

**THE 'SEARCH FOR MEANING' IN THERAPEUTIC RECREATION**

**MIIKA SULEVI JOHANNES HERNESNIEMI**  
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MIIKA SULEVI JOHANNES HERNESNIEMI

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Dr. S. Caspar Thesis Supervisor	Associate Professor	Ph.D.
Dr. Lyn Litchke Thesis Examination Committee Member	Associate Professor	Ph.D.
Dr. Rodney Dieser External Thesis Examination Committee Member University of Northern Iowa Cedar Falls, Iowa	Professor	Ph.D.
Mr. Devan McNeill Chair, Thesis Examination Committee	Instructor	M.A.

## DEDICATION

To Silvo, Äiti, Isi, Mummu, Margit Täti, Aino Täti, Curtis, Nick, Michelle, Teria, Steffani, Cassandra, Niina, Margarita and Tara, who have filled my life with meaning and purpose. To the *Hidden God*, who shows Himself to humankind in the image they bear of Him.

## ABSTRACT

Therapeutic Recreation (TR) has been likened to an existential therapy because it facilitates meaningful outcomes for participants. Logotherapy and Existential Analysis (LTEA) has previously been proposed as a suitable existential approach for TR. However, this proposition has not been examined extensively in TR; consequently, LTEA has not been adopted widely as an in-depth approach to practice. Deductive content analysis (DCA) is a research method that has been recommended for testing a theoretical structure in a new context. A DCA of four of the most recent foundational textbooks in TR was conducted to test the theoretical structure of LTEA within the TR context. Content in the textbooks that related to the theoretical structure—*the resources of the human spirit* and *the sources of meaning in life*—was extracted and formed into categories and overarching TR concepts. Based on these findings, LTEA aligns with TR and could be a suitable approach to TR practice with the potential of enhancing its therapeutic aims.

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## LIST OF ACRONYMS & DEFINITIONS

### ACRONYMS

TR	Therapeutic Recreation
LTEA	Logotherapy & Existential Analysis
DCA	Deductive Content Analysis

### DEFINITIONS

Therapeutic Recreation	A health care profession that uses a therapeutic process, involving leisure, recreation and play as a primary tool for each individual to achieve their highest level of independence and quality of life (Canadian Therapeutic Recreation Association, 2021).
Logotherapy & Existential Analysis	Logotherapy & Existential Analysis is sometimes called the "Third Viennese School of Psychotherapy" and is an internationally acknowledged and empirically-based meaning-centered approach to psychotherapy (Viktor Frankl Institute Vienna, n.d.).
Logotherapy	According to Frankl (1946/2019), logotherapy is a “psychotherapy in spiritual terms” that “is specifically designed to handle suffering over the philosophical problems with which life confronts human beings” (p. 17, 29). Logotherapy “seeks to bring to awareness spiritual realities” (p. 25). It is “a specific procedure devised to assist and help the patient find meaning” (p. 298).
Existential analysis	According to Frankl (1946/2019), existential analysis is “particularly concerned with making men [ <i>sic</i> ] conscious of their responsibility”(p. 25). Since being human is to be conscious and responsible, existential analysis is psychotherapy “whose starting point is consciousness of responsibility” (p. 25). Existential analysis “is called upon to make a person capable of suffering” (p. 113).
Attitudinal value	According to Frankl (1946/2019), attitudinal values

are realized “precisely in a man’s [ *sic*] attitude toward the limiting factors upon his life” and “response to the restraints upon his potentialities” (p. 44). They are “among the highest values” (p. 44). See also creative value, experiential value.

Conscience

According to Frankl (1959/2014), conscience is a “prompter which, if need be, indicates the direction in which we have to move in a given life situation” (p. 136). It is the intuitive capacity of a person to find out the meaning of a situation (Frankl 2019a).

Creative value

According to Frankl (1946/2019), creative values are “values which are realized in creative action” (p. 43).

Dimensional ontology

According to Frankl (2019a), human existence is the coexistence of ontological differences and anthropological oneness and unity because “bodily, mental, and spiritual phenomena and aspects are profoundly united within human existence” (p. 144).

Existential

According to Frankl (1959/2014), “the term “existential” may be used in three ways: to refer to (1) *existence* itself, i.e., the specifically human mode of being; (2) the *meaning* of existence; and (3) the striving to find a concrete meaning in personal existence, that is to say, the *will* to meaning” (p. 94).

The existential vacuum

According to Frankl (1959/2014), the existential vacuum is a feeling of emptiness and meaninglessness that results in the mass neurotic triad of depression, addiction, and aggression.

Experiential value

According to Frankl (1946/2019), experiential values are “values which are realized in experience”, “in receptivity toward the world”, such as “in surrender to the beauty of nature or art” (p. 45).

Human spirit	The noölogical (from the Greek <i>noös</i> meaning mind) dimension of human existence, in contrast to the psychological dimension. “Spiritual” is used in logotherapy to denote anything pertaining to the specifically human dimension (Frankl, 1959/2014).
Freedom of will	According to Frankl (1946/2019), “in every case man [ <i>sic</i> ] retains the freedom and the possibility of deciding for or against the influence of his surroundings. Although he may seldom exert this freedom or utilize this opportunity to choose—it is open to him to do so” (p. 98).
Meaning	According to Frankl (2019a), “meaning is what is meant, be it by a person who asks me a question, or by a situation which, too, implies a question and calls for an answer” (p. 182). Meaning is “something to be found rather than given” (p. 182). “Man [ <i>sic</i> ] cannot invent but must discover it” (p. 182).
Self-transcendence	According to Frankl (1946/2019), self-transcendence “denotes the fact that human existence always points, and is directed, toward something other than oneself; or rather, toward something or someone other than oneself, namely, toward meanings to fulfill, or toward other human beings to encounter lovingly” (p. 294).
The tragic triad	According to Frankl (1959/2014), the tragic triad consists of the unavoidable aspects of human existence: pain, guilt, and death.
Will to meaning	The primary motivational force in the human person that strives to find a meaning in one’s life (Frankl, 1959/2014).
Deductive Content Analysis	An analytical method that tests existing categories, concepts, models, theories or hypotheses in a new context (Kygäs, Mikkonen, & Kääriäinen, 2020).

## CHAPTER 1: INTRODUCTION

Therapeutic Recreation (TR) is a health profession that uses “recreation, leisure, and play as treatment modalities to support purposeful and meaningful interventions that are based on individual strengths and values” (Canadian Therapeutic Recreation Association, 2021, About RT section). TR has been said to have a calling as existential therapy—therapy that is intended to enhance meaning in life (Kunstler & Stavola Daly, 2010). Therapeutic recreation specialists (TRSs) have been encouraged to facilitate existential outcomes in practice and serve as existential therapists by drawing on theoretical frameworks from existential therapy (Murray 1998; Sylvester, Voelkl, & Ellis, 2001; Lyons & Lopez, 2015; Wise, 2021). Logotherapy, an empirically-supported school of existential therapy, which basically means “meaning as therapy” (Frankl, 1978), was suggested as a potentially valuable approach to TR two decades ago (Murray, 1999; Sylvester et al., 2001). To date, a comprehensive examination of its alignment with TR has not been conducted; consequently, it has not been adequately advanced as an in-depth and unique approach that could enhance TR and facilitate many of its therapeutic aims. This study tested the theoretical structure of logotherapy within the TR context, with the aim of determining whether or not logotherapy aligns with TR and could contribute to its therapeutic outcomes.

Chapter 2 provides the background for this study by explaining what logotherapy is, its assumptions, current empirical support for its use, as well as criticisms of it. Chapter 3 provides a conceptual framework for this study and details the study’s purpose and research questions. Chapters 4, 5, and 6 present the research design and methodology for this study. Chapters 7 and 8 present the findings and their implications for TRSs. Chapters 9 and 10 explain the limitations

of this study and how rigour and trustworthiness were ensured. The final chapter concludes with a summary of this thesis.

## **CHAPTER 2: BACKGROUND**

### **2.1 LOGOTHERAPY & EXISTENTIAL ANALYSIS**

Logotherapy and Existential Analysis (LTEA), is a school of psychotherapy developed by the Viennese psychiatrist and neurologist Viktor Frankl (Batthyány, 2019). It assumes that the primary motivational force in humans is a search for meaning in life. Hence, it is most easily understood as “meaning through therapy” (Frankl, 1978, p. 19). Like other schools of psychotherapy, LTEA is founded on a philosophy of humans as well as a particular worldview (Frankl, 1968/2014). Viktor Frankl tested his LTEA theory while imprisoned in Nazi death camps, and concurred that humans have *freedom of will* in spite of uncontrollable circumstances, an inherent *will to meaning*, and that there is an unconditional *meaning of life* (Frankl, 1946/2019). It is the assumption of LTEA that the freedom of will, the will to meaning, and the meaning of life can help an individual to overcome unavoidable suffering. Having briefly introduced the LTEA school of therapy and research, I will consider the philosophical assumptions that underlie it.

#### **2.1.1 LOGOPHILOSOPHY**

A philosophy of science deals with the nature of truth and theoretical assumptions about particular phenomena (Burkholder et al., 2020). Logotherapists do not assume they have all the answers (Frankl, 1968/2014). There are basic assumptions, however, that they are convinced of and to which they refer in practice. I will review these, beginning with Frankl’s dimensional ontology.

##### **2.1.1.1 DIMENSIONAL ONTOLOGY**

Ontology is concerned with the nature of reality and being (Burkholder et al., 2020). Logotherapists utilize Frankl’s dimensional ontology, which attempts to integrate

compartmentalized scientific facts and concepts of humans (Frankl, 1946/2019). Scientific findings, according to LTEA, generally pertain to a specific dimension of a person, whether they are biological, psychological, or humanistic/existential. According to Frankl, humans have three dimensions in order from lowest to highest: the physical (soma), the psychological (psyche), and the noölogical (noös). The last dimension, noölogical, is also termed the *human* or *spiritual* dimension. LTEA remains open to the possibility of an even higher dimension, the transcendental, but does not attempt to explain it. LTEA uniquely derives its therapeutic knowledge from the human dimension of individuals.

