of the mediators, who are influenced not only by their professional inclination, but also by the need to adapt to the contents discussed in mediation, to issues arising from the nature of the conflict, and the personal character of participants. Nonetheless, as found in a study conducted in collaboration with the American Psychological Association and the International Association for Conflict Management, the absence of correlation between the theoretical model and its application in the field does not predict the success or failure of mediation (Pruitt, D. G., Peirce, R. S., McGillicuddy, N. B., Welton, G. L., & Castrianno, L. M. 1993). In fact, the current study reports high success rates over time in the relationship improvement index as a result of the mediation, as well as in the long term agreement stability index, and shows the crucial importance of the mediator's professional experience and ability to adapt to the nature of the problems and controversies and to the dynamics evolving throughout the process. These findings can be also supported by other studies with similar findings, for example in the field of couple therapy, showing that the professional approach and personal inclination of the mediator are the most important contributors to the success of the process and not necessarily following one theoretical model or another (Jacobson, N. S. 1984).

3.1.4. The influence of the therapeutic profession on mediation

In the circle of professions mediation is between the therapeutic professions and the field of law (Alberstein, M., 2007 p 199), and as we have already seen in the previous chapter, many mediators perceive their approach as varied and eclectic. The legitimacy to combine different methods and therapeutic approaches within mediation has expanded thanks to the support and recognition of this need by courts worldwide, starting in the 1990s. This trend allowed the training and integration of mediators from different fields of therapy, education, psychologists, criminologists, social workers and couple and family councilors. This multidisciplinary development reflected the need to answer a wide and multidimensional range of human - related influencing factors, let alone when they are in an ongoing relationship. A broad framework for the growth and development of additional models for conflict resolution was created here, and it led mediators to begin incorporating another layer of reference in their work, one that considers also the personal and psychological aspects of the parties in conflict. Support of the idea of integrating counseling and therapy in mediation may be seen in a study conducted in various settings in which it was found that mediation is perceived as a form of psychological counseling, and that there is openness among mediators to take advantage of the vast psychological therapeutic and theoretical knowledge, together with the accumulated pragmatic knowledge this field has to offer (Strasser, F., & Randolph, P. 2004).

The emotional state and the sense of meaning in life of the parties in conflict accept a more important place in the mediation process, and this means the mediator is required to take into account not only the economic aspects, and the physical needs of the parties, but also to address psychological and mental aspects (Kelly, E. J., & Kaminskienè, N., 2016). The connection between the therapeutic world and mediation is expanding and opens its doors for multidisciplinary. There is a general agreement

among researchers that mediators with therapeutic training are equipped with more suitable tools and are more qualified to manage conflict resolution processes and transformative mediation than mediators who don't have a therapeutic background or are not therapists (Wall Jr, J. A., Stark, J. B., & Standifer, R. L., 2001).

It is possible and advisable to integrate therapy during mediation and implement more tools and ideas from the field of psychotherapy and counseling (Dworkin, J., L. Jacob, and E. Scott, 1991). These researchers think that mediation overlaps and has common characteristics with behavioral psychotherapy and philosophical counseling. There is a reason that the worldviews and the professional fields the mediators originate from are not homogenous and include professionals from the fields of law, therapy, coaching, counseling and a wide variety of therapeutic professions, alongside mediators practicing free professions that are not legal or therapeutic professions. This tendency moves the mediation paradigm away from the legal world and brings it closer to the therapeutic field. Under the mediation umbrella one can count a number of models influenced by the therapeutic world, including therapeutic mediation, narrative mediation, transformative mediation, unifying justice processes and humanistic mediation. In these mediation processes together with the process that assists the parties to reach an agreement, the mediator's professional intervention has a procedural therapeutic nature (Alberstein, M., 2008).

The combination of mediation and therapy raises many issues, including the main question arising among mediators: where is the line between therapy and mediation and between the therapeutic approach in mediation and the legal pragmatic approach? (Baitar, R., Buysse, A., Brondeel, R., De Mol, J., & Rober, P., 2013). Mediators with a therapeutic background and training would prefer to stress the emotional aspects of the parties, but it seems that most mediators do not settle just for their basic training as mediators and use various and diverse tools (D'Abate, 2016). The variety of

therapeutic approaches in mediation actually expresses the differences in human nature, the variety of issues and conflicts that exist in their lives and the need to provide a comprehensive response to the needs arising from them. Although the logotherapy approach as a meaning based therapy is not mentioned in studies in the context of conflict management and mediation, similar ideas can be taken from studies that are not conflict oriented, but did focus on positive psychology and the practical methods and ways one can use to develop and enhance the question of meaning (Netzer-R P, Schulenberg., E.S, & Batthyany., A, Eds., 2016). These studies present information that may strengthen the therapists' awareness of meaning – focused psychologies and will examine the possibility of applying it in the future also in mediation. The key to understanding the role of the mediator involves being fully aware of the mediation process and the option the parties have to express their emotions, feelings, thoughts and ambitions (Riskin, L. L, 2003). There is reference to a wide variety of psychological phenomena in the fields of mediation that is described in a kind of manual for navigating the strong psychological and flows of emotions that arise among the participants in the mediation (Hoffman, D. A., & Wolman, R. N., 2012). These phenomena, together with the great importance of the sense of self-identity and self-esteem, play an important role also in negotiation in mediation, since in many cases the intensity of the conflict poses a threat to the individual's identity (Bader, E. E., 2009.). It is not enough to understand the behavioral and psychological phenomena of man, it is also necessary to understand the dimension of man's existential therapy. This understanding is necessary for the mediators in order for them to broaden their perspective of the parties involved in the process (Wampold, B., 2008).

3.1.5. Applications in therapeutic and family mediation

Mediation is a real and autonomic alternative to the legal process which emphasizes a discourse on rights, regulations, legal facts and authorities (Bush, R. A. B. 1989), and one of the most prominent fields is the resolution of family conflicts according to the “Therapeutic Family Mediation” model (T.F.M). This model uses cognitive and behavioral therapeutic tools, and its uniqueness lies in the willingness of the therapeutic mediator to assess and identify already in the beginning of the process, to what extent are the parties ready for mediation that includes an emotional dialogue (Irving, H.H., & Benjamin, M., 2002). Since it is a model that integrates a clinical therapeutic approach in interpersonal communication processes, it allows a qualitative and deeper dialogue between the parties, and a framework exists/ is being created for a more fertile cooperation during the process, for positive, stable and longterm results (Strasser, F., & Strasser A., 1997 & Cooper, M., 2003). According to Guttman, D., 2020, this approach is also in accordance with Adler’s view regarding man’s ability to cooperate with others in conflict situations, being part of a wider society (Adler, A., 1956). Cooperation between the individual and society strengthens the individual and enhances the sense of his personal and psychological wellbeing also in the mediation processes in which the individual is in a painful conflict. There is a link between the different transformative models of mediation and the Therapeutic Jurisprudence Theory, and there is a therapeutic effect in every mediation process in every conflict (Shapira, O., 2010). Mediation might have a highly positive therapeutic influence in family and divorce disputes, and there is a growing recognition of the healing potential of Therapeutic Mediation, that can positively influence the relationship between the couple (Wexler, D. B., & Winick, B.J, 2008). The positive influences of the therapeutic components in mediation were studied and acknowledged by the American Bar Association in disputes related to the relationship of couples during

divorce, especially if the couple has children together and they will have to keep in touch in the future since they are parenting children together (Erickson, B. M., 1997). It considers the emotions and behaviors and the whole psychological functioning of individuals whom the trial result apply to, while taking into account also the interests and concrete needs as well as the therapeutic values (Alberstein, M., 2010). This approach, the Therapeutic Mediation, has developed from the Therapeutic Jurisprudence in contexts of mental health and people with disabilities, and over time it expanded and widely applied also in the fields of family and youth (García-Longoria Serrano., 2014).

3.1.6. The role of the spirit in the process of conflict resolution

Mediation focuses on what people have in common and on what unites people, despite the natural difference between them. It has spiritual qualities and healing properties, and great value in enhancing and empowering the psychological aspects and spiritual values of the parties (Zumeta, Z. D., 1993). The article “The Role of Spirituality in the Mediation Process” describes a phenomenological research that examined integrating a spiritual view into the meditative discourse. The mediators argued that integrating the spiritual dimension in their work raised the individual's level of self-awareness and awareness of others and of their environment, and enhanced their ability to act and make decisions, due to confidence and inner intuition (Jones, D. A., 2009). The mediator's awareness of the spiritual dimensions of the individual may have a positive effect on the parties, by freeing them from emotional barriers, from confused thinking, and a false sense of existence. The spiritual level allows man to understand he is linked and is an integral part of all others and from all the components of reality, that he himself has also contributed to some extent to the formation of the conflict, and that any conflict includes a spiritual path leading to resolving the problem (Cloke, 2007 p.3). The spiritual dimension is an important tool

in the therapeutic work and in mediations among various cultural and religious populations that believe in the existence of God and in supreme values of their faith. There are many voices advocating the inclusion of the spirituality discourse in mediation models practiced in the west, and many suggest the concept according to which human conflict is always rooted in the soul, and that all humans carry within them a spark of the divine (Lapin, D., 1993).

Spiritual mediation is not suited for everyone and not for all type of cases, and it may be suitable for conflicts involving people with spiritual needs who are in need of a spiritual discourse. For them it is just as important as the conventional and pragmatic discourse focusing on demands, attitudes and solutions, and is an integral part of the process. In spiritual mediation there is a space where spiritual transformation can take place, within which one can ascend toward many layers and expand the contents of the dialogue, the types of thoughts and ideas, resolve contradictions, and in particular give the participants hope and a sense of meaning (Chupp, M., 1993). Spirituality in mediation is expressed not only in the content emerging from the participating parties, but also in being supported by a high awareness to the interaction that takes place in that "present moment". This is a "transcendental consciousness", a state that allows an individual to feel the relationship, and to feel the reciprocity of everything (Heron, J., 2006). This consciousness expresses a phenomenological hermeneutic level according to which reality is interpreted not according to an analysis of knowledge and facts, but by understanding the spiritual meaning directly reaching our consciousness, with no need to be assisted by theories, prejudice, conclusions or assumptions. The main meaning of spiritual mediation lies in the fact that the participants experience a personal and spiritual transformation as a result of their view of the conflict. This promotes them to develop stronger sensitivity to other people, to open up to additional ways of exploring, and make decisions from a place that has a spiritual meaning to

them. The importance of the spirit in conflict resolution through mediation is expressed as an element that is inherent in the human existence, and it is subjective, intangible and multidimensional (Tanyi, R. A., 2002). There is a high correlation between the value of mediation and the spiritual approach that helps the parties in resolving the conflict in a non-linear process. This is a process that requires a high level of intuition on the part of both the parties involved, as well as on the part of the mediators (Bush, R. A. B., & Bingham, L. B., 2005). In this context of integrating spirituality in mediation, it is possible to distinguish between the so-called first generation of mediators, who emphasized the formal procedural construction of mediation as a formula for conflict resolution, and the second generation that changed the traditional assumptions and also considered man's spiritual consciousness beyond the technical boundaries of resolving the problem (Cobb, S 2001).

3.1.7. Value focused mediation

Being in a conflict forces the individual to discuss and negotiate, and also make him reflect about the search of meaning in his life and finding meaning in this experience. This is a state of a continuous effort of dealing with interpretations and meanings (Mezirow, J .2000). Finding meaning involves living according to values, and the Value-Centered Mediation (VCM) model tries to create an eclectic model that puts a stress on values taken from a number of disciplines from the fields of social sciences, psychology and law, as well as from scientific approaches of negotiation, while focusing on values (Kleiman, M., 2017). This model takes into account the status of Logotherapy in relation to the question of meaning in life and the perception of man's values. The mediator uses reflective techniques to bring out the narratives inherent in man, and allows discussing the points of view and emotions of each party. This is a re-conceptualization of the values, reflecting the influence of the loss and pain on the

mental wellbeing of the participants as a result of the conflict, by analyzing all their value, personal and social structures (Johnson, K. P., 2015).

3.1.8. The meaning of the conflict according to the humanistic model

The humanistic view expresses values of cooperation and mutual assistance, a will to live in peace, and a common desire to develop and cultivate a meaningful personal identity (Kunnen, 2006). Identity exploration sees the conflict in individual's life as an essential catalyst that drives the process of identity formation, but the difficulty and pain might take a heavy toll on the parties in conflict. Subjects expressed a great deal of frustration being forced to take tough and painful measures toward each other, measures that are against their nature and how they usually respond, and this makes them themselves helpless and full of rage and hostility (Bush, R. A. B., & Pope, S. G., 2002). This helplessness directly affects the existential experience of man and his worldview. Humanism as a moral philosophical approach based on man's free will, specifically stresses that man is the central factor influencing the human field surrounding him in the various situations of life. The humanistic view sees conflict as a situation of discrepancy or contradiction between the components of the human environment (Cote, J. E., & Bynner, J., 2008). Man feels that his basic needs and values are threatened and he is forced to consider alternatives in order to find the best solution for him, corresponding with the social codes according to which he lives. Coping with personal and interpersonal conflicts is a major component in the development of the human identity; it undermines the individual's world and serves as a catalyst for changing modes of action and for personal development (Schachter .2002). The humanistic model in mediation represents a concept of "common humanity" and alongside the legal foundations linked to social aspects of preserving rights, this model is characterized by creating and encouraging a direct dialogue, and is based on therapeutic tools and approaches, practiced in community social work

(Umbreit, M. S., & Burns., 2002). The mediator needs to have a high level of mindfulness and act with deliberate and non-judgmental attention to experiences that occur at any given moment (Riskin, L. L., 2004). According to the humanistic model, a fully authentic and attentive personality of the mediator has a positive influence, leading to encouraging the parties to have a direct dialogue, to act humanly with each other with mutual recognition, and express what each party contributed to the conflict (Satir, V., 1976).

3.1.9. Conflicts in the mirror of existentialism

The existentialist philosopher Sartre describes in his book "Being and Nothingness" the human existence in relation to his world, and to himself and others in a set of inherent conflicts that are a fundamental part of human relationship (Sartre, L.P. , 1958). The existentialist approach focuses on the existence of the individual in the world, and plays an important role in the conflict resolution paradigm, according to which the parties are free to choose how they relate, respond and view in any situation they are in. According to existentialism, the way man relates to the world is experiential in its essence, and not rational or intellectual. Every man discovers the essence of his existence by self-reflection, and from his personal experience in the world. Conflicts exist since the dawn of history, and philosophy confronts inevitable and unchangeable situations faced by man, which it describes as ontological existential data (Strasser, F., & Randolph, P., 2004). According to the existentialist model existence precedes essence. This perception is the foundation for studying the degree of responsibility a man has for his life (Sartre P., 1958). This is a philosophical investigation that can also serve as a base for a phenomenological investigation that helps the individual develop, from within himself, understanding and awareness of his condition in life. This investigation allows man to subjectively inspect his life, deal with moral issues, and view existential questions like disappointment, loss, trust,

conflict, love and suffering. The philosophical phenomenological investigation and psychotherapy in its various forms have something in common when dealing with crises and conflicts, and regarding the link between the loss of meaning and man's sense of existential crisis (Segal, S., 1995). This link leads man to search for meaning in his life and a reason for his suffering, and philosophical counseling provides an outline for practical practice that helps man search and find what he defines as deserving, good and suitable for his life (Hadot, 1993; Lahav and Tillmans, 1995).