### **2.1.1.2 EPISTEMOLOGY**

Epistemology is concerned with the nature of knowledge and how it is derived (Burkholder et al., 2020). Logotherapists use phenomenological analysis to obtain knowledge (Frankl, 1968/2014; DuBois, 2004). Phenomenological analysis is used to discover how an individual *understands* themselves and *interprets* their existence. The phenomenological approach is therapeutically used in LTEA to identify the *golden thread of meaning* in a suffering person's life. In LTEA, it is usually termed 'existential analysis'. This approach, in part, helped Frankl to develop logotherapy's body of knowledge during his work as a psychiatrist. Frankl believed his experience of being imprisoned in Nazi concentration camps subsequently validated the assumptions of his logotherapeutic approach. These assumptions will be outlined in the following section.

### **2.1.2 ASSUMPTIONS OF LTEA**

The following are assumptions of LTEA that I have arranged based on my examination of Frankl's written works (Frankl, 1946/2019, 1948/2000, 1959/2014, 1967/1973, 1968/2014, 1978, 2004, 2019a, 2019b):

- The human dimension comprises capacities such as conscience, self-transcendence, freedom of will, humour, love, and artistic attributes. Originating from the human dimension is the will to meaning.
- Life has unconditional meaning even in the most miserable conditions imaginable, and humans have the capacity to creatively turn life's tragedies into something positive and constructive.
- Humans can choose what they will become regardless of instincts, heredity, or environment. Frankl held that there are only two human races—decent and indecent people, which was evidenced to the world by the Holocaust. Humans carry both potentialities and are individually responsible for what they have made of themselves.
- Humans cannot live without meaning in their lives, in the absence of which their humanness risks sinking into subhuman existence.
- Meaning can be defined as that which is *meant*, or that which *should* be. Meanings are unique to the individual and cannot be imposed. They are discerned by conscience.
- Meaning is an objective and concrete phenomenon found in the world, and never just a self-expression or projection.
- Life questions each person individually, and they are required to answer for themselves what they will do in a unique situation and what they will choose to become.
- Questioning life's meaning is indicative of a person's humanness, and not something pathological in itself.
- If the human will to meaning is frustrated, *existential vacuum* could develop, a permeating feeling of inner emptiness and meaninglessness.

- Existential vacuum can result in aggression, addiction, depression, boredom, anger, and anxiety. It can manifest in a planless, day-to-day attitude toward life, fatalism, conformism, totalitarianism, and fanaticism. The human search for meaning could be blocked by a subhuman will to pleasure or power. For instance, an individual could become obsessed with sex or money.
- Human existence is characterized by freedom of will and responsibility. Human freedom is not limitless since no human is free from conditions. However, humans maintain freedom beyond biological and psychological limitations and are free to take a stand against conditions, even themselves. They cannot be forced by drives or instincts to do something they do not wish to do.
- The human person cannot be predicted. They are unique, singular, and irreplaceable.
- The innermost core of a person, the human dimension, is untouchable. Therefore, human dignity remains even if a person is severely disabled by any condition. There is a person with potentialities behind every disease.
- Human existence is authentic when an individual focuses on something meaningful *outside* of themselves and forgets themselves. Frankl called this *self-transcendence*.
- Sometimes a disease or disorder is totally outside of one's control. How it is responded to, what is invested into it, and the content that the person's existence is filled with is their own molding, transformation, and creation of the situation. Suffering is made meaningful by what a person does about it, and how they mature from it.

After examining these philosophical assumptions of LTEA, we can now better understand the resources of the human spirit, and the sources of meaning in life that are therapeutically availed of by LTEA.

### 2.1.2.1 RESOURCES OF THE HUMAN SPIRIT

The human dimension has been termed the “medicine chest of logotherapy” (Dezelic & Ghanoum, 2015, p. 60). The resources of the human spirit are made conscious and activated in individuals facing the ‘tragic triad of existence’: pain, guilt, and death (Frankl, 1968/2014). The resources of the human spirit include:

- *Self-transcendence*, focusing on or relating to something or someone other than oneself.

Manifestations of self-transcendence include:

- *The will to meaning*, the basic tension, striving, and orientation of the human person to find and fulfill a concrete meaning and purpose in personal existence.
  - *Conscience*, the capacity to discern the unique meaning of a specific situation.
  - *Love*, realizing another person’s uniqueness and irreplaceability.
  - *Dereflection*, choosing to concentrate on something meaningful rather than something meaningless.
  - *Authenticity*, being fully oneself by forgetting about oneself.
- *Self-detachment*, being able to detach oneself not only from a situation, but also from oneself.

A manifestation of self-detachment is:

- *Humour*, being able to laugh at oneself and at what is feared.
- The *freedom of will*, in the face of instincts, inherited disposition, and the environment.

Manifestations of the freedom of will include:

- *The defiant power of the human spirit*, deciding whether to succumb to conditions or defy them.

- *Responsibleness*, responding to the ‘demand quality’ of life and taking responsibility for one’s situation and actions.
- *Creativity*, creatively shaping a situation or something else and infusing oneself into it.
- *Change*, the freedom to change oneself and one’s attitude; the individual is unpredictable & self-determining.

According to LTEA, these spiritual resources reside within every individual and characterize human existence. It is through them that an individual discovers and fulfills meaning in life, the sources of which are discussed under the next subheading.

#### **2.1.2.2 SOURCES OF MEANING IN LIFE**

According to Frankl (1967/1973 & 1946/2019), humans discover and fulfill meaning in life through the following sources:

- Creative values: Creating a work or doing a deed.
- Experiential values: Experiencing goodness, truth, beauty, nature, culture, or encountering another human being in their very uniqueness—loving them.
- Attitudinal values: Choosing one’s attitude in the face of unavoidable suffering.

These sources of meaning are ends in themselves but can result in feelings of self-actualization—which is an effect of meaning-fulfillment. Having examined the assumptions and aims of LTEA, I will now review recent empirical support for its use in helping professions.

#### **2.2 EMPIRICAL VALIDATION OF LTEA**

One of the primary research aims of the LTEA school of therapy and research is to contribute to, and to align itself with evidence-based practice in the helping professions (Batthyány & Thir, 2016). The Viktor Frankl Institute Vienna website lists more than 1,700

empirical studies and theoretical articles on LTEA in its bibliographic review (Batthyány & Thir, 2016). Studies from recent years have demonstrated physical, psychological, and spiritual benefits of LTEA for a wide number of diagnoses and conditions (Faramarzi & Bavali, 2017; Soetrisno et al., 2017; Elsherbiny & Al Maamari, 2018; Vos & Vitali, 2018; Yusuf et al., 2019; Abood et al., 2020; Düşünceli & Koç, 2020; Bahar, Shahriary, & Fazlali, 2021; Balogh et al., 2021; Kim & Choi, 2021; Ningsi et al., 2021; Sun et al., 2021). That individuals discover meaning in life through the sources conceptualized by LTEA has scientific support (Frankl, 2004). The will to meaning, a motivational theory, also has scientific support (Lukas, 2020). It is not scientifically possible, however, to validate concepts like the freedom of will and meaning in life (Lukas, 2020). There are limitations and criticisms of LTEA that will also be considered under the next subheading.

### **2.3 LIMITATIONS & CRITICISMS OF LTEA**

Though it is not possible to consider empirical support for LTEA in its entirety within this paper, it must also be recognized that LTEA is not promoted as a *panacea* by logotherapists. It has been criticized for supposedly meta-physical constructs in its philosophy of science and also for seemingly failing to therapeutically address the inner life of a person (Reitinger, 2015). LTEA is a psychological school, but it has been viewed by some as a disguised ‘secular religion’ and even as offensive (Yalom, 1980; Reitinger, 2015), proceeding mainly from impressions on Frankl’s (1948/2000) last work about *ultimate meaning*. Because LTEA also has a relatively unstandardized form of delivery, partly due to its individualized approach, it is not widely adopted by helping professionals (Yalom, 1980; Vesely, as quoted in Roy & Hummel, 2020). DuBois (2004) stated that moving LTEA “from the ghettos into mainstream psychotherapy” has been an ongoing obstacle since the 1970s (xxxvii). According to him, one reason for this is

psychology's physicalist and pandeterministic view of science, which contrasts with the spiritual dimension and freedom of will advanced by LTEA.

Frankl (1968/2014) stated that logotherapy is not applicable to every individual, neither universally successful. Logotherapists do not remove the burden of responsibility that individuals must carry in their lives but encourage them to seek answers to life's big questions. Frankl (1946/2019) stated that patients may be told matters that are unpleasant to hear, increasing the weight of accountability for one's life. For example, a logotherapist will not explain away true existential guilt by attributing an individual's harmful actions to their upbringing or genetic predispositions (Lukas & Schönfeld, 2021).

LTEA is not a complete work, but remains open toward its own development, combining with other methods, and use within other disciplines (Frankl, 1968/2014). While Frankl (1978) did not agree with *pseudo-logotherapy* (i.e., one that deviates substantially from his written works), he did not expect logotherapists to accept everything that he wrote (Frankl, 1968/2014). Regarding the limitations of Frankl's life work, Biller (2002) stated, "To achieve scientific honesty, it is not enough simply to search out those things 'which are not in his books'... but also what the 'book' of his life contains" (p. 107). It is these truths within Frankl's work that should be built upon.

Up to now I have outlined the logotherapist's philosophy and assumptions. The logotherapist maintains that there are unique resources of the human spirit, and sources of meaning in life that can be therapeutically actualized. I have also reviewed recent empirical support for LTEA, as well as criticisms of it. I will now discuss why it is worthwhile to explore its use as an approach to TR.

## **CHAPTER 3: CONCEPTUAL FRAMEWORK**

### **3.1 CROSS-DISCIPLINARY THEORY & TECHNIQUES IN TR**

Theories and techniques are used to guide and enhance TR practice. TRSs use different approaches and techniques drawn from major theoretical frameworks by selecting and combining the most appropriate ones for their practice settings (Long, as cited in Stumbo, 2011; Austin, 2018). Empirically-tested theories and models give direction and purpose to TR, helping to produce predictable participant outcomes (Stumbo, 2011). Austin (2018) stated that there are five major psychological approaches that have implications for TR: the psychoanalytic approach, the behavioural approach, humanistic psychology, cognitive-behavioural psychology, and positive psychology. TR has been strongly encouraged to draw from strengths-based theories in psychology and sociology that can be used to enhance participant strengths (Anderson & Heyne, 2021).