A conflict can cause individuals that were in close relationship to feel less satisfied in their lives and even lead to a post traumatic state that requires therapeutic intervention. The experience of life in all the aspects of the relationship between man and others, and with society contains an experience of existential experience that enhances the existential thoughts (Pyszczynski, Greenberg, & Koole, 2004). When it relates to these thoughts, the philosophical counseling also deals with questions of ethics, purpose, and man's ability to act and take a stand, as he understands that he can choose how to relate to his situation at any given moment. These questions are also relevant to mediation, in which each one of the parties in conflict examines a wide array of considerations of value and together with considerations of purpose, benefit, and interests that stand in the way to an agreement. At the basis of Existential Psychology there are four major existential concerns of man that are: fear of death and the finality of life, fear of freedom and the responsibility it involves, fear of loneliness and fear of life without meaning (Yalom, I. D., 1980). According to Yalom, these fundamental concerns are at the very heart of the dynamic–existential conflict, and against this background people may experience conflicts and disagreements while referring, not necessarily in a conscious way, to these existential fundamental concerns. Sometimes an individual has concrete and powerful experiences that enhance the component of worry. These can be referred to as “boundary situations”

that motivate the individual to be aware of their existential condition. Examples for this can be seen in the experience of coping with death, a meaningful crucial decision, the collapsing of a fundamental and personal value, and crisis involving those with whom we had close relationship over a long period of time, that might be severe enough to allow man to expose his authentic existential concerns (Jaspers, K., 2010). The existential approach views these anxieties as stemming from the conflict created between man and himself, or between man and those around him. This conflict expresses the gap between us and the world in which we exist, that is, the gap between how we want the world to be, and the world to which we strive, and the way the world works in reality and actually affects us. The search of meaning in life is not usually done by exploring past experiences, but by focusing on the present and the future. According to the existential philosophy the human existence occurs in three dimensions, to which man should be open and act in them: man's attitude toward the physical world around him, his attitude toward society and others, and his attitude toward his inner world – his thoughts and emotions (Yalom, I. D., 2020). Mutual and dynamic relationships between man and those around him create an structured state of conflicts, that is, the conflict is the meaning of 'existing for others' (Sartre, J., 1943. P. 364). According to this view, man is destined to live in conflicts and to create conflicts, and all human interactions are in themselves a conflict. Human destiny is not predetermined by nature, and one can always choose if and how to respond. Not choosing is also a choice in itself (Sartre P. 1958). The responsibility and the freedom expressed in this view play an important role in the paradigm of conflict resolution in which the parties are always free to choose the nature of the solution (Sartre P.1958). By being in a conflict, man is also doomed to choose. Man's free will to choose is a kind of rebirth, each time. Kierkegaard suggests categories by which people act and choose, and describe three different modes of existence which are coping strategies

for the natural, cultural, and economical crises facing man. Through these modes man makes decisions and makes his choices (Kierkegaard, S. 1989 p.36).

The aesthetic mode of existence – characterized by a life that emphasizes fulfilling the human needs and choices of this individual, should be made according to considerations of pleasure and satisfaction. The man who lives aesthetically, lives the moment, is not committed to anything that is permanent or defined, and may think one thing at any specific time. Man's life is, therefore, lacking "continuity", lacking stability and focus, and changing course according to mood or circumstance (Gardiner 2002, p. 48).

The ethical mode of existence – in the ethical field, man takes his place within social institutes and accepts the resulting duties. He accepts the settings of moral standards and commitments, "the voice of universal reason, and thus gives form and consistency to his life" (Copleston 1985, p. 342). A man who lives such life should also acknowledge specific norms and values, and for him the fundamental categories for ethical are "good", "evil" and "duty", and they are referred to as if they had a meaning that is necessarily shared by all who uses them (Gardiner, 2002, p. 55).

The religious (spiritual) mode of existence – in this state, the spiritual attitude or belief in God is what determines the human life – this belief that can be in conflict with ethical requirements (Cooper, D. E. 1996 p.332). in the cycle of religious spiritual life, the concept of duty is preserved, but is turned to a different direction. The subject who already met the criteria of universal moral intelligence finds that it is not enough. In order of growing up he has to break beyond the ethical into the absolute, the universal. He has to face the absolute alone, to deal with distress and decide who he will be.

According to these assumptions, man has the ability to choose his decisions through one of these modes of existence, that is, a man whose existence is characterized as aesthetic is committed only to himself, a man who wishes to be moral and act also according to what is good for others, is associated with the ethical existence, and a man who a belief in God or in the supreme is at the center of his life, is associated with the religious spiritual existence. The differences in the definitions of the meaning of life, resulting from different goals and wishes, give rise to disagreements between people, misunderstandings and patronizing. A man who is self – absorbed (the aesthetic) does not understand the man who seeks the good of others (the ethical) and they both disagree on the believer's (religious, spiritual) perception of meaning, that is totally committed to God (Yaguri, T., 2016. p.63).

3.2. Logotherapy and the perception of meaning in life, sources of inspiration

This chapter lays out the foundations of logotherapy as a philosophical and therapeutic approach, while looking at the relevant tools and ideas that may be applied in the frameworks of conflict resolution in general, and specifically in mediation.

Logotherapy as a therapeutic approach was developed by the neurologist and psychiatrist Dr. Viktor Emil Frankl, (1905-1997) the author of the book **Man's Search For Meaning: An Introduction to Logotherapy**, first published in German in 1946 under the title **Ein Psycholog erlebt das Konzentrationslager**. The original English title was **From Death-Camp to Existentialism**. In the following years, Frankl published dozens of other books and hundreds of articles that develop and present his approach and his view (https://www.viktorfrankl.org/books_by_vf.html). This approach is described as existential psychotherapy, based on the view that man's deepest impulse is his strive for meaning and understanding that there is meaning to his life and the world he is in (Frankl, V. E., 1967).

"Life is not primarily a quest for pleasure, as Freud believed, or a quest for power, as Alfred Adler taught, but a quest for meaning. The greatest task for any person is to find meaning in his or her life"

Frankl, V. E. (2011)

The understanding of man that his life has meaning in any situation helps him cope with crises, suffering and distress, as intense as they may be (Frankl, V.E. 1996 p.101). The term logotherapy is derived from the Greek words "Logos" and "Therapy", that mean meaning and therapy, that is therapy through meaning.

This approach is focused on the human being as well as in man's search for this meaning (Frankl, V. E. 1963 p.56). Frankl personally experienced the events of the Holocaust and survived three years in Auschwitz, Dachau and other concentration camps, and he seeks to arouse a desire for purpose, the need to find meaning in life. Frankl conceived his therapeutic approach even before he was a prisoner in the concentration camps. This approach was compiled in a manuscript he planned to publish as a book in which he presents the principles of therapy through meaning. The manuscript was lost when he arrived at the concentration camp, but it was experienced and examined in practice in Frankl's life, that proved that one can find meaning and purpose in any situation in life. Frankl completed his book after the end of the war. He is considered a pioneer in the use of existentialism as an effective means of psychotherapy, and advocated the view according to which man's strive to find meaning is a primary power and not only a "secondary intellectualization" of instinctive impulses. Moreover, he felt that existential frustration, worry or despair, are not pathological signs and nor a mental disease, but rather are a statement about the existential reality of man (Frankl, V. E. 1963, p.119). The will for meaning is the basic striving of the human man to find and fulfill a concrete meaning and purpose in the

human existence (Frankl, 1969, p. 35; Frankl, 2010, p. 62). The will for meaning is one of the three cornerstones on which logotherapy is based:

- Life has meaning under all circumstances, even the most miserable ones (Fabry, J. B., & Frankl, V. E. 1968).
- Our main motivation for living is our will to find meaning in life. (Frankl, V. E. 1975).
- We have freedom to find meaning in what we do, and what we experience, or at least in the stance we take when faced with a situation of unchangeable suffering (Frankl, V. E., 2011).

This is a method for existential analysis that helps man to reveal the link between meaning in life and his sense of psychological wellbeing, and understand that there is a purpose to his existence. Logotherapy is considered as the third Viennese school in psychotherapy (Pytell, T. E., 2001), following Sigmund Freud's Psychotherapy, and Alfred Adler's Individual Psychology. This approach provides a wide range of ideas, tools and working methods for dealing with lack of meaning and what Frankl calls an "existential vacuum" (Frankl, V. E. 1969 p.83). This situation is the neurosis of the new age and is the result of the decline of tradition and religion, and the difficulties modern man faces, when dealing with the multiple possibilities he has. Logotherapy is an acknowledged and empirically proven international approach, according to which the search for meaning in life is identified as the main driving force of human beings (Batthyány, A. (Ed.), 2016). Logotherapy is also described as Existential phenomenological psychotherapy, promoting a three-dimensional ontological view that includes referring to the three dimensions of man: the physical, the psychological and the spiritual, and thus there is a completion of psychoanalysis (Spiegelberg, 1972, pp.27-29, Frankl, 1969, p.60). The relationship between psychoanalysis and

logotherapy is metaphorically described by Frankl as “a dwarf who, standing on the shoulders of a giant, sees a little farther than the giant” and he calls it also “psychotherapy from the spiritual perspective”, such that is capable of revealing the spiritual struggle of man who is beyond his emotional dynamics (Frankl, 1969, p. 17)

3.2.1. Review of basic concepts and main ideas

Logotherapy is organized using a construction of ideas and tools constituting the “toolbox” used in the work of therapists and counselors. This study focuses on the basic key concepts of logotherapy that might be relevant to the question of meaning in life in the framework of transformative mediation processes. Following is a description of the basic principles of logotherapy:

3.2.2. The status of the meaning in life in the well-being of man

Along with its being psychotherapy, the foundations of logotherapy are rooted in an existentialist philosophical approach dealing with working on states of existence in the present in which man is, and in a worldview aiming to improve his general sense of well-being (Batthyány, A. Ed., 2016). The question of meaning is universal and multi-cultural and is unique to man, and people have always sought meaning and purpose for their existence. This search begins relatively early with respect to development, and accompanies man throughout his life in the various arenas of life such as work, society and family, and in dealing with crises and conflicts that may come his way (Yalom, I. D., 2020). Meaning relating to a specific person, that is in a specific situation, is a relative feeling, that is, it can be said that meaning changes first and foremost from one man to another, and secondly from day to day, even from one moment to another (Frankl, V. E. 1969, p.67). Many theorists believe that the sense of meaning is essential for life, and is the basic human impulse of man. Every action and any situation are related to giving meaning: our way of thinking, the way we perceive and interpret

ourselves and the life and actions of others, and the way we react. In moments of crisis, stress and anxiety we understand the fragility of life, and this understanding give rise to our unique ambition to seek meaning in our lives (Greenberg, J., Solomon, S., & Pyszczynski, T. 1997). Logotherapy refers to a dimension that is beyond biological impulses and human behavior, and it attributes Sigmund Freud's psychoanalysis a basic and temporary role in therapy, like the scaffold of a building that must be gone when the building is complete, but without it the building could not have been built (Guttman, D. 1996). A state of conflict is part of the human experience, and the need to find meaning is a basic human need (Kegan, R. G, 1994). Logotherapy is unique in stressing the creative forces inherent in the human suffering. Inevitable suffering is an opportunity to exhibit man's ability to grow out of it and be proud of an achievement that is hard to reach. States of crisis and suffering in a man's life stress his freedom of choice through the personal inner conflict that is about to occur, and the responsibility he has to take (Lukas, 1986).

Logotherapy is both a philosophy and a psychological theory, and it allows to work on present situations and to improve life through looking beyond the facts. This is done by creating meaning that leads to personality transformation through understanding the world (Batthyány, A. Ed., 2016). Many methods have been proposed for those who seek wording for the meaning of their lives, and in order to help professionals who deal with personal well-being and meaning in life, similar to the one called "the art of meaning" which was developed by Yaguri, for the purpose of helping to identify a coherent and stable personal answer to the question of meaning in life (Yaguri, T., 2018). The process suggested by Yaguri includes clarification by asking the four following questions: a. what is the meaning of your life and giving an example or telling a story illustrating the meaning described, b. what is important in the story, c. why is it important, d. what is the value that expresses the meaning. In recent years integrative definitions began to form (Martela & Steger, 2016) and they include three

main dimensions, expressed in the concept of meaning: comprehension, purpose and mattering. Based on these dimensions, meaning is defined as the feeling of the individual that their life is understood, valuable and continuous.

The search for meaning is the primary motivational force of human beings, and it is a healthy, natural and fascinating process (Frankl, V. E., 1963, p.211). This force is characterized by the openness of man to other ideas regarding his life and how he perceives the life situations he is in (Steger, Kashdan, Sullivan, & Lorentz, 2008). The concept of meaning has significant implications for human existence, and for the individual's sense of well-being, that can be observed and measured in studies in the field of positive psychology (Batthyany, A., & Russo Netzer, P., 2014). The various and complementary aspects of the concept of meaning, jointly contribute to a holistic view of the individual's life and the human nature. The integration between various therapeutic disciplines is of great importance, and no therapy is whole without logotherapy, that sets the meaning in life at the center of man. Every therapy, regardless of its limitations, must in some way include logotherapy (Frankl, 1984). Hence the importance of logotherapy as an integrative approach that creates wholeness in working with people is also fundamental for this work.

3.2.3. Hints of meaning and the uniqueness of the moment

The concept of meaning in life is abstract and subjective, hence the challenge to integrate it into a process that brings together different people with different values and different worldviews and different life experience. To be human means to deal with a meaning that must be fulfilled, and with values that must be realized (Maslow, A. H. 1962).

In every individual's life, every situation and every moment have a unique meaning, and each individual has to find it himself, but we must not forget that there are situations that are shared by many people. Hence there are also meanings that are shared

by different individuals (Frankl, V. E. 1969 p.70-74). The therapist can help the individual to take steps that will lead to discovering the unique meaning for them in their life, he serves as a teacher assisting in this discovery (Frankl, V. E 1986). Disputes are opportunities for personal growth out of the meditative dialogue and out of the dialogue that takes place between the man and himself and with an intention to find clues of personal meaning from the specific experience in question while relying on a personal reservoir of previous experiences (Schön, D. A. 1987). According to logotherapy, a hint of meaning is a hint regarding something that is meaningful for the individual in the daily activities, in his religious belief, his values and pursuits. This is a moment that can be formative and become a turning point in his life. Hints of meaning might teach us about the positive side of any event, as Fabry views it (Fabry, J. B. 1988), it is about the potential to turn the point of view to the centers of power and strength man has in him, and this can be done by connecting to the transcendent and spiritual dimension found in man. The meaning of the moment – this is the specific meaning of the human life at a given moment, and it is actualized through the categorical values that will be clarified in the following section in which values are discussed. According to Frankl, every man in any moment has his unique meaning, and if this opportunity is not actualized in a certain situation, it fades away (Frankl, 1959, p. 108 & 2006 pp.110-111). Understanding of meanings is correct only at the specific moment in the process, what to say, when to say it, and even taking the opportunity to make a decision and agree. This is the meaning of the moment – (Frankl, 1959, 2006, p. 108) and (Frankl, 1959, 2006, pp. 110-111). The sense of meaning is subjective and differs from one individual to another, the meaning is personal and depends on the situation which in itself is unique and a onetime situation, therefore the meaning is unique and a occurs only once (Frankl, V. E. 1955 p.73). When man faces the question of actualizing his options, and he feels the situation is against his values, he might feel anxiety and guilt. This is an inevitable consequence of being a separate

individual that has no other choice but to view the world through his own eyes. This observation makes him feel guilty, a guilt originating from his existential structure (May, R., 2015 p.97).

3.2.4. Categories of Values

Values – constitute a universal meaning to all human beings in any society throughout history, and they are formed in situations in which human society or humanity must face them. Values must pass the test of the individual conscience (Frankl, 2010, pp. 178-179). The perception of values is a fundamental basis in logotherapy according to which a conflict between values in life is unavoidable, and man has to judge them and decide about the various meanings that relate to the unique situations. Values form the foundation for finding meaning in life (Frankl, 1969, p. 35; Freud, 1949, 1969, pp. 3,5). The discussion of values and their meaning encourages people to express their moral supports and feel power derived from perception of personal ethics. Knowing the value base will allow a reinterpretation of past actions in an attempt to see them in a new and more sympathizing light. The values in their universal definition reflect the proper and ideal standards of man regarding issues and subjects as moral, justice, truth and the like, and they change from culture to culture and with times. This work focuses on values according to the approach of Frankl and logotherapy, being the foundation for finding meaning in life, for development and personal growth. The work of the individual searching for meaning becomes easier if their life is constituted on a solid foundation of values, they show him the way in decision making.

According to logotherapy there are three categories of values that lead man to find meaning in his life (Frankl 1969):

- **Creative value** – this is a categorical value through which one finds meaning through what one gives to the world, through one's creations, this is by creating a work or doing a deed (Frankl, 1969, pp. 69-70).
- **Experiential value** – this is a categorical value by which one finds meaning by what one accepts or takes from the world in terms of encounters and experiences, by experiencing goodness, truth, and beauty, by experiencing nature and culture, or by encountering another human being in a loving way (Frankl, 1969, pp. 69-70).
- **Attitudinal value** – this is the highest categorical value by which one finds meaning through the stands one takes toward a specific situation, especially an unchangeable fate. This value expresses the human ability to rise above hardship and suffering that are unchangeable, to develop and grow beyond itself (Frankl, 1969, pp. 69-70).

These values, giving, accepting and the attitude when facing reality, are expressed in one's life in any state and situation in one's life. All three play an important role in constructing man's motivations and reactions and a better understanding of the relationship and the chain of events in his life. Although it is about central categorical values, but there is a wider scale of values through which man actualizes the deeper values and beliefs in his being, for which man will even be willing to sacrifice himself and suffer for their actualization (Hutzell, R. R & Eggert, M. D., 2009).

3.2.5. The principle of responsibility

Responsibility – man is responsible for his actions as well as to his failures.

Logotherapy stresses man's personal responsibility for his choices, for better or worse, and encourages him not to run away from it. Frankl viewed the subject of responsibility as an important foundation for healing, since in any situation man has responsibility to respond and the ability to react by using his freedom of choice (Frankl, 1967, pp. 64-

65; Frankl, 2000a, p. 113). Each party to the conflict contributes to its formation and responsibility for the conflict and its results, and during mediation, the parties are subject to the principle of willingness and lack of coercion, and understanding that their future is in their hands. The principle of responsibility is central to Logotherapy (Frankl, 1967, pp. 64- 65; Frankl, 2000a, p. 113). Being human means to be aware and be responsible.

"Ultimately, man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own life; to life he can only respond by being responsible"

Viktor E. Frankl, 1967

Types of responsibility – Logotherapy views taking responsibility as an important link to a sense of meaning, since this is an understanding that in any situation man has the responsibility to respond and the ability to react and an ability to respond that expresses his freedom of choice. Frankl distinguishes between two types of responsibility: one that is forced upon us from the outside by an external force and a second that is an internal responsibility we accept freely, this is the place where man must make a choice. With internal responsibility we accept the requirements directed at us since this was a decision we made freely, and not since this is a requirement of a specific authority (Shlomo, S., 2019). According to logotherapy, responsibility with no freedom to choose our reaction freely in a given situation is in fact tyranny. Freedom is a state leading to anxiety, to “existential vacuum”, and even neurosis derived from the freedom of choice and man’s responsibility to bear its consequences. We need to ask ourselves for what and for who do we hold ourselves responsible, willing to bear the burden, and accepting

such responsibility represents the purpose of our existence (Lukas, E. S., & Fabry, J. B. 1984).

3.2.6. Freedom of will and the question of choice

Freedom of will – expresses the ability of the human being to choose and take a stand in all the conditions he faces. The freedom of will is one of the three basic principles of logotherapy together with striving for meaning and the meaning of life, on which logotherapy and existential analysis is based (Frankl, 1969, p.16). The terms freedom of will and choice are expressed in every conflict, and according to the theory of cognitive dissonance, are important variables in man's behavior after he made a decision or at the time of the decision (Linder, D. E., Cooper, J., & Jones, E. E. 1967). A necessary condition for lowering down the level of dissonance is an understanding on the part of the decision maker that he has made the choice freely, and this gives him a sense of personal responsibility for his judgment and actions. It is important that the individual will feel convinced he has chosen voluntarily out of the possible alternatives and that he is responsible and stands by his decision (Wicklund, R. A., & Brehm, J. W., 2013). This fact has an effect on both the levels of commitment of the decision maker and the sense of meaning man feels regarding his ability to show responsibility and decide. The meaning of the freedom of will (Frankl, 1969, p.16) is that man has freedom to think, want, and take a free stand regarding his life, this despite his limits and despite the fact he is not free of objective conditions. This ability is made possible for man due to his unique ability to disconnect from himself, a process called in logotherapy Dereflection, according to which man can ignore his own self and ignores his symptoms and feelings and directs his attention to the concrete meaning of the personal existence (Frankl, 2004, pp., 207-208). This is an ability that allows man to free himself from a sense of limitation and transcend beyond his life conditions and the hardship caused by the

suffering and conflicts in which he is in. In this situation man has to decide whether to succumb to the reality in which he is in, or to find purpose and meaning in it. Being in a difficult conflict leads necessarily leads to the question of his degree of freedom and to choosing his next step. Rollo May points at an existential approach similar to Frankl's in relation to man's freedom, suggesting that it is necessary that man will always have some possibility to accept or reject the options he faces. However, the central question is to what extent is man aware of his degree of freedom (May, R., 2015 p.131). Man's freedom of choice is embodied in his openness to the variety of options that exist within the limitations of his reality or in changing his inner attitude towards them. Adlerian psychology also indicates that the key to self – fulfillment, a sense of meaning and feel good is the degree of responsibility a man to take upon himself to create the reality he strives to achieve. Man asks himself for what and for whom he sees himself responsible and willing to carry the burden for (Guttman, D 1996)

“Everything can be taken from a man but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way”.

Viktor E. Frankl, Man's Search for Meaning, P. 66

3.2.7. To take a stand

To take a stand – represents the action man takes when he is in a certain situation. According to logotherapy, man is required to take a stand out of his responsibility to act in the face of the situation he is in. This is an opportunity for man to actualize the category of the reference values when he finds himself facing a fate imposed on him, and in a situation where his only action can be to accept reality and relating to the situation (Frankl, 1969, p. 16). Frankl sees importance in man's ability to take a stand,

to react and act in light of what is happening to him, and specifically toward things he cannot change. These are the circumstances in which man can find meaning in his life (Frankl, 1969). According to Frankl, one can take from man everything but one thing, the last of the human freedoms, which is to act in view of his condition. The concept “to take a stand” describes the way man accepts his situation (Frankl, 1969, p. 16) and the courage he demonstrates when he deals with difficulty that constitutes his actualization as man (Frankl, V. E 1986). In many cases, man’s attitude towards the conflict intensifies the problem more than the conflict itself. Following a change in his attitudes, man can stop seeing himself as a victim or as obliged or guilty, and start treating himself as a man in control with an ability to respond in face of the circumstances. The emphasis in changing stands is on the possibility inherent in any circumstance, as described in the following principles: additional options are indeed possible, behavioral patterns can be changed, there may be something positive in any situation, opportunities can be found even in mistakes and failures. Attention is drawn to goals, missions, values, freedom of choice and responsibility, and not toward satisfying angers or to negative responses towards the other party (Fabry, 1988, p.52). The change in attitudes is applied both for changing a destructive approach and for finding a new attitude, which is meaningful in meaningless situations that cannot be changed. There is no good decision that is absolute, but a decision that is appropriate and correct decision, which is suitable for any moment and any circumstance and each man decides what is the best possible choice for him. The best possible choice is not necessarily the most desirable or pleasant or the most profitable option, but is the most preferred of the options, reflecting his personality, his uniqueness and the purpose to which he aspires. From the existential analysis viewpoint, there is no universal answer to the question of the best choice. Man faces a situation similar to a chess game in which one cannot determine in advance what is the best move, since there is no such move, but man has to find, at any

given moment, what is the best move suitable for the specific circumstances (Frankl, V. E. 1986. p.89).

“What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person’s life at a given moment... To put the question in general terms would be comparable to the question posed to a chess champion: “Tell me, Master, what is the best move in the world?” There simply is no such thing as the best or even a good move apart from a particular situation in a game and the particular personality of one’s opponent.”

Viktor E. Frankl, Man’s Search for Meaning

3.2.8. Concepts of guilt

Frankl viewed feelings of guilt as experiences without which one cannot go through life. He stressed that man can find meaning even in a feeling of guilt if we see guilt as an opportunity to become a better man (Frankl, V. E., 2010 p.58). There is a distinction between a feeling of guilt that man understands is justified, and guilt he imagines regarding something else, for which he is not guilty at all. Logotherapy makes a distinction between three types of guilt (Lukas, E. S., 1986).

- **Real guilt** – resulting from a certain action done in the past and based on something that is fundamentally wrong to do or something that was supposed to be done and was not done. For example, deliberately ignoring the needs of someone who needs your help, or for example, forcing someone to act or to agree to something.

- **Neurotic guilt** – a feeling of neurotic guilt exists for a man that did not actually do a something bad, and it arises in man only by the desire to do something bad, or the thought of hurting someone even when there is no intention to do this. This type of guilt has no real reason and yet the man considered guilty cannot stop feeling guilty, and he may often carry it throughout his life with continuous psychological suffering.
- **Existential guilt** – a feeling of existential guilt is most often expressed in a sense of emptiness. Man often experiences confusion and restlessness together with lack of meaning. This is a strong feeling of intrinsic distress and dissatisfaction, a feeling that things go wrong and demand deep attention. This can be related differently since it acts in our psyche for a specific purpose, therefore one does not need to overcome it, but to learn to live with it. Existential guilt is an opportunity for a change. To live a meaningful life, man must use all his spiritual resources and find the meaning incorporated in the feelings of guilt. The meaning he will find will be unique only for him and for the specific moment in which it was found, in other words, it is temporary (Frankl, V. E., 2010 p.58).

In any time and any given situation there is always a potential for the existence of meaning. Logotherapy encourages man to discover the meaning in any given moment, each and every day, in every period of our lives and strive to fulfill it (Frankl, V. E., 2010). Unresponsiveness and failure to do so result in frustration and a sense of existential guilt (Lukas, E. S., 1986).

3.2.9. Self-transcendence and its expression in the human spirit

Self-transcendence – this is the unique human ability to reach beyond oneself toward a sense of meaning in life, or to commit to another human being (Frankl, 1969, p. 8).

Frankl viewed man's self-transcendence as the foundation for his humanity (Frankl, 2004, p.4). In this state man transcends beyond the self of human existence. This is the essence of being that represents high human quality where man is open to the world and to other possibilities (Frankl, V. E., 1966). There are no fixed truths and since the circumstances are changing, man's human experience is a continuous effort of negotiating to reach a solution, and self-transcendence can allow a breakthrough and resolving a deadlock in the mediation process. The conflict may be viewed through a constructive and developmental lens, that is a concept according to which the conflict is a constructed experience for any man and not an extrinsic event for him. According to logotherapy, transcendence is showing sublimity, this is a deviation of man from himself toward a development above and beyond himself, this is an expression of his spiritual dimension. It is a unique and important human phenomenon of man, "to transcend above and beyond himself" (Frankl, V. E., 1969 p.40). This quality is against the principle of pleasure that strives to homeostasis and psychological equilibrium as Freud thought. This is the ability to transcend above and beyond the external conditions, to be the man aiming towards something that is not himself but to something or someone other than him, for a specific subject, or love for another person (Frankl, V. E., 2010 P.179). This is the superior expression of the human spirit that is not subordinated to deterministic rules, and it allows man self-transcendence and expresses supreme wisdom in a state in which he cannot change his destiny and fulfilling his wishes to the full. The ability of dereflection or self-detachment and self-transcendence (Frankl 1964) enables man to better understand how the other feels. This transcendence makes it possible for man to look at the situation from the point of view of the other, and offer a different attitude toward the situation.

3.2.10. self-detachment

This is the human ability that is unique to man to detach himself from a specific situation or from himself. This situation allows man to choose a different attitude toward the situation or toward the self (Frankl, 1969, p. 17). Dereflexion is the basis of paradoxical intention (Frankl, 1969, p. 99; Frankl, 2010, p. 109). Alongside the self-transcendence, Dereflexion is one of the two basic characteristics of human existence, identified by Frankl (Frankl, 1969, p. 99; Frankl, 2004, p. 4).

3.2.11. Paradoxical intention

This is a technique applied in logotherapy, according to it the patient is encouraged to act against his impulse and do or wish for what he is actually afraid of (Frankl, 1969, p. 102). A paradoxical intention is a change of attitudes toward a specific situation. This is a technique in which the patient's attention is being focused on a deliberate attempt to strive to something that frightens him or discourages him in an extreme way and with exaggeration. The technique is based on man's ability to detach from himself, in order of breaking the vicious circle he is trapped in. Detachment, together with the ability to self-transcend, are strong characteristics of the spirit of man. This detachment actually allows us to get closer to ourselves, and this enables us to view ourselves from outside. Once the paradoxical intention takes the place of fear, it takes the wind out of its sails of the anticipatory anxiety. This situation encourages man to face his fears instead of running away from them, to prove him that he controls them and he can choose. The paradoxical intention is based on the human ability of self-distancing (Frankl, 1969, p. 99; Frankl, 2010, p. 109).