Findings from the ATRA Competencies Study conducted by Hawkins, Kemeny, and Porter (2020) revealed that the most popular theories used in TR include Maslow's Hierarchy of Needs, Self-Efficacy Theory, Learned Helplessness Theory, Self-determination Theory, Leisure-Coping Theory, Flow Theory, Self-Expression Theory, and Lifespan Developmental Theory. These researchers found that integrative interventions are viewed by professionals as important for future TR practice. They indicated that it is important for the profession to develop further by using new theories and approaches to enhance practice. The extent that TR practice has been invested in so many theories and techniques reveals a welcome station for considering a wider-ranging application of LTEA as well. An important reason why LTEA warrants the attention of TRSs as a therapeutic approach is because of its assumptions about leisure, which will be considered next.

### 3.2 LEISURE IN LTEA

Frankl (1968/2014) distinguished between what he termed *centrifugal leisure* and *centripetal leisure*. Centrifugal leisure is society's default form of leisure in which individuals attempt to 'flee from themselves' in order to avoid confronting existential frustration and feelings of emptiness. Frankl explained that driving a motorized vehicle with speed is a manifestation of this kind of avoidance of the existential facts of life. Centripetal leisure, by contrast, encourages an individual to face their problems and frustrations. It is manifest in the courage to be lonely, and in leisure activities that allow for contemplation and meditation. Meaningful leisure activities, such as listening to a moving piece of music, reach humans in the depth of their being and can convince them on emotional rather than intellectual grounds that life has an ultimate meaning.

Frankl (1946/2019) held that, for many people, their real lives only began during their leisure time because often work was only a means to an end—not a life's passion. Although work could be an opportunity to fulfill creative values, in many instances work did not allow for personal flourishing. The meaning of the lives of individuals manifested in the shape these individuals gave to their leisure. Leisure, therefore, was to Frankl a true source of meaning in life and a source of spiritual healing.

Dereflection is a logotherapeutic technique used to help an individual distance themselves from their symptoms. One example of this is alternative list-making (Lukas, 1984, pp. 94-100), compiling a list of personal interests, activities, hobbies, or experiences to use as a 'weapon' against compulsive despondency. Beside each listed item is a rating scale for the individual to indicate their satisfaction while engaged in the activity. By engaging in the most effective activities on a regular basis, an individual undergoes a process of healing through

dereflection. Dereflection arouses the defiant power of the human spirit to find a meaningful direction in life. Leisure activities have a distinct and clear value in LTEA, and what about TR? Sylvester, Voelkl, and Ellis (2001) mentioned LTEA as a potential guiding framework for TR practice because recreation activities can become sources of meaning in life for participants. Williams, Dustin, and McKenney (2004) also saw a relationship between LTEA concepts and recreation. Since there is a therapeutic and *leisure*-related connection between LTEA and TR, I will discuss why I believe one can be used to inform the other.

### **3.3 THE POSSIBILITY FOR INTEGRATIVE THERAPY**

LTEA has previously been recommended as a potentially valuable approach for TR (Murray, 1998; Sylvester et al., 2001). Correspondingly, the need to investigate LTEA as an integrative treatment approach with other health disciplines has also emerged in recent years (Batthyány & Thir, 2016). Regarding the practicality of doing this, LTEA has been recognized as being straightforward to integrate into other therapies (Dezelic & Ghanoum, 2015; Parsons, 2016). Examples of this integration include articles by Pfeifer (2021) who adapted logotherapeutic concepts to create a meaning-oriented approach to music therapy, and Nilsson (2018) who integrated LTEA into a working definition of social work that incorporates the social and existential dimensions. Conversely, theoretical concepts from TR have even been introduced into LTEA to reinforce the therapeutic potential of leisure activities as they relate to LTEA philosophy (Dieser, 2021). However, in-depth research has not yet been conducted to test the theoretical framework of LTEA within the TR body of knowledge in order to determine its compatibility and potential to address TR outcomes.

The need to examine the potential of LTEA within TR is most evident in that existential approaches have been encouraged in TR practice (Lyons & Lopez, 2015; Wise 2021). There is a

reasonable basis for this if existential well-being is a good predictor of overall health (Lawler-Row & Elliot, 2009). TR has been encouraged to *advance* existential outcomes by helping individuals to discover meaning in their lives and develop their identities (Sylvester et al., 2001; Kunstler & Stavola Daly, 2010; Wise 2021). A meaning-orientation to TR has even been encouraged by Wise (2021) and Iwasaki (as cited in Porter, 2016). Therefore, testing the alignment and complementarity of LTEA knowledge within the TR context, which includes its practice models and philosophies, can help to ascertain whether LTEA is a suitable approach to TR practice, and whether it could further enhance or complement TR.

Thus, the purpose of this study is to test the alignment and complementarity of LTEA knowledge within the TR context, which includes its practice models and philosophies. The aim is to ascertain whether LTEA is a suitable approach to TR practice, and whether it could further enhance or complement TR.

To meaningfully compare LTEA in the TR context according to the concepts outlined in the background of this paper, the following research questions were developed:

RQ1: Does TR facilitate the *resources of the human spirit* as they are expounded in LTEA?

RQ2: Does TR facilitate the *sources of meaning in life* as they are expounded in LTEA?

The conceptual framework for this study, as it has been configured up to the preceding research questions, is displayed in Figure 1 below.

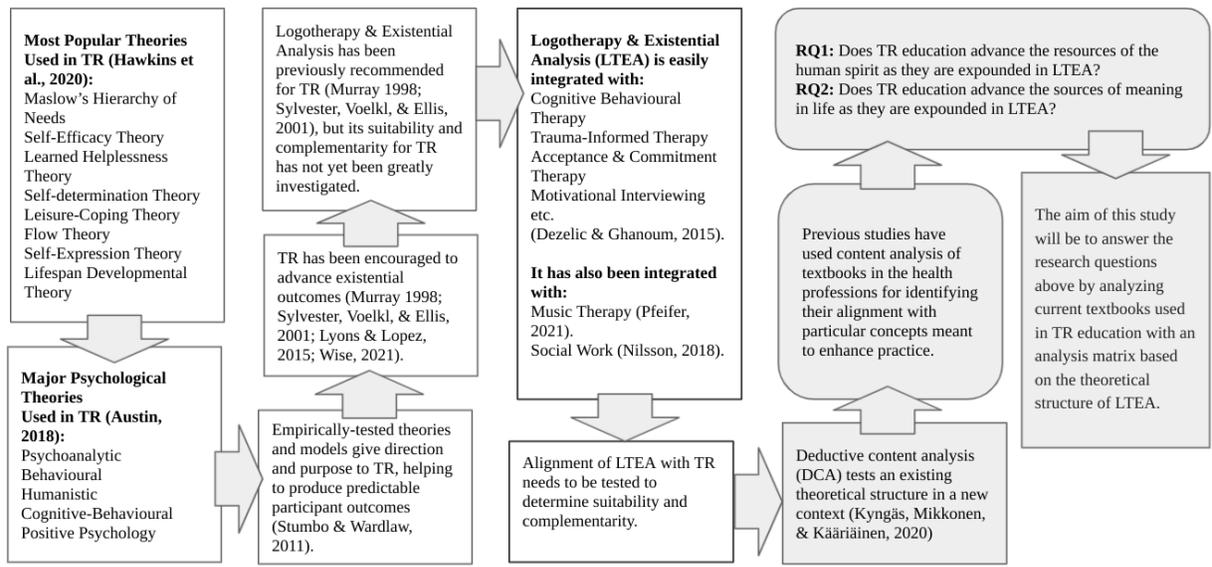


Figure 1: Conceptual Framework for this Study

## **CHAPTER 4: RESEARCH DESIGN & METHODOLOGY**

### **4.1 DEDUCTIVE CONTENT ANALYSIS**

To answer the research questions, I used deductive content analysis (DCA) to analyze the most recent foundational TR textbooks. DCA is a qualitative research method that tests an existing theoretical structure in a new context (Kyngäs, Mikkonen, & Kääriäinen, 2020). Content analyses of textbooks and other texts in the health professions have been used to identify their alignment with particular concepts meant to enhance practice, and whether specific content within them should be improved (Carmack & Harville, 2020; Fredwall & Larsen, 2019; Peddle et al., 2018; Dieser, 2011; Kirchhoff, Beckstrand, & Anumandla, 2003; McEwen, 2003, Ferrell et al., 2000). Researchers often developed codebooks or analysis matrices based on particular theories or concepts. These provided the ‘theoretical structure’ for their analyses. The analysis matrices were used to determine the alignment of analyzed content with their chosen theoretical structure. Using this method, these researchers were able to identify educational deficiencies in textbooks and determine whether there is a need for further development and strengthening of certain content in textbooks. Though it is not frequently used as a research method, DCA has demonstrated adequate content sensitivity to ensure scientific rigour and is recommended for health science research (Kyngäs et al., 2020).

### **4.2 DEVELOPING ANALYSIS MATRICES FOR THIS STUDY**

In this study, I used DCA to test the theoretical structure of LTEA in the TR context. *Theoretical structure* can be made up of categories, concepts, models, theories, or hypotheses. It is used to develop an analysis matrix. Content entered into the analysis matrix needs to answer the research questions of a particular study. For my study, content had to answer whether TR facilitates the *resources of the human spirit* and the *sources of meaning in life* as conceptualized

by LTEA. These provided the theoretical structure for this study. The *resources of the human spirit*, which were described in the background of this paper, were formatted into the first analysis matrix for this study. This is because the human spirit, in contrast to the physical or psychological dimensions, is considered the “medicine chest of logotherapy” (Dezelic & Ghanoum, 2015, p. 60). The *sources of meaning in life* are often found outside of the individual in the world, as conceptualized by LTEA; thus, these were formatted into a second analysis matrix. As a template, I used the *unstructured analysis matrix* illustrated in Kyngäs et al. (2020). The analysis matrices I created are shown in Appendix 1.

### 4.3 SAMPLING SELECTION

In DCA, analyzed content can come in any textual form, including textbooks (Kyngäs et al., 2020). Using TR textbooks as the “TR context” for this study was in alignment with Ferrell et al. (2000) who stated that textbooks are the “foundation of knowledge providing the first source of information in the classroom for students and as a source of reference information in the clinical setting” (p. 216).