3.2.12. The defiant power of the human spirit

This is the ability of the human man to find meaning in the face of, and despite the great difficulty and suffering (Frankl, 1959, 2006, pp. 146-147). The power of defiance is

very important for fighting the hardships of life. This term expresses the human ability to go against, to protest and get over both the intrinsic and extrinsic destructive powers. We do not have to accept the hardships of life laid at our door with humiliation, and we can activate the defiant force, which according to Frankl is an important weapon for our survival in different situations in all stages of life (Frankl, 1959).

3.2.13. The noetic dimension

The noetic dimension – also called the spiritual dimension, is the dimension where the unique human phenomena are located, unlike universal human, psychological, and biological phenomena that are common to many people. This perception is based on the belief that man has a healthy spiritual noetic dimension that is in a search for meaning at any given moment, and wishes to fulfill itself. The noetic dimension includes the three components: the freedom of will, striving for meaning, and the meaning of life, as well as additional independent qualities, such as creativity, giving, love, imagination, transcendence and humor (Frankl, 1969, p. 17). This dimension is an “open” system containing the subject of man’s desire beyond himself, beyond the limits of time and space, and it gives man the rest of his unconditional freedom for actualizing his values (Frankl, 1969, p. 17). According to Frankl, man can keep what is left of his spiritual freedom, of independent thinking, even in these conditions of hardships and psychological and physical distress (Frankl, 1970, p. 85). This dimension refers to all the spiritual resources of man that help him challenge the difficulty, turn it into a victory and get over life’s challenges and the difficulties he faces. Logotherapy places meaning at the center of man’s search, but by reaching beyond the biological and psychological dimensions, logotherapy is moving beyond the safe realm of things that can be organized in a systematic framework and mentally learned (Lukas, E. S., 1986). The noetic dimension is like a medicine cabinet for man, in which there are resources and virtues associated with spiritual transcendence, like striving for meaning, faith,

setting goals, ideas and visions, creativity, love, conscience, transcendence, moral commitment and freedom of choice. It exists in all humans, regardless of their religion, culture and orientations, and is always available for them. The noetic tension is a positive tension that exists in man's strive for actualization and growth (Frankl, 1970).

“man's search for meaning may arouse inner tension rather than inner equilibrium. However, precisely such tension is an indispensable prerequisite of mental health”

Viktor E. Frankl, Man's Search for Meaning

3.2.14. The spiritual unconscious

Unlike Freud who viewed the unconscious side of man as a psychological component containing instincts, emotion, impulses and passions, Frankl viewed the unconscious as a human psychological component containing spiritual existence (Frankl, 2000, pp. 31, 37). Man's unconscious does not include only repressed impulses (id), but also spiritual beings. While in psychoanalysis man becomes aware of his actions and impulses, in logotherapy man becomes aware of his spiritual dimension, or as Frankl preferred to call it, the Noetic dimension, to differentiate it from spirituality in its religious sense (Frankl, V. E., 1975 p.17). Man's authentic existence is defined as a whole, existing in the three dimensions: the physical, the psychological, and the spiritual. When this whole exists in man, and it is directed to the spirit, to formative, life-changing experiences, and to what is important and meaningful in man's life, it has a great transformative power (Shantall, T., 2020). Logotherapy emphasizes the power of the human spirit as a power of change and influence on the sense of meaning, and living an inspiring life, with values and purpose (Frankl, V. E., 1959).

3.2.15. Conscience as the organ of meaning

Conscience – is considered in logotherapy as “an organ of meaning”, this is the behavioral conscience of man, man’s natural virtue to reveal the meaning of different situations. Sometimes it leads us to decide in matters of uncertainty, when we are not sure what the right move is. Conscience is the intuitive capacity of the human person to discover the meaning of a situation and reveal the meaning of a specific thing (Frankl, 1969, p. 63). Philosophy deals with the concept of “conscience” that gives us a hint regarding what way we should choose, and emphasizes man’s duty to obey his conscience, since his conscience is always right, and his judgment is always morally right (Butler, J. 1878). Conscience is the foundation for the values that vary from one man to another, and something that is aroused by the conscience and turned out to be meaningful for a specific person, is not necessarily perceived as true by another person. The voice of conscience often created conflicts, since it can undermine the status of Common social values or values of other people, which contradict an existing value held by the individual. Such intrinsic conflict with states of accepting or not accepting the reality in their life, can lead to an experience of existential anxiety and lack of meaning (Lucas, M., 2004). According to Frankl, man should follow his conscience, and this requires modesty and humility together with tolerance and acknowledging the right of the other to believe his conscience and follow it, since he may be right (Frankl, V. E., 1969).

3.2.16. Socratic dialogue

Socratic dialogue – the purpose of this dialogue is to develop a healthy nucleus of man’s spiritual resources, to bring them to consciousness and make use of them. It is also called “midwifery” dialogue, and it is a central tool in logotherapy for self – discovery, for identifying the potentials hidden in an individual, and for finding meaning in life. Socratic dialogue is based on the assumption that meaning is always

within us and the therapist is the guide that helps in the discovery and change (Fabry, 1988, p. 9). The process is based on questions that help the participant to be aware of the information that already exists within him. The therapist leads the conversation and the participant reconsiders certain premises he holds, for the purpose of accepting or rejecting them. Frankl borrows this strategy from Socrates, and according to him, the answer of meaning is already within man, and all we need to do is to ask the right questions to help him find it. This dialogue helps man cope with complex problems by breaking them down into smaller factors and exploring by asking questions regarding these premises. The questions are aimed at self-discovery, shedding light on hopes, dreams, self-esteem and hidden positive aspects, and they should be gathered and let the participant hear them again, while stressing the options from which he can choose. The dialogue is meant to help the individual to choose his millstones as the foundation for examining alternatives, find out the positive and negative sides of each option, and allow him to understand that he is not trapped or forced to choose one option, and that he has additional options to choose from.

Socratic dialogue and the art of finding meaning

Similar to the questions according to the “art of meaning” approach (Yaguri, T., 2018, pp. 17-20), it is possible, during the process, to formulate, in four steps, questions that help receive a personal, coherent and solid answer to the question of meaning in life.

- In the first stage – the moderator will start with the question “what is the meaning of your life?” asking to demonstrate it with a story or an example.
- In the second stage – the moderator will try and understand what is important for the speaker from his story, and what is most important for him.
- In the third stage – the question is asked: why is this important. It is not enough that the speaker will give his words a subjective importance alone, since

according to Yaguri, it is necessary to support this importance also in relation to the other party, since the worldview is directed at the relationship between man and others or the environment in which he lives.

If it turns out that what is perceived as important from the speaker's point of view, is not seen by him as important for the relationship with the other party, the moderator will talk to him about moving from a subjective meaning only to an intersubjective meaning that views man's development as resulting from a set of relationships and partnerships in which he is in.

- In the fourth stage – there is a need to find out and discover what value is revealed and comes up from the conversations, and to continue and develop the conversation, based on the values category: the creating, experiential and referential.

3.2.17. Existential analysis

Existential analysis helps man clarify the possibilities of his existence, and creates a general framework. This method, which is based on Frankl's existential analysis, was born out of introspective experience, theoretical reflection and phenomenological analysis (Frankl, V. E., 1984). Human experience provides us with plenty of options and opportunities. Together with these opportunities, there are ontological existential figures which require us to develop a special attitude toward them since they bring before us the strongest and most unique challenges we experience in our lives (Reitinger, C., 2015). The existential analysis maps these figures, focuses on understanding the issues and difficulties given to us as existential facts, that cause man suffer and pain with which he has to cope.

4. Discussion

The discussion chapter deals with the interpretation of the findings of the review, assessing the applied meaning of logotherapy in mediation, and the idea of establishing a new model of meaning focused mediation.

The discussion is presented in stages and is divided into the following topics:

- Key insights
- Description of the missing function in the transformative mediation
- Basic assumptions in the application of logotherapy in mediation
- Defining the proposed theoretical model
- Pre-mediation and testing for suitability
- Applied aspects of the model
- The centrality of the dialogue
- Implementation in mediation concepts and tools
- Aspects of the process

4.1. Key insights

A review of the literature reveals the following key insights:

- Conflicts among human beings are an integral part of life – conflicts exist since the dawn of history, and philosophy deals with inevitable and unchangeable situations. Human existence involves dealing with conflicts constituting a fundamental part of human relationships.
- There is a growing connection between the therapeutic world and mediation. Transformative mediation uses tools from the worlds of therapeutic counseling and couple therapy, and there is openness on the part of the mediators to take

advantage of the abundance of therapeutic psychological and theoretical knowledge existing in their work.

- Existential needs and search for meaning are inseparable from the experience of life – a man involved in a severe conflict may experience meaninglessness and be subject to existential anxieties. This situation requires addressing his needs in order to strengthen him, help him find meaning and enhance his confidence and sense of wellbeing.
- Logotherapy helps finding meaning in life – it provides tools that help man deal with his suffering and finding meaning in his life. It became established as an existential philosophical therapeutic approach, dealing with working on states of existence in which man is at the present, and present states and life improvement through looking beyond the facts, to the spiritual dimension of man.
- Both logotherapy and mediation promote growth and development – both approaches, logotherapy and the transformative approach in mediation, promote personal transformation, growth, and create a change in man's perception.
- The existing models of mediation are lacking – similar to the therapist, the mediator can also serve as a teacher that helps in finding meaning, but research didn't find a mediation model or a conflict resolution model that puts man's existential needs, and his need to find meaning, in the center of the process.

4.2. Identifying the missing function in mediation

The professional approach in conflict resolution operates in a broad field of complex human and psychological processes, and mediators come from a wide range of professional fields. Mediation was influenced by a wide range of areas and sources of inspiration and fields of expertise such as: the legal world, ethics, negotiating, psychotherapy, and philosophical counseling. Despite the variety of areas and sources

of inspiration for mediation, research did not find any mediation model that takes into account the existential and spiritual aspects of man, according to the existential view, and man's strive to find meaning in his life and purpose in his suffering. Hence, this study views this lack as the missing function in mediation, and offers foundations for completing this lack.

Being in a conflict, man examines his life's sequence of events within himself, and in regard to others from different perspectives related to the sequence of events and the facts. This refers to meaningless events and occurrences, that appear one after the other, everything that happens, happens and is as it is, and has no value in itself, any value and any meaning, if exists, is outside the occurrence itself (Wittgenstein, L., 2013). In a conflict between people, man's ability to view this factual sequence of his life events is important, and is sometimes sufficient to lead a quick discussion and reach an agreement, but it is not sufficient for creating a real personal transformation, based on a sense of wellbeing and meaning in life.

Most models used in mediation, also the transformative ones, encouraging personal growth out of the conflict, focus the discussion on integrative negotiation and solution for the common needs and interests of the parties. Life urges us to find meaning, and deep conflicts that create personal crises and cause suffering, cause fears, instability and drive man to ask himself existential questions. This is in order to continue and act according to his nature and out of understanding that there is a purpose and meaning in his life even in these moments.

The research hypothesis is that a continuous conflict is a crisis that eventually brings suffering and bitter disputes relating mainly to relationships, resulting from crises between people who are close, like couples and family members, may upset the physical, psychological and spiritual balance of man. In a long lasting relationship

between a couple, structures of interdependence and high commitment, mutually experienced as a sense of personal wellbeing, are created. Mediation studies found that the relationship between interdependence and the sense of personal wellbeing the parties feel is rather partially based on negative existential experiences like a sense of emptiness, meaninglessness, feelings of anxiety, and guilt (Drigotas, S. M., Rusbult, C. E., & Verette, J., 1999). This data points to the negative potential that may result from the development of a severe conflict in such relationship, which may impair the sense of well-being and security on an existential level, as well as the sense of meaning in life. The discussion raises the question of expanding transformative mediation by adopting the concept of logotherapy as existential psychotherapy. Every man should search the meaning of his life within himself, and see himself as he is, with his possibilities and limitations. Man will find meaning if he will focus on revealing the truth about himself, examine the process of mask removal in his life, will examine how he deals with feelings of helplessness, hopelessness and lack of choice. Each of these directions will teach him what he perceives as meaningful, what directs him in his life. The search for the meaning of the moment takes place on the normal daily level, in response to a temporary state and in accepting the simple tasks of life (Frankl, V. E., 1955, p.81).

The integration between logotherapy and mediation, suggested in this work is a conceptual basis for the application of an extended transformative mediation model that will be named “meaning-focused mediation”.

4.3. Basic assumptions for the application of logotherapy in mediation

The current work suggests that the integration between logotherapy and transformative mediation will be based on the basic assumptions that reflect logotherapy and the suggested philosophical approach (Guttman, D 1996). They embody a wide range of

ideas that allow their application in conflict resolution processes in general and in transformative mediation in particular:

- Life has meaning in every situation, and in every situation there is meaning. Man decides whether to use or lose the opportunity to find meaning in every moment.
- The strive for meaning is the major motivating factor in life
- Human beings have the freedom to find the meaning in their life
- The defiant power of the human spirit is an important tool for man for coping with difficult situations in his life
- Human beings should never be treated as uni-dimensional beings, as “nothing but” or be viewed as objects that need to be repaired
- The human spirit is always the healthy core, in every man in every situation
- Every man is unique and is irreplaceable
- Man is free to choose and is responsible for his choices, choices exist in any situation, and they are expressed in the attitudes toward the possibilities available for us
- We have the ability to transcend above and beyond ourselves, for another man, or for a cause that is not us, through the virtue of love.
- Our existence in the present is determined not only by our past, but also by what we want to be in the future.
- The meaning of the moment is not always clear, we must be patient and alert and attentive in order to find it.
- Responsibility is the ability to respond to the demands of life at any moment.
- Anxiety and stress are an integral part of human existence. Spiritual tension strengthens the “spiritual muscles” of man and helps him in his strive to live his life as they could be, instead of as they are.

- Finding meaning in life is not a gift but an achievement. Man doesn't know his limits as long as life doesn't force him to test it.
- Life doesn't owe us pleasure, but only meaning we must find. Happiness and pleasure are the by-products of finding meaning in life.

These logotherapeutic ideas are reseeded, this time in the field of mediation. In terms of this work, they constitute another stage in the development and expansion of the transformative model in conflict resolution.

The philosophy behind the model is to move away from the antagonist situation of the negotiation, and move closer to a situation of meaning. Boundaries of content and discourse that include new needs that are not constructed into the existing models of mediation, like: meaning in life, questions about responsibility and contribution to the formation of conflicts, expressions of freedom of will within the constraints formed, value based decision making, identifying and understanding the meaning of the moment, expressions of acts of transcendence and of the spiritual dimension, considering the voice of conscience when making judgment as well as working with values. Discussion of these issues will be promoted by deepening and expanding transformative occurrence of meanings and giving the mediation participants an option to grow and develop substantially out of the crisis.

4.4. Defining the suggested theoretical model

The total concepts and tools described above are the foundation for expanding the transformative model, and in the framework of this study it is offered to name the suggested model:

"Meaning – focused mediation" and define it as follows:

"Meaning – focused mediation is a transformative model for resolving disputes between the parties, based on the principles of Logotherapy. This mediation model promotes the perception according to which man's basic aspiration is to find purpose and meaning in his life, while respecting the freedom inherent in him to take a stand in accordance with his conscience and values".

Meaning is defined as the feeling of man that his life is understood, has value and is ongoing. Meaning can be found in daily life through the natural power of "The strive for meaning" as a driving force (Frankl, V. E., 2011), and man can turn the conflict into a personal achievement. One of the contributions of logotherapy to mediation is its ability to shift the messianic focus of attitudes, needs and interests toward a discourse about their values, their sense of meaning in life, accountability, and taking a stand.

4.5. Pre mediation and assessing suitability

Upon taking office, the mediator is required, for the first time, to relate to the issue of the conflict and to get acquainted with the involved parties, and the pre mediation meeting takes place within this framework, which is similar in all models, and is a preliminary introduction stage for the process. This stage includes providing the parties information regarding the mediation process and its principles, explaining about the neutral position of the mediator, and informing them the mediator lacks authority to make decisions. This is a first introductory meeting between each one of the parties and the mediator, during which their degree of willingness and agreement to participate in the mediation is examined. Any information that comes up in the mediation process is subject to confidentiality obligations, the mediator is not in the position of a therapist

and mediation is not a therapeutic process. The guiding line of the mediator is that ultimately, the parties are interested in a process focused on resolving their dispute while protecting their interests. The mediator gets a broader perspective regarding the origins of the conflict, learns about the origins of the dispute, the gaps in the parties' perceptions and studies the characteristics of their relationship and their dynamics. This is the stage in which the mediator has to inform the parties about the nature of the expected procedure in the meaning-focused mediation process, that is, to establish their ability and willingness to openly participate in a dialogue based on the concepts and principles of logotherapy. The mediator has to assess their suitability and willingness to participate in the mediation process, which also includes dialogues from the existential philosophical field, to coordinate expectations, ask them to describe their point of view in the dispute as well as in other dimensions: sense of meaning, conscience, free will, as well as values and responsibility. The mediator must obtain the consent of the parties for such a procedure, while explaining them that it is a voluntary procedure that they can end or change its style in case they would feel it is not right for them or doesn't meet their need.

How well the case is suitable for meaning-focused mediation is examined from three main perspectives:

- a. Suitability of field and case - meaning-focused mediation can be very valuable in resolving conflicts related to ongoing relationship, where interpersonal relationship usually involve a certain level of interdependence, and a strong influence on the other party's sense of meaning in life. This topic will be discussed in length later in the chapter that discusses the aspects of implementation.

- b. Personalization - the mediator has to assess the parties' openness and their personality, and especially their willingness to have conversations that involve the value core, issues related to their existential being, their conscience and their sense of meaning in life. It is not taken for granted that everyone will be willing to talk and express oneself in these topics, since such discourse may be perceived as a therapeutic procedure that requires high personal exposure.

- c. Consent of both parties – the mediation procedure relies on the parties to participate in the process, starting with the decision to enter the mediation process, through taking part in the meetings, to resolving the conflict through a contract on which all the parties must agree. The better the parties know each other, and are willing to deal with existential questions, the more likely they are to positively respond to the process. It is wrong to try and "force" the process when one of the party's express unwillingness to engage in issues of existence and meaning, or in cases in which a focused practical move, or a time-limited move is required.

4.6. Application aspects of the suggested model

Meaning-focused mediation has great value in resolving conflicts related to relationships in which the interpersonal relationship usually involve some level of psychological, familial, social and other interdependence. Individuals who are in relationships tend to influence each other, share their thoughts and feelings to one degree or another, and engage in shared activities. Yet, there are conflicts situations in which the balances are disturbed and interpersonal processes take place, in which one or both parties feel their identity was compromised, feel existential emptiness, find no purpose in their suffering and find no meaning in life. The identity is related to relationship, and its development is also influenced by conflicts created by significant

figures and life-changing events, threatening man's worldview and his commitment to his values (Bosma & Kunnen, 2001). The relationships in a man's life have critical impact on his sense of meaning, since they are nurtured by social, cultural, and familial norms, and heritage, and thanks to these relationships it is possible for man to examine his attitudes and needs in relation to others. Relationships are an important part in constructing a sense of meaning in a man's life, and they influence what the author of this paper calls "the quality of meaning" that expresses the intensity of the subjective experience. The meaning in an individual's life is influenced by the main groups with who the individual has a relationship, also, the background of those others around them has also an influence on them, as well as their culture, personality, life experience and their worldview and values (Kasher, A., 2002). This influence will have stronger impact on each one of the parties in conflict, and their sense of meaning.

4.6.1. Meaning-focused mediation as part of the transformative mediation

Meaning-focused mediation can be integrated into the transformative model, and is largely suitable for mediation processes in which the focus on conflict is related to a troubled and hard relationship resulting in a crisis and personal suffering. People who are involved in a conflict that is related to ongoing relationship that were characterized in the past by closeness and acceptance, are often trapped in a conflict from which they can see no way out. Such crises can undermine and destabilize the sense of stability and existential security of the individual. It is possible that such relationships, which began before the conflict, will continue to exist even after, whether directly between the two parties, or indirectly through other agents, like family members, as described in the following examples:

- Separation and divorce processes in families with children

- Familial conflicts between parents and children, between siblings, such as inheritance disputes
- Intergenerational conflicts, such as between parents and children
- Conflicts related to elderly parents who need support and care
- Conflicts involving individuals with disability and special needs
- Conflicts related to the world of work, crises related to human relations
- Intercultural conflicts in which one party objects to the values and customs of the other party

Meaning-focused mediation, similar to the narrative mediation, takes into account that the participants' experiences are directly influenced by the stories of the relationship, values and culture, which give life its meaning and direction (Winslade, J., & Monk, G, 2007). This is a process that leaves room for past events, but at some point, the mediator must help the parties to view the present and prepare for the future. The work focuses on resolving conflicts between individuals, but there is also room to adapt it in group and community mediation procedures within a meaning-focused group. The starting assumption is that also in a multi-party conflict there is room to address existential concerns that are universal to many individuals (Yalom, I., 2020). In group mediation the parties also have a potential of being honest and talk openly while joining contents from their personal world and the existential philosophy. This is what makes life more meaningful for both, the participants as a group, as well as individuals who are part of it (Wong, P. T 2011).

4.7. The centrality of the dialogue

Another issue at the center of discussion is the quality of the dialogue, since it is an open process that on one hand combines the desire of the parties to reach an agreement

between them, and on the other hand, their wish to express feelings and thoughts that may not have come up in a different form of discussion. Unlike legal proceedings, participating in a mediation process involves the voluntary consent of the parties, and the final agreement between them is based on agreement and free will. According to the existential approach, man has the complete freedom to choose and take responsibility for his life while constantly striving to explore his inner truth and infuse meaning into his life (Sartre, L.P., 1958; Frankl, 1969). According to this view, man is doomed to be free. This very statement holds man accountable for choosing how he wants to live and run his life. The sense of freedom may cause anxiety in man, due to the variety of possibilities that come his way, especially when man is subject to pressures and conflicts that require him to act responsibly, take a stand and to bear the consequences. Severe interpersonal conflicts have a potential to lead to existential anxiety and a sense of helplessness about being able to act as a result of existential anxiety. This anxiety is different from neurotic and normal anxiety, when it is manifested as a feeling of helplessness in the face of the challenges of existence, and it can cause indifference, and numbness as protection (May, R., 1983). Existential anxiety is a central human issue and it contains emptiness anxiety and meaninglessness that creates a threat to the individual of lack of being, lack of meaning in life, guilt anxiety and lack of self-confidence regarding the moral and ethical way of man (Harmon-Jones, E., Simon, L., Greenberg, J., Pyszczynski, T., Solomon, S., & McGregor, H., 1997). Therefore, the main role of the mediator is to reflect and shed light on moments in the life of the participant, to help him identify his abilities and distinguish his uniqueness, help him take courage, and gather determination to face the challenges. This is done by expanding the possibilities he faces, and discovering the meanings of his choices. The motifs proposed by logotherapy and the application of an existential viewpoint in mediation will lead to a dialogue with characteristics that emphasize the encounter as a promoting factor.

4.7.1. Affinity and representation in I-you-it dialogue

A dialogue is an encounter of people and it has a crucial influence on the outcome of the whole procedure. This is a qualitative encounter between "I" and "you" that allows a demonstration of self-transcendence. This approach was developed by Buber, and according to it, there are two main modes of relations in a dialogue between people. "I-you" relations, or "I-it" relations (Buber, M., 2012). Affinity "I-it" is affinity relating to the other party with alienation and ignorance. This is a functional and utilitarian dialogue that takes place in a situation in which one side demands the other to fulfill his interests. On the other side, "I-you" affinity is an affinity whose meaning is full recognition of the interlocutor, a dialogue of crucial and significant ontological importance in the spiritual development of man. This concept reminds the approach according to which the ability to have a qualitative dialogue with a spiritual virtue depends on man's ability to include within himself all the meanings and aspects (Bohm, David 1990). The overarching goal of the dialogue in mediation, whether it is takes place in the presence of both parties or during separate meetings with the mediator, is to lead to an agreement that will end the conflict. However, in addition to this goal, the transformative model also works with the aim of promoting the personal development of individuals with aspirations who strive to find meaning in their lives. At the same time, in the more practical level, a successful dialogue leads to clarity among the parties regarding the process, to getting to know the range of options available for them for realizing their values and their purpose, to consider alternatives, and being aware of all the resources they have as human beings. Qualitative dialogues are the foundation leading to personal development, and moral and ethical growth, as a result of empowerment and recognition, and the aspiration is to create the ground for mutual acknowledgement of each other's suffering, as a lever for progress in the process (Baruch, B. R. A., & Folger, J. P., 1994). Logotherapy assists in changing the premises

that the parties bring with them to the mediation, gives them a chance to discuss values and morals, allows each party to express concern for each other, develop self-confidence and identify the point of view of the other party despite the variety of opinions and disagreements. Different points of view are often the cause for conflict, and mutual recognition of the suffering of the other party is an experience of a shift from focusing on the self to focusing on the other. When mutual recognition develops among the parties, they can afford to think about the other side and their behaving in a different way, more positive and sympathetically than previously. This is the result of a qualitative sharing dialogue and it is important for finding an agreed solution in the transformative approach. When such recognition is given, the acknowledging party is perceived as the party that gives meaning to the other party, who feels empowered.

4.8. Application of Logotherapy in mediation, concepts and tools

The application of logotherapy in the mediation process is based on three elements that should exist in the mediation process, they are the basis for the participants' security and for them to feel that the core of their existential needs is addressed.

- **Purpose and understanding** – a cognitive component that refers to the individual's feeling that his life events and experiences are integrated into a coherent whole, and gives a sense of security, continuity and being part of a context broader than the private existence (Breitbart, W., & Masterson, M., 2016).
- **Sense of value** – an existential and emotional component, relating to the individual's feeling that his existence is worthy and has value and importance (George, L. S., & Park, C. L., 2016).

- **Purpose and goal** – This is an internal commitment to a cause which has a personal meaning for the individual that strengthens his self-esteem and gives a sense of self-efficacy and control in life (Cantor, N., 1990).

Logotherapy as an existential psychotherapy offers a wide range of tools and work methods, but in this work, I will review the set of concepts and tools that are the very heart of logotherapy and are proposed for implementation as part of a meaning-focused mediation.

4.8.1. The set of concepts and tools proposed for implementation:

Values – the values are expressed in situations of choice and conflict with which man is required to- and must cope, it is impossible to avoid conflict of values, and sometimes man has to choose between them. A discussion of values in mediation expresses the moral fulcrum of each party in the mediation and they can be examined through the prism of the three categorical values according to logotherapy. According to logotherapy, these are the paths for the discovery of meaning. By discussing the creative value – there will be a discussion about giving and actions, sayings and proposals that each party offered and offers to the other party.

The experiential value – will indicate the feelings and experiences each party feels, what each party chooses to adopt from the relationship with the other party, and strengthen, and what are the qualities of these values like trust, honesty, and love. The highest value according to Frankl is the attitude to the situation – through which the parties can analyze the attitudes and actions they took in relation to themselves and to the other party, against or for them, in a specific situation. This value is associated with the humanity of man and with his ability to transcend unchangeable

hardships, crisis and suffering, to develop beyond himself, and he may bring a positive change by showing forgiveness or regret and a wish to reconcile.

The meaning of the moment – the sense of meaning is subjective, linked with specific situations, and therefore it is unique and occurs only once. The mediator, same as the therapist, cannot offer meaning, and every party in the conflict is required to discover for themselves the meaning of the moment in the state in which they are. Already in the opening stage of the process, the mediator can stimulate the parties to think about the meaning revealed to them, and this is done by asking questions like: what is a new thing you discovered in the situation, what opportunity you didn't think about do you see, what is your most powerful experience as a result of the situation. This process, that encourages the parties to identify "hints of meaning" and other meanings they didn't think about before, expands the field of reflective thinking of each party, adds perspectives, and encourages them to think in terms of the other party too. Despite the fact that for the parties the conflict is a negative event, the discovery of new meanings may help them to move from feelings of disappointment and anger towards each other, to mutual understanding and even to finding a shared meaning that both parties can view from the same perspective. This may be a transformative space, in which the discussion, concerning all levels that also express the disputes and demands, as well as the fears and disappointments and values, goals and meanings, takes place. Such a discussion is a catalyst for a transformation in which even a negative event is given the opportunity to become a sense of achievement and growth.

Guilt and remorse – feelings of guilt and exchanging accusations are part of the human life, and they appear even more when it comes to situations in which injustice was caused, or when man is in an intrinsic conflict between his behavior

and his values and conscience. In most cases the parties to the conflict cannot realize all their options and wishes, and the mediation process places them in situations in which they must make a choice. When man does not examine his values and is unaware of the effects his decisions have on the purpose of his life, he would feel incomplete, insecure and guilty. According to logotherapy, meaning can be found if we view guilt as an opportunity to become a better person (Frankl, V. E., 2010 p.58). People that made big mistakes in their lives, but are unable, or unwilling, to acknowledge their failure or take responsibility, also come to the mediation table. There are those who admit their guilt, but start listing the reasons why they could not have acted differently, or are looking for confirmation that they had no other way. In the spiritual level man have the possibility to correct any wrongdoing or mistake, to express a remorse, which has the power to fill the past with meaning, and includes a new understanding and acknowledging the mistake and contains a dimension of development and growth (Lukas, E. S., 1986).