To be included in this study, textbooks had to meet the following criteria:

- The textbook has “Therapeutic Recreation” or “Recreational Therapy” in the title.
- The textbook is the most recent edition available.
- The textbook is listed in the National Council for Therapeutic Recreation Certification (NCTRC) exam reference list (Appendix 2).
- The textbook was published within the last five years.
- The content of the textbook is not limited to one particular area of practice (e.g., assessment, management etc.) within TR.

- The content covered within the textbook is not limited to or directed to one specific client population (e.g., ageing).
- The sample will not include more than one textbook written by the same author(s), but each textbook will be written by a different author/group of authors to include a variety of orientations and expertise in TR.

Table 1 provides a list of the textbooks that met this criteria and that were used for this study.

Table 1  
*Textbook Selection Based on Sampling Criteria*

<b>Authors</b>	<b>Textbook Title</b>	<b>Year of Publication</b>	<b>Publisher</b>
Anderson, L., & Heyne, L.	<i>Therapeutic recreation: A strengths Approach</i> (2nd ed.).	2021	Sagamore
Austin, D. R., Crawford, M. E., McCormick, B. P., & Van Puymbroeck, M.	<i>Recreational therapy: An introduction</i> (5th ed.).	2020	Sagamore
Carter, M. J., & Van Andel, G. E.	<i>Therapeutic recreation: A practical approach</i> (5th ed.).	2020	Waveland Press
Long, T., & Robertson, T (Eds.).	<i>Foundations of therapeutic recreation</i> (2nd ed.).	2020	Human Kinetics

## CHAPTER 5: DATA COLLECTION

Data was collected by extracting content from the selected sample of textbooks and placing it into analysis matrices. The first textbook that was reviewed using the analysis matrices was *Therapeutic Recreation: A Strengths Approach* by Anderson and Heyne (2021). Content that conceptually related to the predetermined LTEA concepts was extracted and entered into appropriate and corresponding cells in the matrices. Content was extracted as either full sentences or segments of relevant text called ‘units of analysis’. Units of analysis that presented similar concepts in the textbook, and which had already been entered into the matrices as support for an LTEA concept, were not included again in order to maintain a manageable amount of data. Content discipline specific (e.g., positive psychology theories) or not related to TR was not included. The review of this first textbook produced eight pages of data. My thesis supervisor and I decided that this content would need to be further analyzed but concluded that this process of data collection should be replicated with only one slight modification for the three remaining textbooks. This modification was to include page numbers for the units of analysis entered into the matrix. The inclusion of page numbers was done to provide an audit trail that would help to ensure credibility.

For the next three textbooks I reviewed, I included page numbers for each unit of analysis. I also included additional page numbers for units of analysis that reappeared as similar or identical concepts throughout the rest of the textbooks. Sometimes, a single unit of analysis in one textbook, either as a similar or identical concept, occurred up to 40 times or more (See Appendix 3). The data collection was a process of learning for me; consequently, the data collection of the last three textbooks was superior to the first textbook, so I reviewed the first textbook a second time to ensure consistency, continuity, and quality.

## CHAPTER 6: DATA ANALYSIS

The data collected with the matrices needed to be further analyzed and condensed to produce a succinct presentation of findings. To facilitate this step of the data analysis, page numbers were removed if there were more than four occurrences of the unit of analysis<sup>1</sup>. I then developed categories for each of the LTEA concepts in my analysis matrices by grouping together units of analysis that were conceptually similar and giving them a representative name (Söderman, Rosendahl, and Sällström, 2018). To accomplish this, I considered each unit of analysis individually and bolded key words that related to the LTEA concepts. Units of analysis that had common bolded words were grouped together and made into a category. I used this process to analyze the content from start to finish. Units of analysis that lent support to more than one category were placed into both. Categories were formed for each LTEA concept until I had finished analyzing an entire dataset (data collected from one textbook). An example of this process is presented in Table 2.

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<sup>1</sup> The original datasets contain all the page number occurrences that I removed.

Table 2

*Formation of Unit Groupings & Subcategories*

<p><b>Textbook:</b> Long, T., &amp; Robertson, T (Eds.). (2020). <i>Foundations of therapeutic recreation</i> (2nd ed.). Human Kinetics.</p>		
LTEA Concept	Categories	Unit Groupings
<p><b>Self-transcendence</b> Focusing on or relating to something or someone other than oneself.</p>		
<p><b>The will to meaning</b> The basic tension, striving, and orientation of the human person to find and fulfill a concrete meaning and purpose in personal existence.</p>	<p>Purposefulness</p>	<ul style="list-style-type: none"> <li>● <b>Purposeful therapeutic recreation interventions</b> are built on theories of play, leisure, and recreation; therefore, associated interventions should be designed, engineered, and delivered to be enjoyable, beneficial, and rewarding (vii, 196, 214).</li> <li>● <b>Purposeful</b> intervention (95, 138, 173).</li> <li>● <b>Purposefully selecting activities</b> that inherently align with <b>client goals</b> (95, 102).</li> <li>● Therapeutic recreation is the <b>purposeful use and enhancement of leisure</b> as a way to maximize a person’s overall health, well-being, or quality of life (4, 170).</li> <li>● Therapeutic recreation specialists should <b>always think about the purpose</b> of whatever elements or strategies they include in their programs (4).</li> </ul>

Units that did not appear to support the concepts within the matrix were discarded if their inclusion was questionable or did not fit into any category. If a unit could not be grouped into a category, but still supported the LTEA concept of the matrix, it was made into its own category. Establishing only essential categories based on the unit groupings was a complex task because of the compounded and composite meanings and concepts that emerged in the groupings. To simplify this for myself, I attempted to use original wording appearing in the data when reconstituting a grouping into a representative category.

This process led to 121 categories. To engage in further data reduction, I decided to include only those categories that appeared in each of the four textbooks. I referred to my master copy of data, in which I had amalgamated all my data collected from the four textbooks into the same matrices. Data was highlighted and colour-coded according to the textbook it was originally sourced from (See Table 3). Based on this, I could determine which categories received support from all four textbooks. This was recorded in a chart (See Appendix 4). In total, 89 categories received support from all four textbooks (see Table 4).

Table 3

Colour-Coding Data According to Textbook

<p>Legend:</p> <p>Anderson, L., &amp; Heyne, L. (2021). <i>Therapeutic recreation: A strengths Approach</i>. Sagamore.</p> <p>Austin, D. R., Crawford, M. E., McCormick, B. P., &amp; Van Puymbroeck, M. (2020). <i>Recreational therapy: An introduction</i> (5th ed.). Sagamore-Venture.</p> <p>Carter, M. J., &amp; Van Andel, G. E. (2020). <i>Therapeutic recreation: A practical approach</i> (5th ed.). Waveland Press.</p> <p>Long, T., &amp; Robertson, T (Eds.). (2020). <i>Foundations of therapeutic recreation</i> (2nd ed.). Human Kinetics.</p>		
LTEA Concept	Category (TR advances...)	Unit Groupings
<p><b>Self-transcendence</b> Focusing on or relating to something or someone other than oneself.</p>		
<p><b>The will to meaning</b> The basic tension, striving, and orientation of the human person to find and fulfill a concrete meaning and purpose in personal existence.</p>	<p><b>Meaning in Life</b></p>	<ul style="list-style-type: none"> <li>● TR outcomes build a <b>life of meaning</b>.</li> <li>● <b>Create a meaningful and valued life</b> (p. 102).</li> <li>● TRSs are ideally positioned to help clients <b>build a life of satisfaction and meaning</b> (p. 12).</li> <li>● Sense of <b>meaning and purpose</b> (69, 70, 71).</li> </ul>

Table 4

*Subcategories Supported by all Four Textbooks*

Does TR facilitate the <i>resources of the human spirit</i> as they are expounded in LTEA?			
<b>The Will to Meaning</b>	<b>Conscience</b>	<b>Love</b>	<b>Dereflection</b>
<ul style="list-style-type: none"> <li>● Meaning</li> <li>● Purposeful Engagements</li> <li>● Intrinsic Motivation</li> <li>● Strengths</li> <li>● Hope &amp; Dreams</li> <li>● Spiritual Dimension</li> <li>● Connection</li> <li>● Goals &amp; Self-Direction</li> <li>● Needs</li> <li>● Appropriate Difficulty Levels</li> </ul>	<ul style="list-style-type: none"> <li>● Possibilities &amp; Potential</li> <li>● Clarity</li> <li>● Values &amp; Beliefs</li> <li>● Identifying &amp; Reflecting on Meaning</li> <li>● Discovering Aspirations, Interests &amp; Passions</li> <li>● Preferences</li> <li>● Processing Thoughts &amp; Experiences</li> <li>● Awareness of Self &amp; Others</li> <li>● Perceptions</li> <li>● Satisfying Expectations</li> <li>● Goals Congruent with Individual</li> <li>● Individualization</li> </ul>	<ul style="list-style-type: none"> <li>● Social Engagement</li> <li>● Social Skills</li> <li>● Friendship</li> <li>● Family</li> <li>● Relationships</li> <li>● Community</li> <li>● Social Support</li> <li>● Inclusivity</li> <li>● Empathy &amp; Acceptance [Shown by TRS]</li> <li>● Dignity &amp; Respect for Uniqueness (Shown by TRS)</li> <li>● Shared Leisure Experiences</li> </ul>	<ul style="list-style-type: none"> <li>● Focusing on What is <i>Well</i></li> <li>● Diversion from Problems &amp; Discomfort</li> <li>● Alternative Ways of Being</li> <li>● Coping Strategies</li> </ul>
<b>Authenticity</b>	<b>Humour</b>	<b>The Defiant Power of the Human Spirit</b>	
<ul style="list-style-type: none"> <li>● Deep Involvement</li> <li>● Self-Expression &amp; Permission to Be Fully Oneself</li> </ul>	<ul style="list-style-type: none"> <li>● Use of Humour &amp; Laughter</li> <li>● Medical Play</li> </ul>	<ul style="list-style-type: none"> <li>● Leisure Regardless of Limitations</li> <li>● Self-Determination</li> <li>● Self-Confidence &amp; Feelings of Competence</li> <li>● Assertiveness &amp; Self-Advocacy</li> <li>● Overcoming Difficulties</li> <li>● Empowerment &amp; Dignity of Risk</li> <li>● Coping &amp; Managing Uncomfortable Emotions</li> </ul>	