According to Lucas, the experience of existential remorse, is defined as a deep desire to go back and change a past experience one did not succeed to consciously choose, or was the result of a choice that is incompatible with beliefs, values or developmental needs. It is a combination in which man experiences existential anxiety and existential guilt. Existential guilt stems from dealing with existential facts, the finality of man's past decisions, being unable to change the past and the finality of freedom. The concept of existential remorse reflects the experience in which man could not make a conscious choice according to what his heart and values tell him to do, but instead made his choice in a moment of bad faith, or lack of authentic and subjective presence. There are feelings of loneliness and meaninglessness being formed in the individual, and even a sense of self-betrayal, leading to deep existential guilt that paralyzes him and prevents him from making choices and from acting (Lucas, M., 2004). During mediation there is room to

express forgiveness, where the offender and the sufferer are jointly aware of the harm caused to the fabric of their lives, and without diminishing and erasing the guilt of the offending party and the remaining residues.

Responsibility – the individual that is in a conflict has to deal with the tension between the importance he attaches to the relationship with the other party, and his desire to achieve his interests. According to the value categories of logotherapy, this is the tension between creative values and experiential values. According to existentialism, man is essentially free, he is "doomed to freedom" and can and must make choices and shape his life, even if he prefers to get instructions from others, consultants and close friends, just to be free from having to take responsibility for his decisions. He will need to be responsible for his choices. The very agreement to participate in a mediation process is showing responsibility for having a dialogue, since the mediation process is not a mandatory process, and it requires the prior consent of both parties. Frankl viewed the issue of responsibility as an important cornerstone for development and healing, and so is the discussion regarding the responsibility and contribution to the formation of the conflict, and the talking about for what and for whom each party considers itself responsible, and what are they willing to do carry the burden. The mediator will discuss with the parties that values must be backed up with deeds, that is, their approach is not determined by the situation, but by the parties and their actions. It is their responsibility to take a stand and accept responsibility for the results.

Freedom of will – every person has the freedom to take a stand in all the circumstances he faces. A necessary condition for reducing the dissonance between a sense of freedom and the limitations in reality is the understanding on the part of the decision maker that he has made his choice freely according to the situation, and

that by this he shows personal responsibility for his judgment and actions. The existential approach stresses man's ability to control his destiny. Man is indeed bound to the ground of his existence, to his innate properties and the world around him, but beyond that, all options are open to him and he must accept responsibility for his life. The mediator will talk with each party and learn what factors influence them to make choices, what can make a choice possible, what is behind the choices and actions they have taken in the past and what needs to exist in the present so that each party will be able to choose to continue with the mediation until the conflict is resolved.

To take a stand – taking a stand describes the way man accepts his situation, the courage he shows when he copes with the hardship in the conflict. In this way he actualizes himself as a human being. The mediator must identify entrenched positions and divert the parties' look to another point of view, where they will stop seeing themselves as a victim or offender. Taking a stand can only be possible for them if they will refer to themselves as being in control and being able to take a stand out of a sense of responsibility and free will.

Self-transcendence – this is the unique human ability of man to reach beyond himself. Frankl saw in man's ability to self-transcend the basis for his humanity and in mediation this is a force that enables a breakthrough, and a way out of a dead-end. According to logotherapy, this is a high human quality, in which man is open to the world and more possibilities, since it results from the spiritual and sublime dimension of man. The mediator can help the parties to discover the sublime forces inherent in them by inquiring about similar situations they overcame, or through discussing the personal and value mark they will leave after the process ends.

Self-distancing – this is the human ability unique to man to disengage from a specific situation or from himself. It allows the human being to choose a different attitude toward the situation or the self. Mediation can allow man to view the situation from different and even distant perspectives by helping the participant to come out of himself and look at what is happening and at himself "from the outside" for sharpening his awareness. In meaning-focused mediation this method helps in distancing the parties from the hostile situation in which they are in, based on both the human ability to disengage from a particular situation and choose a different attitude toward the situation or the self (Frankl, 1969, p. 17), and by highlighting the values contained in the experience, despite their distress.

Paradoxical intention

A technique in which the mediator takes into account man's ability to disengage from himself, in order of breaking the vicious circle in which he is trapped.

Paradoxical intention is a therapeutic technique developed by Frankl and can be applied in mediation by the mediator asking each participant individually to direct his will toward the very thing he fears, and by doing this, emptying fear of its meaning. Applying this technique requires ability to combine self-distancing and the ability to transcend ourselves, both are powerful qualities of the human spirit. This disengagement actually allows us to see ourselves in a paradoxical way. This tool can be adapted to situations in which one of the parties entrench himself in his attitude due to fear or feeling anxious about a situation or a demand directed at him or a dead-end is reached. The mediator can reflect the situation in a way that will make them understand this is a paradox in which both parties are trapped, by giving them a thinking task or through a simulation describing positive and negative scenarios of a specific situation causing the anxiety.

The defiant power of the human spirit – this term expresses the human ability to come out against the difficulties facing man, to protest and overcome both the intrinsic and extrinsic destructive forces. Defiance has power of change. This is a technique that helps the parties to gather strengths and new hope. This power demonstrates the human being's ability to find meaning when facing great difficulty and suffering, and despite it. This is defying the situation or the cause of the suffering. Many mediations compel the parties to act despite the difficulty or despite anxiety or a block, which overcoming them requires strength to act defiantly.

Spiritual unconscious – in many of the conflicts, the intangible mental, psychological and existential needs have significant weight, and the strive in mediation is to meet these needs too as part of an agreement that will allow the authentic expression of each one of the parties. It is a complex of spiritual existence of freedom and responsibility, which enables the existence of the three dimensions of man: the physical, psychological and the spiritual. When this complex exists in man, it allows him to act authentically and in accordance with what is important and meaningful to him in his life. This is an expression of the spiritual transformation of the participant. The mediator must be aware and attentive to the balances that exist between these dimensions, and ensure that the parties progress occurs in all dimensions, being aware that they have the freedom of will to decide and choose their position.

Noetic dimension – the noetic (spiritual) dimension includes the three components of logotherapy: free will, strive for meaning, and the meaning of life, as well as non-material human qualities such as: creativity, giving, love, imagination, transcendence, humor and more. This perception describes from a noetic (spiritual) perspective what was at the basis of the actions taken so far and why choices were

made as they were made. The noetic discourse will help the parties to redefine the conflict with an overview, and turn the competitive and hostile climate into a collaborative climate that is thoughtful of the other party's needs. In such a discourse it is possible to discuss concepts of relationship, courage, transcendence and love, to reinforce and express actions that describe transcendence or an extraordinary act done by each one of the parties. Humor can be used for reflecting certain viewpoints, and even sail into imagination in order to see more options, even imaginary ones, what might encourage raising new creative ideas.

Conscience – according to logotherapy, this is the behavioral compass of man.

Man's natural virtue is to reveal the meaning of different situations. Understanding the conscientious perception of each one of the parties is an important tool in the hands of the mediator in managing the process. Sometimes it leads the parties to decide on matters of uncertainty, in which they are not sure what the right step they should take is. The mediator should find out with the parties what guides them, what is their inner compass that represents and accompanies their whole worldview and leads them to decide to act and demand in the framework of the process. Conscience cannot be changed from moment to moment, and it serves as a kind of roadmap that helps man navigate when it comes to making decisions and decide on issues of value.

Socratic dialogue – also called "midwifery" dialogue and it is a major logotherapy tool for discovering insights and finding meaning in life, self-discovery and identifying the potentials hidden in man. At each stage of the mediation the main tool of the mediator is asking questions, listening and mirroring, but the mediator's awareness to the power of the midwifery questions will assist in exploring certain

assumptions that accompany the various claims and issues raised by the parties, for the purpose of accepting or rejecting them.

The contribution of the Socratic questionnaire to the mediation process:

- Makes the parties meet their noetic spiritual subconscious in a way that will allow viewing the conflict also from another, more valuable and superior perspectives.
- Helps the parties discover the inner power hidden within them, available for them as a mental and psychological resource throughout the process.
- Helps them to discover meaning in their lives that is derived from understanding the purpose and goal for which they are in the mediation process, and from seeing their short-term and long-term considerations.
- Will allow the parties to examine their shared experiences in the past, and from these insights they will be able to plan ahead with more confidence their moves in the process itself as well as in the stage of formulating the agreement.
- Brings up experiences that were meaningful in the past and were forgotten by the parties because they were busy with the conflict itself. These experiences may evoke and illuminate new meanings and shed light on the state of things in the present.
- Provides an opportunity to the parties to assess their present situation by mapping the reality and understanding it as it is, and by weighting and preferring alternatives that meet their needs.
- Allows the parties to open up to new issues and ideas they did not think about. This will lead to creating a larger repertoire of ideas and alternatives, based on which the parties will be able to hold the discussions, and based on them formulate the agreement between them.

This is a process of guided discovery, in which the mediator allows the parties to use their intuition and search for new information, adjustments and new truths. The goal is to show man he is not trapped in the conflict and that he has choices. It is about being able to ask "midwifery" questions that include questions of personal identity that will lead the parties to make reference like what are the motives, what is important and what is the meaning of the conflict for each party, what is the right thing to do, what is their belief, what are their expectations, what is the opportunity, what is the meaning of the decisions and actions for other important people in the life of each party.

Existential analysis – the existential analysis focuses on understanding these issues and difficulties given as existential facts, causing suffering and pain to the parties, and with whom they have to cope as a by-product of the conflict. The mediator must perform a non-judgmental analysis of the parties' choices, while taking into account all the possible aspects of the individual experience. In the framework of the existential analysis, the mediator will help the individual in mediation to define foci of meaning in their life. The search for meaning is not usually done by exploring past experiences, but by focusing on the present and the future. In this framework, a mapping of the three dimensions is done, and the mediation process encourages the participant to be open to them, and act within them: man's relationship with his physical environment and biological needs, man's relationship with others and those close to him, man's inner world, his thoughts, interpretations and feelings. This mapping will help the mediator to understand the influences and motivations in the world of the mediation participant, and his worldview.

4.9. Aspects of the process from the perspective of the mediator

The procedural method of the meaning focused mediation overlaps with the steps of the mediation process currently practiced, and it does not require changes in the

mediation rules and in the ethical principles used in mediation. The mediator acts within a set of expressive and instrumental roles that give the parties the opportunity and ability to achieve the goals that cannot be achieved alone without help. It is necessary to change the point of view in the situation while focusing and paying attention also to the existential and spiritual needs of each one of the parties. At the base of the parties' positions are not only needs, interests, but also existential needs like fear, worries, and meaninglessness, that the more they are revealed to the mediator, the better the chance of resolving them within the framework of the agreement. The current study strengthens the perception according to which the transformative mediation views a dispute as an opportunity for growth and personal development, but the current study offers a step forward to the level of meeting also the existential needs of man. It is a call to think of shaping the role of the mediator and his ability to balance the fundamental issues in the conflict and the existential experience experienced by individuals experiencing severe conflicts in relationships. Meaning focused mediation strives to reach an agreement while referring and taking into account the existential needs of the parties and not settle for a no-choice agreement in which the parties do reach an agreement, but they lack a sense of realizing their purpose, and lack a sense of meaning.

Both the conflict and the reconciliation belong to the natural human condition, which is a part of the situations in which all human beings are engaged, and are universal characteristics common to the human existence in the world. The current work emphasizes that the role of the mediator in general, and according to the transformative models in particular, does not amount in helping the parties reach agreements, and that there are cases where there is room to bring man together with his freedom and help him find meaning in his subjective experience. The mediator must motivate the parties to reach a dialogue about meanings, and help them cope

with the experiences of crisis, suffering and issues arising from the conflict, similar to Frankl's analogy of an ophthalmologist expanding the patient's field of vision more and more, so that all the spectrum of potential meaning will become conscious and visible to his eyes (Frankl, V. E., 1955 p.133). An individual conducting a meaning focused mediation process is required the skills and ability to implement the ideas of logotherapy, to have a meaning focused dialogue, and at the same time to promote the process in its practical level, in order to help the parties reach an agreement. The mediator, similar to the logotherapy therapist as Lucas defines it (Lukas, E 1986) must be in the same boat with the patient, and at the same time to stand on a safe shore and encourage him. Mediation is not a therapeutic or a counseling procedure, but there is an overlap of the skills required from the mediator in the suggested model, such as: optimism, lack of judgment, being able to ask questions and to listen, curiosity, ability to explore motives and reasons, ability to encourage people to acknowledge their situation, inclusion and acceptance of people with different characters and styles, to have cohesive values but at the same time not to impose them on the parties. The mediator is required to have a set of capabilities, like creative capability, in order to make a positive change or to help the parties escape a dead end they have reached in the process, being able to analyze the information brought up by the parties, from which he must refine the significant issues on their path to an agreement. The mediator does not seek to change a paradigm in the perspective of the parties on life, but to change their attitude toward the conflict they face, and to do so he is required to be attentive to the parties' sense of meaning as the foundation for a perceptual change regarding that conflict. What the parties wish for more than anything is beyond finding a solution for one unresolved issue or another in conflicts relating to relationships, the parties are interested in a fundamental change. In the dispute between them, of the dynamics leading to the conflict, and in discovering new human and value qualities that will enable them to continue and move on with their

lives. The real pain of the conflict is not the frustration of not achieving an interest or privilege (Lisnek, P. M., 1993). The more the mediator will encourage the parties to be attentive to the meaning of the moment and act according to the order of their conscience and their values, the more they will overcome their human tendencies in the conflict, will view the conflict from a broader perspective, and will deal in a way that has a more personal stable and thorough way. The mediator listens carefully to the parties, to what they say and do. He is "in the moment" of the conversation as he listens to their word exchange in a whole new way with the language of meaning. The mediator has to relate to each one of the parties phenomenologically, that is, he must enter their experiential world and listen to personal phenomena without any premises that may distort understanding. He has to help them find a "restorative meaning", that is, a personal meaning that is revealed from the situation, against the background of painful experiences and crises, through deep personal reflection and a possible action resulting from it.

4.9.1. From no compromise to finding meaning

The sense of existence is unique for each and every human being, and the sense of meaning is subjective and can be discovered by the individual itself. The mediator must be experienced with the foundations of logotherapy and the existential philosophy approach, since this is about managing a sensitive and complex process of a conflict between human beings involving existential questions, questions of values to fulfill purpose and meaning, and issues related to responsibility, conscience, fears, spiritual dimension, issues of belonging, and decision making situations. Mediation summons uncompromising parties who make claims and accusations one against another, but within the dialogue in meaning-focused mediation the mediator will help them understand the existential experience in which they are in and to find a purpose in their situation, through a dialogue and questions. The goal is not to change reality,

but to find the right way that will allow each party in the conflict to accept the past and the reality as it is, to find purpose and meaning in their experiences, to reflect their responsibility for choices they have made in the past, and to what they can change and do from now on within the framework of the process. The mediator must have the skill to meet parties who are fighting each other and did not find solutions themselves, to encourage them to discuss their situation in light of their situation, and guide them in finding a purpose and reaching agreements. This process takes place throughout the whole mediation process, both in joint meetings and individual meetings. The perception of meaning is more expressed in a process of family mediation, when the goal is to strengthen the couple's abilities to transcend themselves and help them overcome intrinsic obstacles and find meaningful goals and tasks awaiting beyond the obstacles they will face, whether they will continue to live together or separate (Lukas, E., 1991). Lack of compromise and fixation in the parties' positions often demonstrate the fears of uncertainty factors in the world and the strategies adopted by the parties in response to these fears. The idea is that a mediator who is sensitive to universal ontological facts of the perception of meaning in life, who uses the ideas of logotherapy, can help the parties to shift from not compromising to finding a purpose, and from this to reach the conflict resolution.

5. Summary

This study is derived and developed from the studies and experience of the writer in the fields of conflict resolution through mediation and logotherapy as existential psychotherapy. There is a plethora of research and writings in the literature on these two fields, and the purpose of this study is to create conceptual and applied integration between them.

The scientific paradigm of mediation has developed as an alternative to court claims, and became shaped as a model of collaborative negotiation, adopting insights and theories from the fields of socio-psychology, social science, behavioral science, counseling and philosophy. The transformative mediation model encourages perceptual developmental change and personal growth out of the conflict, but it still lacks a theoretical philosophical and practical foundation that relates to the total space of man, his different dimensions and his existential being. Mediation deals with crises and suffering that occur between human beings, and logotherapy offers to expand the framework by implementing and embedding it in the mediation method.

The added value of logotherapy in mediation

The logotherapy approach is relevant to mediation due to its optimistic view and its emphasis on personal wellbeing, growth and spirituality (Frankl, 1986; Wong, 2014), and most therapy groups focused on finding meaning, and intended for helping people deal with crises and suffering, are based on logotherapy (Lantz., 1998). The premise is that the parties to the conflict will also be able to deal with their long-term problems once they achieve clarity and confidence in relation to their existential concerns. This perception relies on a number of basic assumptions, like the belief in man's ability to develop and grow out of a crisis, and regarding man's ability to feel responsible and choose the right move for him in every situation (Wong, P. T 2011). Finding meaning in life enhances man's psychological resilience in the face of difficulties and distress, and logotherapy provides tools and ideas that promote and strengthen the forces that motivate man to find meaning in his life in any condition and any situation.

Logotherapy is perceived as a personal counseling and therapeutic approach, and this

study promotes its presence also in the interpersonal space, as well as in other fields of social and behavioral sciences, and in social psychology.

The current research shows that both mediation and logotherapy deal with human existence, relationship, and promote growth and personal development and transformation out of coping with crises, conflicts and the suffering often entailed in them. We realize that mediators are open to adopt additional professional approaches in order of providing a wider response to a larger amount of needs resulting from the conflict. The current work offers tool for coping with existential needs and with the experience of meaninglessness, through observation that does not focus on facts and the interests revealed, but also working with all his states of existence, physical, psychological and spiritual-psychological. The current research identifies the function which is missing in mediation and completes it with a new model, defined as "meaning-focused mediation" that is a transformative model for conflict resolution between parties, based on the principles of logotherapy. This mediation model promotes the perception that man's basic strive is to find purpose and meaning in his life, while respecting the freedom inherent in him to take a stand according to his conscience and values. This is a new mediation process offering to express, also in the framework of managing struggles, crises and conflict, the basic strive of man to find purpose and meaning in his life, while respecting the freedom inherent in him to take a stand according to his conscience and values. The philosophical inquiry is the basis for phenomenological inquiry in mediation, and there is a wide common denominator between psychotherapy in its various forms as a tool for dealing with crises, and its being an approach that helps in cases of loss of meaning and existential crisis experienced by man. There is a built-in conflict in every relationship, and the proposed model is designed to help man in dealing with his fears of the responsibility and freedom to decide on his fate, make decisions, and find purpose and meaning in

the crisis and suffering he experiences. Meaning according to Frankl exists in every condition, it is unique and personal and can be fulfilled only by man himself. Meaning can be achieved by realizing creative, experiential, and relational values. Every situation in life is unique, and every moment in which we are facing a special situation that requires a decision, is an opportunity to find meaning. This is our response to the demands of life. The meaning of the moment changes from one moment to another and from one person to another. One situation can be meaningful in a different way for two different people, and each one must discover the meaning that is unique for him, according to his ability and understanding, while making a conscious effort to find it. One cannot give meaning to someone else, but it is possible to help an individual take steps that will lead to discovering of their unique meaning, this is part of the mediator's assisting role. The current study suggests viewing logotherapy as a mountain of resources and to carve out of it concepts, tools and ideas, and whose contribution is expressed in the proposed theoretical model, in which "meaning-focused mediation" offers applying logotherapy as existentialist psychotherapy in the transformative mediation for conflict resolution. It is a model that proposed to apply, during mediation, ideas and concepts like: the meaning of the moment, responsibility, values, spiritual dimension, self-transcendence, purpose, freedom of will, conscience, defiant power, Socratic dialogue. These concepts and their use by the mediator expand the field of mediation into a meaning-focused process that meets the level of the existential needs of the man in conflict. Frankl was the first one to introduce the dimension of human spirit to western therapy, and its application may give a more holistic and meaningful answer to man. Logotherapy helps expanding man's awareness of himself and his goals, and the reality in which he lives, by expanding the range of his observation of his situation in the conflict in a multi-directional and multi-dimensional way, and thus getting an opportunity to make his life more meaningful.

5.1. Challenges

There are those who find meaning in their past and discover it by looking back, others find meaning all through their life at any given moment, and some find it by looking to the future. Our ability to understand the essence of the concept "meaning in life" is not easier than to live it, and maybe this is why it is hard to understand it and feel its expressions in everyday life in general, and when we are in conflict in particular. The proposed model can make a contribution not in analyzing the events in retrospective or in understanding the purpose and discovering the meaning in the present by the man in conflict, but also in promoting a more stable and meaningful future agreement over time for both parties. This work is a starting point, and the ideas presented in this work, present mediators and those involved in conflict resolution with three main challenges:

- **Developing tools and research** – for evaluation and measurement in the various mediation frameworks and for constructing an assessment and measurement process implementing rules that will help obtaining a reliable picture, both from the point of view of the participating parties and from the point of view of the mediators. This picture will allow reaching conclusions based on findings, empirically supported by findings of research over the years.
- **Developing a training program** – that will allow mediators from the field of therapy to learn the principles, ideas and tools according to the teaching of Viktor Frankl, and to learn the concept of existential philosophy for man. It is expected that the mediator will be interested in applying those ideas, will personally experience with these tools before working to assimilate them with other parties.

- **Developing tools and diagnostic ability** – regarding the suitability of the parties and the relevance of the nature of the conflict to participate in such a process, since it is a process that requires the participants sharing and personal and emotional exposure from a unique existential viewpoint.

5.2. Recommendations for future research

This work forms the foundation for future research that will examine over time the proposed combination of the perception of meaning in life according to logotherapy and existential philosophy, in conflict resolution processes. In an effort to continue and develop the model and integrate it in the work of mediators, there is room for further research of the impact of the proposed approach on the parties and the mediators, and their experience during the process. These studies may promote the implementation of the model and contribute to the professional development of the practitioners in this field. Being a theoretical study offering a new model for application and integration of two content fields, it is recommended that future research will focus on the following subjects of investigation:

- Developing and validation of indices for success
- Constructing a content and process methodology
- Enriching the theoretical foundation of the model
- Training and developing mediators' skills

Recommendations for further research:

- **Adaptation for populations** – a study that examines the population types and the areas of conflict in which applying the proposed model will strengthen the sense of meaning among the participants in the process. The importance of such a study is due to the fact that its long-term results will help the various

factors involved in conflict resolution to understand the different variables that predict success or failure of meaning-focused mediation.

- **Success rates** – a comparative study of success rates between applying "meaning-focused mediation" in relation to the application of other models. It is proposed that these models will include questionnaires and interviews for analyzing the insights from both parties to the dispute and from the experience of the mediators leading the process. These studies will provide indications that will confirm the validity of the proposed model.
- **Evaluating implementation** – a study analyzing the implementation value of all the tools and concepts logotherapy offers at the practical level in mediation. Once from the point of view of the parties, and a second time from the point of view of the mediator. The purpose of the study is to examine the effectiveness of the model, and the experiential and concrete value of a dialogue that deals with meaning in life together with their need to end the conflict.

The cumulative results of these studies will contribute to the development of the mediation method in general and the transformative method in particular, will promote theoretical knowledge in the field, and will help developing learning, and training materials suitable for meaning-focused mediation practitioners.

6. Reference

- Adler, A. (1956). *The individual psychology of Alfred Adler*
- Alberstein, M. (2007). *Jurisprudence of mediation*. Jerusalem: Magnes.
- Alberstein, M. (2008). *Resistance to Mediation: Between Rights, Legal Consciousness and Multiculturalism*, 373-412
- Alberstein, M. (2010). Introduction/הקדמה. *Bar-Ilan Law Studies/מחקרי משפט*, (2), 351-365
- Alberstein, M. & Cohen, A. (2011). *Progressive constitutionalism and alternative movements in law*. *Ohio State Law Journal*, 72, 1083-1113.
- Alexander, N. M. (Ed.). (2006). *Global trends in mediation (Vol. 1)*. Kluwer Law International BV
- Bader, E. E. (2009). *The psychology of mediation: Issues of self and identity and the IDR*
- Batthyany, A., & Russo-Netzer, P. (2014). *Psychologies of meaning*. In *Meaning in positive and existential psychology* (pp. 3-22). Springer, New York, NY
- Batthyány, A. (Ed.). (2016). *Logotherapy and existential analysis*. Springer
- Bohm, David (1990), *On Dialogue*, David Bohm Seminars
- Bosma, H. A., & Kunnen, E. S. (2001). *Determinants and mechanisms in identity development: A review and synthesis*. *Developmental Review*, 21, 39-66.
- Buber, M. (2012). *I and Thou*. eBookIt. com

- Butler, J. (1878). *The analogy of religion, natural and revealed, to the constitution and course of nature* (Vol. 2). George Bell and Sons
- Bush, R. A. B. (1989). Mediation and adjudication, dispute resolution and ideology: An imaginary conversation. *J. Contemp. Legal Issues*, 3, 1 cycle. *Pepp. Disp. Resol. LJ*, 10, 183
- Bush, R. B., & Folger, J. P. (1994). *The Promise of Mediation; Responding to Conflict Through Empowerment & Recognition*. San Francisco: Jossey-Bass.
- Bush, R. A. B., & Bingham, L. B. (2005). The knowledge gaps study: Unfinished work, open questions. *Conflict Resolution Quarterly*, 23(1), 99-122
- Braud, W. (2012). Health and well-being benefits of exceptional human experiences.
- Baitar, R., Buysse, A., Brondeel, R., De Mol, J., & Rober, P. (2013). Styles and goals: Clarifying the professional identity of divorce mediation. *Conflict Resolution Quarterly*
- Breitbart, W., & Masterson, M. (2016). Meaning-centered psychotherapy in the oncology and palliative care settings. In P. Russo-Netzer, S.E. Schulenberg, & A. Batthyany (Eds.), *Clinical Perspectives on Meaning* (pp. 245-260). Springer.
- Cantor, N. (1990). From thought to behavior: "Having" and "doing" in the study of personality and cognition. *American Psychologist*, 45,6, 735-750.
- Charkoudian, L, De Ritis, C., Buck, R., & Wilson, C.L. (2009). "Mediation by any Other Name Would Smell as Sweet-or Would It?, "The Struggle to Define Mediation and Its Various Approaches" *Conflict Resolution Quarterly*, Vol, 26(3), pp. 293-316.

- Chupp, M. (1993). Conflict transformation: A spiritual process. *Conciliation Quarterly*, 12(3), 6-7.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry*
- Cloke, K. "Why Every Conflict Breaks Your Heart." 2007. Retrieved Mar. 27, 2008, from <http://moscowitzmediation.com/ConflictBreaksHeart.pdf>. Retrieved Feb. 3, 2008.
- Cobb, S. "Dialogue and the Practice of Law and Spiritual Values: Creating Sacred Space: Toward a Second-Generation Dispute Resolution Practice." *Fordham Urban Law Journal*, 2001, 28, 1017–1031.
- Gonçalves, Ó. F., & Machado, P. P. (1999). Cognitive narrative psychotherapy: Research foundations. *Journal of clinical psychology*, 55(10), 1179-1191
- Cooper, D. E. (1996). *World philosophies: An historical introduction*. Oxford: Blackwell Publishers.
- Copleston, F. S. J. (1985). *A history of philosophy (book three)*. New York: Doubleday.
- Cote, J. E., & Bynner, J. (2008). Changes in the transition to adulthood in the UK and Canada: The role of structure and agency in emerging adulthood.
- D'Abate, D. A. (2016). Use of solution-focused and family narrative approaches in working with high conflict families: Strategies and techniques that can be utilized in parenting coordination and co-parenting coaching. *Journal of Child Custody: Research, Issues, and Practices*, 13(4), 269–288. <https://doi.org/10.1080/15379418.2016.1247308>
- Dworkin, J., L. Jacob, and E. Scott., 1991. The boundaries between mediation and

- Drigotas, S. M., Rusbult, C. E., & Verette, J. (1999). Level of commitment, mutuality of commitment, and couple well-being. *Personal Relationships*, 6(3), 389-409
- Emery, R. E., & Wyer, M. M. (1987). Child custody mediation and litigation: An experimental evaluation of the experience of parents. *Journal of Consulting and Clinical Psychology*, 55, 179–186.
- Erickson, B. M. (1997). Therapeutic Mediation: A Saner Way of Disputing. *J. Am. Acad. Matrimonial Law.*, 14, 233
- Fabry, J. B. (1988). *Guideposts to meaning: Discovering what really matters*. Oakland, CA: Institute of Logotherapy Press.
- Fabry, J. B., & Frankl, V. E. (1968). *pursuit of meaning; logotherapy applied to life*
- Fisher, R., Ury, W. L., & Patton, B. (2011). *Getting to yes: Negotiating agreement without giving in*. Penguin
- Frankl, V. E. (1955). *The doctor and the soul. An introduction to logotherapy*
- Frankl, V. E. (1959). The spiritual dimension in existential analysis and logotherapy. *Journal of Individual Psychology*, 15(2), 157
- Frankl, V. E. (1963). *Man's search for meaning: An introduction to logotherapy*.
- Frankl, V. E. (1966). Self-transcendence as a human phenomenon. *Journal of Humanistic Psychology*, 6(2), 97-106
- Frankl, V. E. (1967). Logotherapy and existentialism. *Psychotherapy: Theory, Research & Practice*, 4(3), 138
- Frankl, V. E. (1969). *The will to meaning*. New York: New American Library. (p.64), (p.77-81) Oxford: Washington Square Press.