		<ul style="list-style-type: none"> <li>● Adapting</li> </ul>
<b>Responsibleness</b>	<b>Creativity</b>	<b>Change</b>
<ul style="list-style-type: none"> <li>● Freedom to Choose</li> <li>● Independence</li> <li>● Caring for Oneself</li> <li>● Enhancing Functioning</li> <li>● Responsibility &amp; Expectations</li> <li>● Meeting Challenges &amp; Demands</li> <li>● Self-Control</li> <li>● Taking Control of One's Life</li> </ul>	<ul style="list-style-type: none"> <li>● Shaping Life</li> <li>● Making Use of Strengths &amp; Potentials</li> <li>● Problem Solving</li> <li>● Adaptations &amp; Modifications</li> </ul>	<ul style="list-style-type: none"> <li>● Changing Self &amp; Behaviour</li> <li>● Growth &amp; Development</li> <li>● Learning</li> <li>● Progress &amp; Outcomes</li> <li>● Gaining New Skills</li> <li>● Self-Determination</li> </ul>

Does TR facilitate the <i>sources of meaning in life</i> as they are expounded by LTEA?		
<b>Creative Values</b>	<b>Experiential Values</b>	<b>Attitudinal Values</b>
<ul style="list-style-type: none"> <li>● Creative &amp; Expressive Activities</li> <li>● Horticulture</li> <li>● Skills &amp; Talents</li> <li>● Virtuous &amp; Prosocial Activities</li> </ul>	<ul style="list-style-type: none"> <li>● Enhancing Leisure Experiences</li> <li>● Positive Emotions</li> <li>● Play &amp; Games</li> <li>● Relaxation Experiences</li> <li>● Animals</li> <li>● Spiritual Experiences</li> <li>● Recreation &amp; Leisure</li> <li>● Cognitive Leisure Experiences</li> <li>● Sensory Leisure Experiences</li> <li>● Outdoor &amp; Physical Leisure Experiences</li> <li>● Social Leisure Experiences</li> <li>● Digital Leisure Experiences</li> </ul>	<ul style="list-style-type: none"> <li>● Attitude Modulation</li> <li>● Self-Concept</li> <li>● Validation</li> <li>● Leisure Attitudes</li> <li>● Perception of Control</li> </ul>

	<ul style="list-style-type: none"><li>• Arts &amp; Culture Experiences</li></ul>	
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The final step in the data reduction process was to group categories together that exemplified an overarching TR concept. Those categories that could not be grouped together to form an overarching TR concept remained as standalone categories that were extracted from the textbooks (see Table 5). To accomplish this, I combined some categories into one category as it became clearer that they were not substantially different from each other or were inherently synonymous. Other categories seemed to be an outgrowth of an overarching concept represented by another category, so these were collapsed together. The results of my analysis are presented in the following chapter.

## CHAPTER 7: RESULTS

The data analysis produced categories that appear in each of the four recently published TR textbooks. These categories also support overarching TR concepts that relate to the LTEA concepts in the matrices. The overarching TR concepts were created by reducing categories that were similar and forming them into a unique concept. Some categories remained categories in and of themselves without needing further reduction into an overarching TR concept. The tables below provide lists of overarching TR concepts and their associated categories. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

## 7.1 DOES TR FACILITATE THE RESOURCES OF THE HUMAN SPIRIT AS EXPOUNDED BY LTEA?

### 7.1.1 SELF-TRANSCENDENCE

*Self-Transcendence* was defined as “focusing on or relating to something or someone other than oneself”. This spiritual capacity was exemplified by data supporting overarching TR concepts and categories extracted from the textbooks. Table 5 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *The Will to Meaning*. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided. The *Spiritual Dimension* category remained as a category in and of itself without needing further reduction.

Table 5  
*Results for The Will to Meaning*

<b>LTEA Concept: THE WILL TO MEANING</b>			
The basic tension, striving, and orientation of the human person to find and fulfill a concrete meaning and purpose in personal existence.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Need for Meaning</i>	<i>Needs</i>	TR services are oriented toward individuals' leisure, creative-expressive, spiritual, social, and other needs. While “needs” pertaining to the physical and psychological dimensions of the person do not exemplify the will to meaning, these are unique needs that, according to LTEA, can be attributed to the higher human dimension.	<p>“Identify unique needs of other people and develop empathy for them” (Carter &amp; Van Andel, 2020, p. 55).</p> <p>“Leisure directly meets the creative-expressive needs of people and their drive to find meaning and purpose in their lives” (Anderson &amp; Heyne, 2021, p. 39).</p>

	<i>Hopes &amp; Dreams</i>	TRs focus on individuals' hopes and dreams for the future and how they can be realized.	"Respect interests and wishes of the resident, and focus on the hopes and dreams of the participant" (Austin et al., 2020, p. 204).
<i>Motivation Toward Meaning</i>	<i>Intrinsic Motivation</i>	TRs help to awaken intrinsic motivation in individuals and facilitate their engagement in activities towards which this 'inner motivation' is directed as an end in itself.	"Using leisure experiences to enhance self-direction & intrinsic motivation" (Anderson & Heyne, 2021, p. 311).  "The participant is the driving force behind the therapeutic process. Participants know how they want their lives to look. They set the direction, establish goals, and define the parameters for success" (Anderson & Heyne, 2021, p. 156).
	<i>Goals &amp; Self-Direction</i>	TRs facilitate goal setting, achievement, and a sense of direction in life.	
<i>Capacity To Fulfill Meaning</i>	<i>Strengths</i>	TRs help individuals build personal and environmental strengths in order for them to achieve meaningful goals and well-being.	"Therapeutic recreation specialists use recreation as a modality to develop both internal and external strengths" (Long & Robertson, 2020, pp. 62, 127).
	<i>Appropriate Difficulty Levels</i>	With reference to Frankl's (1946/2019) maxim that an individual's unique and meaningful task is within their reach, I noted that TRs ensure individuals engage in tasks and challenges that are appropriate to their skill levels and capacities.	"Recreation and leisure activities adapted to match and challenge the client's functional abilities and meet their interests (Austin et al., 2020, p. 262).
<i>Meaning Fulfillment</i>	<i>Meaning</i>	TRs help individuals to find meaning in life and to engage in meaningful activities.	"Sense of meaning and purpose" (Long & Robertson, 2020, pp. 69-71).
	<i>Purposeful</i>	TR services and individuals' engagements	

	<i>Engagements</i>	with these services are directed toward a particular purpose.	
	<i>Connection</i>	TRSs facilitate connection to self, others, the past, the present, larger existence, and the transcendent.	“improved connection between self, larger existence, and community (Austin et al., 2020, p. 265).
	<i>Spiritual Dimension</i>	TRSs recognize the spiritual domain as an important health domain and address individuals’ spiritual functioning and well-being.	“The purpose of the RT process is to improve or maintain physical, cognitive, social, emotional, and spiritual functioning in order to facilitate full participation in life” (Carter & Van Andel, 2020, p. 6).

Table 6 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *Conscience*.

Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 6  
*Results for Conscience*

<b>LTEA Concept: CONSCIENCE</b> The capacity to discern the unique meaning of a specific situation.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Individual with Unique Conscience</i>	<i>Individualization</i>	TR services are personalized for and by the individual.	“Individualized, contextualized, and prioritized person-centered care” (Austin et al., 2020, p. 43).
	<i>Awareness of Self &amp; Others</i>	TRs help individuals to come to <i>know themselves</i> better, their strengths, their virtues, and how they can contribute to and relate to the lives of others.	“Increase awareness of self and others and ways to relate” (Anderson & Heyne, 2021, p. 293).
	<i>Values &amp; Beliefs</i>	TRs help individuals to develop their values and beliefs and to live in harmony with them.	“Values clarification: identifying and defining personal beliefs that guide one’s own behaviors.” (Carter & Van Andel, 2020, p. 76).
<i>Discerning the Voice of Conscience</i>	<i>Processing Thoughts &amp; Experiences</i>	TRs help individuals to process what they have learned after TR experiences and how they will make use of this knowledge in the future.	“Processing is the most important part of any program and needs to be skillfully and carefully accomplished” (Austin et al., 2020, p. 56).
	<i>Perceptions</i>	TRs honour and validate individuals’ perceptions and help them to develop	“Learn to analyze your world through many different viewpoints so that when

		healthier ones if necessary.	you are helping clients, you can more easily see into theirs” (Long & Robertson, 2020, p. 239, 240).
	<i>Clarity</i>	TRs help individuals to become <i>clear</i> about their values, beliefs, goals, aspirations, wants, and possibilities.	“Helping individuals become clear about what they want & what they see as possibilities” (Anderson & Heyne, 2021, p. 17).
<i>Identifying the Unique Meaning of a Situation</i>	<i>Identifying &amp; Reflecting on Meaning</i>	TRs help individuals to identify and reflect on what is meaningful to them, sacred, inspirational, constructive, important, and on areas of possibility and growth.	“Skilled facilitation empowers clients to reflect upon and understand the meaning of therapeutic experiences” (Long & Robertson, 2020, p. 101).
	<i>Possibilities &amp; Potential</i>	TRs help individuals to identify possibilities that they may want to fulfill and any potential awaiting development. Positive role models can be used to exemplify this.	“A sense of future possibilities” (Carter & Van Andel, 2020, p. 145).  “Cultivation and expression of one’s full potential” (Long & Robertson, 2020, p. 69, 176).
	<i>Discovering Interests, Passions, &amp; Aspirations</i>	TRs help individuals to find what they are interested in and passionate about and to identify what they are aspiring toward.	“RT can help clients find an activity or experience that is their passion” (Austin et al., 2020, p. 103).  “Help identify goals, aspirations, expectations, talents, assets, interests, & capacities” (Anderson & Heyne, 2021, p. 3).
<i>Acting According to One’s Conscience</i>	<i>Preferences</i>	TRs encourage individuals to express their preferences and to choose their	“Allowing clients to express their preferences” (Carter & Van Andel, 2020,

		engagements accordingly.	p. 202, 265, 312).
	<i>Goals Congruent With Individuals</i>	TR goals are developed in collaboration with individuals served and are meaningful to them.	“Ensure that therapeutic recreation goals are congruent with the overall treatment goals of the client” (Long & Robertson, 2020, p. 88, 101).
	<i>Satisfying Expectations</i>	TRs want to ensure that individuals are satisfied with their services and are living satisfying lives.	“Quality improvement emphasizes client satisfaction and continuous monitoring of resource use and staffing functions to satisfy client expectations” (Carter & Van Andel, 2020, p. 106).

Table 7 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *Love*.

Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 7  
*Results for Love*

<b>LTEA Concept: LOVE</b> Realizing another person’s uniqueness and irreplaceability.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Ability to Recognize Another Person’s Uniqueness &amp; Irreplaceability</i>	<i>Inclusivity</i>	TRs help individuals to show love, tolerance, understanding, and to be inclusive of others.	“Inclusivity and diversity” (Long & Robertson, 2020, p. 71, 79).
	<i>Empathy &amp; Acceptance</i>	TRs accept individuals and show empathy and encourage others to be the same way.	“Building positive & accepting attitudes” (Anderson & Heyne, 2021, p. 314).  “Empathy” (Long & Robertson, 2020, p. 188, 192). [individual clients].
	<i>Dignity &amp; Respect for Uniqueness</i>	TRs recognize the uniqueness of individuals and want to ensure that this uniqueness is dignified and respected.	“Mutual respect, and confidence in each other’s abilities” (Anderson & Heyne, 2021, p. 15).  “Recognizing and celebrating the values and autonomy of the person as a unique human being” (Carter & Van Andel, 2020, p. 59).

	<i>Social Skills</i>	TRs help individuals to develop social skills in order to interact successfully with others.	“Developing positive social skills that lead to friendship development” (Austin et al., 2020, p. 222).
<i>Relationships That Recognize Another Person’s Uniqueness &amp; Irreplaceability</i>	<i>Friendship</i>	TRs help individuals to develop friendships and maintain them.	“Recreation therapists can work with participants to build friendships within groups” (Anderson & Heyne, 2021, p. 313).
	<i>Family</i>	TRs help to strengthen family relationships and try to include family members in TR planning and experiences.	“Improving relationships within the family” (Austin et al., 2020, p. 216).
	<i>Relationships</i>	TRs help individuals to build and maintain trusting relationships.	“Relationship building” (Long & Robertson, 2020, p. 74, 78, 179).
	<i>Community</i>	TRs help individuals to engage successfully in their communities and to contribute to them.	“Create unity and build community” (Long & Robertson, 2020, p. 74, 215).
	<i>Social Support</i>	TRs ensure that individuals have a network of emotional and social support.	“RT should incorporate activities that afford social support in a caring environment” (Austin et al., 2020, p. 108).
<i>Engaging with a Unique &amp; Irreplaceable Person</i>	<i>Social Engagement</i>	TRs encourage individuals to socialize and engage in different forms of social interaction.	“Sustain, foster social engagement” (Carter & Van Andel, 2020, p. 172).
	<i>Shared Leisure Experiences</i>	TRs help individuals to engage with others in a wide variety of leisure activities.	“Cooperative activities include painting a mural, baking cookies, going on a scavenger hunt, making a pizza, parachute games, cake decorating, acting in plays, playing in a band, going

			snowshoeing” (Anderson & Heyne, 2021, p. 329).
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Table 8 below provides a list of categories extracted from the textbooks for the LTEA Concept *Dereflection*. These categories remained categories in and of themselves without needing further reduction into an overarching TR concept. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 8  
*Results for Dereflection*

<b>LTEA Concept: DEREFLECTION</b> Choosing to concentrate on something meaningful rather than something meaningless.		
<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Focusing on What is Well</i>	TRSs help individuals to be mindful and to focus on meaningful things that they can give to the world, receive from the world, and do about their situations.	“Purposeful and conscious attention to the positive aspects of an experience” (Anderson & Heyne, 2021, p. 94).
<i>Diversion from Problems &amp; Discomfort</i>	TRSs help individuals engage in meaningful activities and experiences that are intended to focus their attention away from problems and concerns.	“Recreation and leisure activities offer diversion or escape from personal problems and concerns and the routine of health care facilities” (Austin et al., 2020, p. 18).
<i>Alternative Ways of Being</i>	TRSs help individuals to replace harmful behaviours with healthy, productive, and meaningful ones.	“Providing an alternative goal, or reward, is an effective way of discouraging negative behavior” (Long & Robertson, 2020, p. 35).
<i>Coping Strategies</i>	TRSs help individuals to primarily use leisure as a coping strategy. This subcategory would only exemplify dereflection if the coping strategy is focusing on something other than the problem. Coping strategies could vary widely in what they are specifically oriented towards, so whether this	“Because recreation inherently provides many coping strategies, it is a positive and life-enhancing milieu to help participants handle stress while building strengths” (Anderson & Heyne, 2021, p. 313).

	subcategory truly fits is ambiguous.	
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Table 9 below provides a list of categories extracted from the textbooks for the LTEA Concept *Authenticity*. These categories remained categories in and of themselves without needing further reduction into an overarching TR concept. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 9  
*Results for Authenticity*

<b>LTEA Concept: AUTHENTICITY</b> Being fully oneself by forgetting about oneself.		
<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Deep Involvement</i>	TRSs help to facilitate flow-like leisure experiences that allow individuals to become fully absorbed and lose self-consciousness.	“Depth of involvement” (Long & Robertson, 2020, p. 89).
<i>Self-Expression &amp; Permission to be Fully Oneself</i>	TRSs embrace differences and allow individuals to express their identities fully in all their uniqueness. A lack of self-consciousness in this instance would mean this facilitates authenticity.	“During recreation and leisure, individuals may “be themselves”. They may “let their hair down”. They are allowed to be human with all their imperfections and frailties” (Austin et al., 2020, p. 13).

### 7.1.2 SELF-DETACHMENT

*Self-detachment* was operationally defined as “being able to detach oneself not only from a situation, but also from oneself”.

This spiritual capacity was exemplified by data supporting categories extracted from the textbooks. Table 10 below provides a list of categories extracted from the textbooks for the LTEA Concept *Humour*. These categories remained categories in and of themselves without needing further reduction into an overarching TR concept. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 10  
*Results for Humour*

<b>LTEA Concept: HUMOUR</b> Laughing at oneself and at what is feared.		
<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Humour &amp; Laughter</i>	Though this subcategory did not necessarily emerge in all four textbooks, it was evident in three of them that TRSs try to facilitate humour-based programs like humour therapy and laughter yoga.	“Humour” (Anderson & Heyne, 2021, p. 345).
<i>Medical Play</i>	TRSs help individuals to cope with fear of upcoming medical procedures through medical play. An example of this is a doll clinic. This subcategory would exemplify a playful spirit more than humour, which in any case could facilitate a form of self-distancing from what is feared. This would be the same mechanism through which humour dissolves fear, according to LTEA. Medical play	“Medical play” (Carter & Van Andel, pp. 165, 267, 284, 288).

	may not involve any humour at all, but this is not elaborated upon in the data.	
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### 7.1.3 THE FREEDOM OF WILL

*The Freedom of Will* was operationally defined as freedom “in the face of instincts, inherited disposition, and the environment.” This spiritual capacity was exemplified by data supporting overarching TR concepts and categories extracted from the textbooks. Table 11 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *The Defiant Power of the Human Spirit*. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 11  
Results for *The Defiant Power of the Human Spirit*

<b>LTEA Concept: THE DEFIANT POWER OF THE HUMAN SPIRIT</b>			
The person decides whether they succumb to conditions or defy them.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Strengthening Inner Self</i>	<i>Self-Confidence &amp; Feelings of Competence</i>	TRs help individuals to feel confident in themselves and capable.	“Promote self-concept. Promote self-confidence” (Carter & Van Andel, 2020, pp. 175, 188).
	<i>Empowerment &amp; Dignity of Risk</i>	TRs empower individuals and give them the right to succeed or fail.	“Modeling and insisting on actions that empower rather than demean people with disabilities” (Long & Robertson, 2020, p. 54).  “Encouraging the dignity of risk; having the right to succeed or fail” (Anderson & Heyne, 2021, p. 155).

<i>Exercising Selfhood</i>	<i>Self-Determination</i>	TRs help individuals to fight learned helplessness through choosing who they will be and what they will do.	“Promoting participants’ self-determination” (Austin et al., 2020, p. 15).
	<i>Assertiveness &amp; Self-Advocacy</i>	TRs teach individuals assertiveness skills and how to advocate for themselves.	“Associated social outcome of RT treatment: improved self-advocacy skills, ability to express emotions without fear of judgement” (Austin et al., 2020, p. 266).
<i>Conquering Trials</i>	<i>Overcoming Difficulties</i>	TRs help individuals to become resilient, to persevere in spite of difficulties, and to recover.	“Perseverance” (Long & Robertson, 2020, p. 126).
	<i>Coping &amp; Managing Uncomfortable Emotions</i>	TRs help individuals to cope with stress, anxiety, grief, and anger.	“Celebrate life and cope with feelings of powerlessness and loss” (Carter & Van Andel, 2020, p. 281).
<i>Reconciliation</i>	<i>Adapting</i>	TRs help individuals to adapt and adjust to uncomfortable situations like illness, ageing, death, and hostile environments.	“help clients restore health or adaptively cope with chronic conditions or disabilities” (Austin et al., 2020, p. 18).
	<i>Leisure Regardless of Limitations</i>	TRs help individuals of all functional abilities to engage in suitably adapted leisure activities.	“Recognizing that leisure can be pursued regardless of how ill someone is” (Anderson & Heyne, 2021, p. 39).