- Frankl, V. E. The philosophical foundations of logotherapy. In E. W. Straus (Ed.),
Phenomenology: pure and applied. Pittsburgh: Duquesne Univer. Press, 1964.
- Frankl, V.E. (1996). Der Mensch vor der Frage nach dem Sinn. R. Piper & Co. Verlag,
7. Munchen 1989. (Hungarian translation by Molnar Maria and Schaffhauser,
Ferenc. (p.101)
- Frankl, V. E. (1975). The unconscious god: Psychotherapy and theology
- Frankl, V. E. (1984). Search for meaning. Mount Mary College p.130
- Frankl, V. E. (1985). Man's search for meaning. Simon and Schuster
- Frankl, V. E. (1986). The doctor and the soul: From psychotherapy to logotherapy (3rd
ed.). New York, NY: Vintage Books.
- Frankl, V. E. (2004). On the theory and therapy of mental disorders: An introduction to
logotherapy and existential analysis (J. M. Dubois, Trans.). New York: Brunner-
Routledge.
- Frankl, V. E. (2010). The feeling of meaninglessness: A challenge to psychotherapy
and philosophy (Alexander Batthyány, Ed.). Milwaukee: Marquette University
Press.
- Frankl, V. E. (2010). trotzdem Ja zum Leben sagen: ein Psychologe erlebt das
Konzentrationslager. Kösel-Verlag, p.58
- Frankl, V. E. (2011). Man's search for ultimate meaning. Random House
- Frankl, V. E. (2011). The unheard cry for meaning: Psychotherapy and humanism.
Simon and Schuster

- Freeman, M., DeMarrais, K., Preissle, J., Roulston, K., & St. Pierre, E. A. (2007). Standards of evidence in qualitative research: An incitement to discourse. *Educational researcher*, 36(1), 25-32
- Gardiner, P. (2002). *A very short introduction to Kierkegaard*. Oxford: Oxford University Press.
- García-Longoria Serrano, (2014) M. P. Disability, Conflicts and Mediation. *Trabajo Social UNAM*, (5), 43-62
- George, L. S., & Park, C. L. (2016). Meaning in life as comprehension, purpose, and mattering: Toward integration and new research questions. *Review of General Psychology*
- Greenberg, J., Solomon, S., & Pyszczynski, T. (1997). Terror management theory of self-esteem and cultural worldviews: Empirical assessments and conceptual refinements. In M. P. Zanna (Series Editor). *Advances in experimental social psychology* (Vol. 29, pp. 61-139). Academic Press.
- Guttman, D. (1996). *Logotherapy for the helping professional: Meaningful social work*. Springer Publishing Co (p.15)
- Guttman, D. (2020). *Between Adler and Frenkel* Retrieved from [https://www.blogotherapy.co.il /viewpoint](https://www.blogotherapy.co.il/viewpoint)
- Hadot, P., 1993: *Philosophy as a Way of Life*, London: Routledge.
- Harmon-Jones, E., Simon, L., Greenberg, J., Pyszczynski, T., Solomon, S., & McGregor, H. (1997). Terror management theory and self-esteem: Evidence that increased self-esteem reduced mortality salience effects. *Journal of personality and social psychology*, 72(1), 24

- Heron, J. (2006). Participatory fruits of spiritual inquiry. REVISION-CAMBRIDGE MA THEN WASHINGTON-, 29(3), 7–17
- Hocker, J. C., & Wilmot, W. W. (1985). *Interpersonal Conflict*, 2nd edn, Wm. C. Brown, New York
- Hollander, D. B. & Acevedo, E. O. (2000). Successful English channel swimming: The peak experience. *The Sport Psychologist*, 14(1), 1-16.
- Hutzell, R. R & Eggert, M. D. (2009). *A work book to increase your meaningful and purposeful goals*. PDF edition.
- Hoffman, D. A., & Wolman, R. N. (2012). *The psychology of mediation*. Cardozo J.
- Irving, H.H., & Benjamin, M. (2002). *Therapeutic Family Mediation*. California: Sage Publications.
- Jacobson, N. S. (1984). A component analysis of behavioral marital therapy: The relative effectiveness of behavior exchange and communication/problem-solving training. *Journal of Consulting and Clinical Psychology*, 52, 295-305
- Jaspers, K. (2010). *Philosophy of existence*. University of Pennsylvania Press
- Johnson, K. P. (2015). The reconstructionist model of mediation: a social constructionist view of the quest for meaning to make sense of loss: from empowerment and recognition to relational learning around loss as an access-to-justice measure
- Jones, D. A. (2009). The role of spirituality in the mediation process. *Conflict Resolution Quarterly*, 27(2), 145-165

- Kasher, A. (2002). A little book on the meaning of life. Tel Aviv: Hakibutz Hameuchad
[en hebreo]
- Kegan, R. G. In *over Our Heads: The Mental Demands of Modern Life*. Cambridge, Mass.: Harvard University Press, 1994.
- Kelly, E. J., & Kaminskienè, N. (2016). Importance of emotional intelligence in negotiation and mediation. *International Comparative Jurisprudence*, 2(1), 55-60
- Kierkegaard, S. (1989). *The sickness unto death*. Westminster: Penguin Books.
- Kleiman, M. (2017). Value-centered mediation: The centrality and use of meaning and values. In *The Mediation Handbook* (pp. 48-54). Routledge.
- Kressel, K., & Pruitt, D.G. (1989) Themes in the mediation of social conflict. *Journal of Social Issues*, 41, 179-198
- Kunnen, S. A. (2006). Are conflicts the motor in identity change? *Identity: An International Journal of Theory & Research*, 6(2), 169-186.
- Lahav, R. and Tillmans, M. (eds.) 1995: *Essays on Philosophical Counseling*, Lanham, MD.: University Press of America.
- Lantz, J. (1998). Viktor Frankl and interactional group therapy. *Journal of Religion and Health*, 37(2), 93-104.
- Lapin, D. (1993). *The Spirituality of Conflict*. *Religion and Liberty*, 3(3).
- Lederach, J. P. (1996). *Preparing for peace: Conflict transformation across cultures*. Syracuse University Press
- Lewin, K. (1997). Resolving social conflicts and field theory in social science. *American Psychological Association*, pp. 152-162

- Lieblich, A., Tuval-Mashiach, R., & Zilber, T. (1998). Narrative research: Reading, analysis, and interpretation (Vol. 47). Sage
- Linder, D. E., Cooper, J., & Jones, E. E. (1967). Decision freedom as a determinant of the role of incentive magnitude in attitude change. *Journal of personality and Social Psychology*, 6(3), 245.
- Lisnek, P. M. (1993). *A Lawyer's Guide to Effective Negotiation and Mediation*. West Publishing Company
- Lukas, E. S., & Fabry, J. B. (1984). *Meaningful living: Logotherapeutic guide to health*. Grove Press
- Lukas, E. S. (1986). *Meaning in suffering: Comfort in crisis through logotherapy*. Berkeley, CA: Institute of Logotherapy Press, pp. 49–50
- Lukas, E. S. (1986). *Meaningful living: A logotherapeutic guide to health*. New York: Grove Press.
- Lukas, E. (1991). Meaning-centered family therapy. In *International Forum for Logotherapy*. Viktor Frankl Inst of Logotherapy
- Lucas, M. (2004). Existential regret: A crossroads of existential anxiety and existential guilt. *Journal of Humanistic Psychology*, 44, 58-70.
- May, R. (1983). *The discovery of being: Writings in existential psychology*. New York, NY: W. W. Norton
- May, R. (2015). *The discovery of being*. WW Norton & Company. p.97;p131

- Martela, F., & Steger, M.F. (2016). The three meanings of meaning in life: Distinguishing coherence, purpose, and significance. *The Journal of Positive Psychology*, 11, 1-15
- Maslow, A. H. (1962). Lessons from the peak-experiences. *Journal of humanistic psychology*, 2(1)
- Mezirow, J., and associates 2000. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. San Francisco: Jossey-Bass,
- Mnookin, R. H., Peppet, S. R., & Tulumello, A. S. (2000). *Beyond winning: Negotiating to create value in deals and disputes*. Harvard University Press
- Moore, C. W. (2014). *The mediation process: Practical strategies for resolving conflict*. Hoboken, NJ: John Wiley & Sons.
- Netzer-R P, Schulenberg., E.S, & Batthyany., (A, (Eds. 2016.). *Clinical). perspectives on meaning Positive: and existential Psychotherapy*. Springer.
- Nietzsche, F. W. (1968). *Basic writings of Nietzsche (Vol. 1)*. Random House Digital, Inc
- Peppet, S. R. (2003). Contract formation in imperfect markets: Should we use mediators in deals. *Ohio St. J. on Disp. Resol.*, 19, 283
- Pytell, T. E. (2001). Viktor Frankl and the genesis of the third Viennese school of psychotherapy. *The Psychoanalytic Review*, 88(2), 311-334
- Pruitt, D. G., Peirce, R. S., McGillicuddy, N. B., Welton, G. L., & Castrianno, L. M. (1993). Long-term success in mediation. *Law and Human Behavior*, 17(3), 313-330

- Pyszczynski, T., Greenberg, J., & Koole, S. L. (2004). Experimental existential psychology: Exploring the human confrontation with reality. In J. Greenberg, S. L. Koole & T. Pyszczynski (Eds.), *Handbook of experimental existential psychology* (pp. 3-12). New York, NY: Guilford Press.
- Riskin, L. L. (1985). The special place of mediation in alternative dispute processing. *U. Fla. L. Rev.*, 37, 19
- Riskin, L. L. (2003). Decision making in mediation: The new old grid and the new grid system. *Notre Dame L. Rev.*, 79(1). Retrieved from <https://scholarship.law.nd.edu/ndlr/>
- Riskin, L. L. (2004). Mindfulness: Foundational training for dispute resolution. *Journal of Legal Education*, 54(1), 79-90
- Bush, R. A. B., & Pope, S. G. (2002). Changing the quality of conflict interaction: The principles and practice of transformative mediation. *Pepp. Disp. Resol. LJ*, 3, 67
- Reitinger, C. (2015). Viktor Frankl's Logotherapy from a philosophical point of view. *Existential Analysis*, 26(2), 344-357
- Sabar Ben-Yehoshua, N. (2016) *Traditions and Genres in Qualitative Research. Philosophies, Strategies and Advanced Tools*. Mofet Institution, Tel Aviv. (In Hebrew)
- Schön, D. A. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions*. Jossey-Bass
- Shlomo, S. (2019) *Poetry of Meaning - Logotherapy between theory and practice"*
Ra'ananna (Israel)-place of publication

- Sartre, J. (1943). P (1958) Being and nothingness: An essay on phenomenological ontology. Trans. HE Barnes London Routledge p. 364
- Sartre, L.P. (1958). Being and nothingness: An essay in phenomenological ontology. London: Methuen.
- Satir, V. (1976). Making contact. Berkley, CA: Celestial Arts.
- Sayer, R. A. (1992). Method in social science: A realist approach. Psychology Press
- Shapira, O. (2010). Mediation and Therapeutic Jurisprudence: Looking at Mediation Through the Therapeutic Lens). Bar-Ilan L. Stud. 26 379, 2010, Available at-SSRN: <https://ssrn.com/abstract=2653594>
- Sherif, M. (1958). Superordinate goals in the reduction of intergroup conflict. American journal of Sociology, 63(4), 349-356
- Schachter, E. P. (2002). Identity constraints: The perceived structural requirements of a "good" identity. Human Development, 45(6), 416-433.
- Segal, S., 1995: "Meaning Crisis: Philosophical Counseling and Psychotherapy", in: Lahav, R. and Tillmans, M. (eds.), Essays on Philosophical Counseling, Lanham, MD.: University Press of America, pp. 101-119.
- Shantall, T. (2003). The quest for destiny. Pretoria: University of South Africa Press.
- Steger, M. F., Kashdan, T. B., Sullivan, B. A., & Lorentz, D. (2008). Understanding the search for meaning in life: Personality, cognitive style, and the dynamic between seeking and experiencing meaning. Journal of Personality, 76, 199–228.

- Shantall, T. (2020). Why Does Logotherapy Work? The Transformational Power of Meaning. In *The Life-changing Impact of Viktor Frankl's Logotherapy* (pp. 173-188). Springer, Cham.
- Shaked, D (2017). Logotherapy and meaning philosophy and implementation
<https://www.blogotherapy.co.il/>
- Spiegelberg, H. (1972). *Phenomenology in psychology and psychiatry: A historical introduction*. Northwestern University Press. pp. xxvii-xxix
- Steger, M. F., S. Oishi and T. B. Kashdan, 2009. "Meaning in Life Across the Life Span: Levels and Correlates of Meaning in Life from Emerging Adulthood to Older Adulthood," *The Journal of Positive Psychology* 4: 43–52.
- Strasser, F., & Randolph, P. (2004). *Mediation: A psychological insight into conflict resolution*. A&C Black
- Umbreit, M. S., & Burns, H. (2002). *Humanistic mediation: Peacemaking grounded in core social work values*. Center for Restorative Justice & Peacemaking, School of Social Work, University of Minnesota
- V.F. Institute in Vienna from: https://www.univie.ac.at/logotherapy/books_by_vf.html
- Viktor Frankl and Logotherapy in the GTU Archives from:
<https://www.gtu.edu/library/special-collections/archives/frankl-bibliography>
- Wall Jr, J. A., Stark, J. B., & Standifer, R. L. (2001). Mediation: A current review and theory development. *Journal of conflict resolution*, 45(3), 370-391
- Wall, J. A., Jr. 1981. Mediation: An analysis, review, and proposed research. *Journal of Conflict Resolution* 25:157-80

Wall, J. A., Jr., and A. Lynn. 1993. A current review. *Journal of Conflict Resolution* 3

Wampold, B. (2008, February 6). Existential-integrative psychotherapy comes of age.

[Review of the book *Existential-integrative psychotherapy: Guideposts to the core of practice*]. *PsycCritiques* 53, Release 6, Article 1.

Wexler, D. B., & Winick, B. J. (2008). *Therapeutic jurisprudence. Principles of Addiction Medicine*

Wicklund, R. A., & Brehm, J. W. (2013). *Perspectives on cognitive dissonance. Psychology Press*

Winslade, J., & Monk, G. (2007). *Narrative Mediation: Re-authoring Conflict Stories. AC Resolution*, 6(2), 12-13

Winslade, J., & Monk, G. D. (2008). *Practicing narrative mediation: Loosening the grip of conflict. John Wiley & Sons*

Wittgenstein, L. (2013). *Tractatus logico-philosophicus. Routledge*

Wong, P. T. (2011). *Meaningful Living Group Project as a Grassroots Positive Mental Health Movement*

Wong, P. T. P. (2014). Meaning in life. In A. C. Michalos (Ed.), *Encyclopedia of quality of life and well-being research*. (pp. 3894-3898). New York, NY: Springer

Yaguri T. *Unraveling Life's Riddle. Cambridge Scholars Publishing, 2018.*

Yalom, I. D. (1980). *Meaninglessness. Existential Psychotherapy. New York, NY, Basic Books Inc*

Yalom, I. D. (2020). *Existential psychotherapy. Hachette UK*

Ying, C., & Lay, T. C. (2018) Original Paper Mediator as a Story Recipient in
Narrative Mediation: What Types of Questions Should I Ask?

Tanyi, R. A. (2002). Towards clarification of the meaning of spirituality. *Journal of
advanced nursing*, 39(5), 500-509

Zumeta, Z. D. (1993). Spirituality and mediation. *Mediation Quarterly*, 11(1), 25-38