Table 12 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *Responsibleness*. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 12  
*Results for Responsibleness*

<b>LTEA Concept: RESPONSIBLENESS</b>			
Responding to the ‘demand quality’ of life and taking responsibility for one’s situation and actions.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Individual Freedom</i>	<i>Independence</i>	TRs help individuals to manage and function in their lives independently and successfully.	“Enable highest possible independence” (Anderson & Heyne, 2021, p. 42).
	<i>Freedom to Choose</i>	TRs help individuals to develop decision-making skills and to make responsible choices. Individuals are often encouraged to choose between various options.	“The duty to protect the right of each individual to make his or her own choices. Each individual is to be given the opportunity to determine his or her own course of action in accordance with a plan freely chosen” (Long & Robertson, 2020, p. 38).
<i>Responsibleness to Self</i>	<i>Self-Control</i>	TRs help individuals to regulate their behaviours and to display appropriate ones.	“Common outcome of RT treatment includes self-control” (Austin et al., 2020, p. 130).
	<i>Caring for Oneself</i>	TRs help individuals to live healthy active lifestyles and to look after their hygiene	“Develop self-care skills, lifestyle management” (Carter & Van Andel,

		and appearance.	2020, p. 156, 231).
	<i>Enhancing Functioning</i>	TRSs help individuals to improve or maintain their functioning in all of their domains of health. This could exemplify responsibility in that it involves doing what a person can do to sustain their functioning.	“Including individuals’ voices, preferences, and values to promote their forward progression toward optimal functioning and goal fulfillment” (Austin et al., 2020, p. 136).
<i>Responsibility to Life</i>	<i>Responsibility &amp; Expectations</i>	TRSs encourage individuals to take on responsibilities and live up to academic, employment, and family expectations.	“Enhance responsibility” (Long & Robertson, 2020, p. 186).  “Facilitating high expectations and positive attitudes” (Carter & Van Andel, 2020, p. 14).
	<i>Meeting Challenges &amp; Demands</i>	TRSs help individuals to embrace appropriate challenges and to meet demands that are beneficial.	“Participants are actively engaged in experiences that they perceive as challenging” (Carter & Van Andel, 2020, p. 67).  “Identify therapeutic activities that the client has enjoyed in the past that provide the structure and level of demand that may benefit the client” (Austin et al., 2020, p. 55).
	<i>Taking Control of One’s Life</i>	TRSs help individuals to exercise control over their lives, starting with leisure activities.	“Empower people to take control of their lives through physically and socially active recreation pursuits” (Anderson & Heyne, 2021, p. 291).

Table 13 below provides a list of categories extracted from the textbooks for the LTEA Concept *Creativity*. These categories remained categories in and of themselves without needing further reduction into an overarching TR concept. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 13  
*Results for Creativity*

<b>LTEA Concept: CREATIVITY</b> Creatively shaping a situation or something else and infusing oneself into it.		
<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Shaping Life</i>	TRSs help individuals to enrich their lives and make enhancements to their environments.	“Making the physical, social, and attitudinal environments more accessible, inclusive, and supportive” (Austin et al., 2020, p. 134).  “Beauty and aesthetics in the environment” (Long & Robertson, 2020, p. 71).
<i>Making Use of Strengths &amp; Potentials</i>	TRSs help individuals to build and use their strengths to make improvements in their lives.	“Capitalize on such participant strengths as resiliency, creativity, and boundless energy” (Carter & Van Andel, 2020, p. 199, 205).
<i>Problem Solving</i>	TRSs help individuals to identify and develop solutions for resolving issues.	“Problem solving skills” (Anderson & Heyne, 2021, p. 74).
<i>Adaptations &amp; Modifications</i>	TRSs help individuals to make necessary adaptations and modifications to activities and equipment to allow full and successful participation.	“Creatively substitutes and adapts other experiences or activities that show how these values may still be achieved, or how they might need to be modified” (Carter & Van Andel, 2020, p. 58, 276).

Table 14 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *Change*.

Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 14  
*Results for Change*

<b>LTEA Concept: CHANGE</b> The freedom to change oneself and one's attitude; the individual is unpredictable & self-determining			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Transformations of Self</i>	<i>Changing Self &amp; Behaviour</i>	TRs help individuals to make positive changes in their behaviours, attitudes, and lifestyles.	“Effecting change in a client’s attitudes, beliefs, behaviours, and skills necessary for psychosocial adaptation, health, and well-being” (Austin et al., 2020, p. 2).
	<i>Self-Determination</i>	TRs help individuals to <i>become</i> who they want to be.	“Build self-determination through leisure” (Anderson & Heyne, 2021, p. 127).
	<i>Progress &amp; Outcomes</i>	TRs help individuals to make meaningful progress in all their domains of health through pre-established outcomes.	“TRs document and monitor client progress to determine if targeted outcomes are achieved through individual plans” (Carter & Van Andel, 2020, p. 101).
<i>Contributions to Self</i>	<i>Growth &amp; Development</i>	TRs help individuals to continue growing and developing in a meaningful way throughout the lifespan.	“Growth and development across the lifespan” (Anderson & Heyne, 2021, p. 37).  “All persons have the potential to grow

			and develop as human beings” (Long & Robertson, 2020, p. 53).
	<i>Learning</i>	TRSs facilitate different learning styles and avenues for increasing knowledge and education.	“Lifelong learning” (Carter & Van Andel, 2020, p. 298, 299, 301, 316).
	<i>Gaining New Skills</i>	TRSs help individuals to develop new leisure, recreation, community, functional, and life skills.	“Development of new skills” (Austin et al., 2020, p. 267).

## 7.2 DOES TR FACILITATE THE SOURCES OF MEANING IN LIFE AS THEY ARE EXPOUNDED BY LTEA?

The *Sources of Meaning in Life* were exemplified by data supporting overarching TR concepts and categories extracted from the textbooks. Table 15 below provides a list of categories extracted from the textbooks for the LTEA Concept *Creative Values*. These categories remained categories in and of themselves without needing further reduction into an overarching TR concept. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 15  
*Results for Creative Values*

<b>LTEA Concept: CREATIVE VALUES</b> Creating a work or doing a deed.		
<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Creative &amp; Expressive Activities</i>	TR programs include singing, playing musical instruments, writing poetry, cooking, pottery, legacy writing, model construction, and many other creative and expressive activities.	“Creative and expressive activities” (Long & Robertson, 2020, p. 11).
<i>Horticulture</i>	TR programs include caring for and enjoying indoor and outdoor gardens, harvesting and cooking their produce, and creating crafts from plants.	“Horticulture therapy: creating indoor and outdoor gardens, observing plant life, and crafts projects. Reflection pond” (Carter & Van Andel, 2020, p. 286).
<i>Skills &amp; Talents</i>	TR programs include talent shows, developing mechanical skills, leadership and citizenship skills, and other skill development programs related to what a unique individual brings into the world.	“Development of interests, preferences, talents, abilities, skills, and competencies” (Anderson & Heyne, 2021, p. 71).

<i>Virtuous &amp; Prosocial Activities</i>	TR programs can include mentoring, volunteering, social networking, participating in community organizations, helping neighbours, and acts of kindness.	“Provide opportunities to volunteer or be a mentor” (Austin et al., 2020, p. 102).
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Table 16 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *Experiential Values*. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 16  
*Results for Experiential Values*

<b>LTEA Concept: EXPERIENTIAL VALUES</b>			
Experiencing goodness, truth, beauty, nature, culture, or encountering another human in their very uniqueness—loving them.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Facilitating Recreation &amp; Leisure Experiences</i>	<i>Facilitating Recreation &amp; Leisure</i>	TR programs include various forms of recreation and leisure activities like day trips, clubs, special events, extracurricular activities, and summer programs. This is a more general subcategory that could encompass many others, but it emerged as a unique one during my analysis of the data.	“Structured activities that give clients the opportunity to enjoy recreational experiences. Facilitating leisure experiences for persons with disabilities” (Austin et al., 2020, p. 14)
	<i>Enhancing Leisure Experiences</i>	TRs help individuals to experience new leisure activities, authentic leisure, leisure gratifications, and to savour leisure.	“Enhancing leisure experiences within the participant and the environment” (Carter & Van Andel, 2020, p. 13).
	<i>Play &amp; Games</i>	TRs encourage playfulness, board games, video games, party games, playgrounds, and toys.	“Therapeutic use of play. Games” (Anderson & Heyne, 2021, p. 345).
<i>Experiences</i>	<i>Cognitive</i>	TR programs include reading, puzzles,	“Online cognitive training programs,

<i>Oriented Toward a Particular Health Domain</i>	<i>Experiences</i>	reminiscence, word games, Netflix, YouTube, and online cognitive training programs like Lumosity.	such as Dakim or Lumosity” (Long & Robertson, 2020, p. 206).
	<i>Sensory Experiences</i>	TR programs include aquatic therapy, therapeutic touch, snoezelen, self-massage, colouring, music, rocking chairs, soft coloured lights, and other forms of sensory stimulation.	“Sensory experience (p. 79), sensory intervention (p. 145), sensory stimulation (p. 175), sensory development (p. 177), sensory integration (p. 207), sensory training (p. 209)” (Carter & Van Andel, 2020).
	<i>Physical Experiences</i>	TR programs include basketball, tennis, pilates, jogging, alpine skiing, horseshoes, chair aerobics, and other physical activities.	“Walking or jogging clubs, yoga sessions, Dance Dance Revolution, Wii, Zumba, the ROM Dance, or bicycling groups” (Anderson & Heyne, 2021, p. 337).
	<i>Social Experiences</i>	TR programs include friendship circles, coffee-talk sessions, theater, and other recreation activities with peers and family.	“RT groups provide opportunities for clients to interact, practice new skills, find common topics of discussion and common interests for developing friendships, learn to be a good listener, and develop social intelligence” (Austin et al., 2020, p. 109).
	<i>Spiritual Experiences</i>	Worship, traditions, rituals, quiet spaces, music, art, proximity to nature, and beauty are facilitated in TR programs.	“Nourish spirituality during free time through religion, meditation, reading, reflection, or other spiritual practices” (Anderson & Heyne, 2021, p. 371).
<i>Inner Experiences</i>	<i>Positive Emotions</i>	TRs help to facilitate experiences of joy, pleasure, fun, exhilaration, and peace of mind.	“Positive emotions are means to achieve optimistic views that open persons up to new growth-enhancing experiences”

			(Austin et al., 2020, p. 18).
	<i>Relaxation Experiences</i>	TR programs include meditation, aromatherapy, daydreaming, yoga, tai chi, walks in nature, deep breathing, and guided imagery.	“Yoga (pp. 117, 131, 202). Tai chi. Breathing (p. 202). Meditation (pp. 117, 169). Mindfulness (pp. 126, 131, 229)” (Long & Robertson, 2020).
<i>Outer Experiences</i>	<i>Digital Leisure Experiences</i>	TR programs include robotic pets, computer games, digital painting programs, sensory videos, movies, video games, and other uses of technology.	“Video games” (Long & Robertson, 2020, p. 98). “Watching a movie” (Anderson & Heyne, 2021, p. 298).
	<i>Arts &amp; Culture Experiences</i>	TR programs include eating at ethnic restaurants, visiting art museums and libraries, drumming, coffee houses, arts and crafts, and other artistic and cultural experiences.	“Libraries (pp. 254, 266, 287). Art and music experiences (pp. 165, 195)” (Carter & Van Andel, 2020).
	<i>Animals</i>	Zoo creatures, hippotherapy, and other forms of animal-assisted therapy are used in TR programs.	“Animal-assisted therapy. Therapeutic horseback riding (pp. 150, 169, 220). Hippotherapy (pp. 150, 169). Zoo creatures (p. 222)” (Long & Robertson, 2020).
	<i>Outdoor Experiences</i>	TR programs include outdoor activities oriented toward nature appreciation and sports. Examples include adventure/wilderness/ecotherapy, farming, rock climbing, and birdwatching.	“Outdoor recreation/camping, adventure/nature-based activities: backpacking, biking, canoeing, caving, rappelling, river rafting, ropes courses, rock climbing, and therapeutic camping” (Carter & Van Andel, 2020, pp. 66, 74, 76, 116, 125, 142, 165, 172, 189, 193, 203, 206, 231, 232, 234, 235, 236, 237, 238, 240, 248, 249, 250, 261, 262, 283,

			285, 286, 288, 312).
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Table 17 below provides a list of overarching TR concepts and their associated categories for the LTEA Concept *Attitudinal Values*. Descriptions of each category as well as example units of analysis from the matrix that helped to form the category are also provided.

Table 17  
*Results for Attitudinal Values*

<b>LTEA Concept: ATTITUDINAL VALUES</b> Choosing one's attitude in the face of unavoidable suffering.			
<b>Overarching TR Concept</b>	<b>Category Extracted from Textbooks</b>	<b>Category Description</b>	<b>Example Unit of Analysis from Textbook</b>
<i>Healthy Attitudes</i>	<i>Life-Affirming Attitudes</i>	TR programs increase optimism, gratitude, acceptance, celebration of life, and improve attitudes and reactions to unfavourable circumstances.	<p>“Promote the kind of attitudes and skills young people need to manage life issues and succeed” (Carter &amp; Van Andel, 2020, p. 260).</p> <p>“Moving away from deep depression to a celebration of life” (Long &amp; Robertson, 2020, p. 132).</p>
	<i>Leisure Attitudes</i>	TRs help individuals to value leisure and view it as an opportunity for growth and health promotion.	“Helping the participant develop the knowledge, skills, and attitudes necessary for successful leisure involvement” (Anderson & Heyne, 2021, pp. 45, 46).
<i>Healthy Perceptions</i>	<i>Self-Perception</i>	TR programs increase self-acceptance, self-congruence, self-esteem, self-efficacy, self-worth, and other perceptions of self.	“When participants see that others appreciate their kindness, they begin to see themselves as compassionate and

			altruistic, increasing their sense of confidence, optimism, and self-worth” (Anderson & Heyne, 2021, p. 319).
	<i>Perception of Control</i>	TRs help to enhance perceptions of freedom, causality, and locus of control.	“Assisting clients to regain and maintain feelings of control” (Austin et al., 2020, p. 181).
	<i>Validation</i>	TRs believe individuals and validate their stories, feelings, perceptions, and needs.	“Validation therapy” (Austin et al., 2020, p. 55).

The overarching TR concepts and categories extracted from the textbooks in support of the LTEA concepts demonstrate similarities between TR and the theoretical structure of LTEA without any significant differences. A positive finding is that all of the LTEA concepts were covered by the results. This indicates that the theoretical structure of LTEA fits the data (Kynäs et al., 2020). A summary of these findings is presented in Table 18 below.

Table 18

*Summary of Results from DCA*

<b><i>The Resources of the Human Spirit</i></b>		
<b>LTEA Concepts</b>	<b>Overarching TR Concepts</b>	<b>Categories Extracted From Textbooks</b>
<b>Self-Transcendence</b>		
The Will to Meaning	Need for Meaning	<ul style="list-style-type: none"> <li>● Needs</li> <li>● Hopes &amp; Dreams</li> </ul>
	Motivation Toward Meaning	<ul style="list-style-type: none"> <li>● Intrinsic Motivation</li> <li>● Goals &amp; Self-Direction</li> </ul>
	Capacity to Fulfill Meaning	<ul style="list-style-type: none"> <li>● Strengths</li> <li>● Appropriate Difficulty Levels</li> </ul>
	Meaning Fulfillment	<ul style="list-style-type: none"> <li>● Meaning</li> <li>● Purposeful Engagements</li> <li>● Connection</li> </ul>
Conscience	Individual with Unique Conscience	<ul style="list-style-type: none"> <li>● Individualization</li> <li>● Awareness of Self &amp; Others</li> <li>● Values &amp; Beliefs</li> </ul>
	Discerning the Voice of Conscience	<ul style="list-style-type: none"> <li>● Processing Thoughts &amp; Experiences</li> <li>● Perceptions</li> <li>● Clarity</li> </ul>
	Identifying the Unique Meaning of the Situation	<ul style="list-style-type: none"> <li>● Identifying &amp; Reflecting on Meaning</li> <li>● Possibilities &amp; Potential</li> <li>● Discovering Aspirations, Interests, &amp; Passions</li> </ul>
	Acting According to One's Conscience	<ul style="list-style-type: none"> <li>● Preferences</li> <li>● Goals Congruent with Individuals</li> <li>● Satisfying Expectations</li> </ul>
Love	Ability to Recognize Another Person's Uniqueness & Irreplaceability	<ul style="list-style-type: none"> <li>● Inclusivity</li> <li>● Empathy &amp; Acceptance</li> <li>● Dignity &amp; Respect for Uniqueness</li> <li>● Social Skills</li> </ul>

	Relationships that Recognize Another Person's Uniqueness & Irreplaceability	<ul style="list-style-type: none"> <li>● Friendship</li> <li>● Family</li> <li>● Relationships</li> <li>● Community</li> <li>● Social Support</li> </ul>
	Engaging with a Unique & Irreplaceable Person	<ul style="list-style-type: none"> <li>● Social Engagement</li> <li>● Shared Leisure Experiences</li> </ul>
Dereflection		<ul style="list-style-type: none"> <li>● Focusing on What is Well</li> <li>● Diversion from Problems &amp; Discomfort</li> <li>● Alternative Ways of Being</li> <li>● Coping Strategies</li> </ul>
Authenticity		<ul style="list-style-type: none"> <li>● Deep Involvement</li> <li>● Self-Expression &amp; Permission to be Fully Oneself</li> </ul>
<b>Self-Detachment</b>		
Humour		<ul style="list-style-type: none"> <li>● Humour &amp; Laughter</li> <li>● Medical Play</li> </ul>
<b>The Freedom of Will</b>		
The Defiant Power of the Human Spirit	Strengthening Inner Self	<ul style="list-style-type: none"> <li>● Self-Confidence &amp; Feelings of Competence</li> <li>● Empowerment &amp; Dignity of Risk</li> </ul>
	Exercising Selfhood	<ul style="list-style-type: none"> <li>● Self-Determination</li> <li>● Assertiveness &amp; Self-Advocacy</li> </ul>
	Conquering Trials	<ul style="list-style-type: none"> <li>● Overcoming Difficulties</li> <li>● Coping &amp; Managing Uncomfortable Emotions</li> </ul>
	Reconciliation	<ul style="list-style-type: none"> <li>● Adapting</li> <li>● Leisure Regardless of Limitations</li> </ul>
Responsibleness	Individual Freedom	<ul style="list-style-type: none"> <li>● Independence</li> <li>● Freedom of Choice</li> </ul>
	Responsibleness to Self	<ul style="list-style-type: none"> <li>● Self-Control</li> <li>● Caring for Oneself</li> <li>● Enhancing Functioning</li> </ul>

	Responsibleness to Life	<ul style="list-style-type: none"> <li>● Responsibility &amp; Expectations</li> <li>● Meeting Challenges &amp; Demands</li> <li>● Taking Control of One's Life</li> </ul>
Creativity		<ul style="list-style-type: none"> <li>● Shaping Life</li> <li>● Making Use of Strengths &amp; Potentials</li> <li>● Problem Solving</li> <li>● Adaptations &amp; Modifications</li> </ul>
Change	Transformations of Self	<ul style="list-style-type: none"> <li>● Changing Self &amp; Behaviour</li> <li>● Self-Determination</li> <li>● Progress &amp; Outcomes</li> </ul>
	Contributions to Self	<ul style="list-style-type: none"> <li>● Growth &amp; Development</li> <li>● Learning</li> <li>● Gaining New Skills</li> </ul>
<b><i>The Sources of Meaning in Life</i></b>		
Creative Values		<ul style="list-style-type: none"> <li>● Creative &amp; Expressive Activities</li> <li>● Horticulture</li> <li>● Skills &amp; Talents</li> <li>● Virtuous &amp; Prosocial Activities</li> </ul>
Experiential Values	Facilitating Recreation & Leisure Experiences	<ul style="list-style-type: none"> <li>● Facilitating Recreation &amp; Leisure</li> <li>● Enhancing Leisure Experiences</li> <li>● Play &amp; Games</li> </ul>
	Experiences Oriented Toward a Particular Health Domain	<ul style="list-style-type: none"> <li>● Cognitive Experiences</li> <li>● Sensory Experiences</li> <li>● Physical Experiences</li> <li>● Social Experiences</li> <li>● Spiritual Experiences</li> </ul>
	Inner Experiences	<ul style="list-style-type: none"> <li>● Positive Emotions</li> <li>● Relaxation Experiences</li> </ul>
	Outer Experiences	<ul style="list-style-type: none"> <li>● Digital Leisure Experiences</li> <li>● Arts &amp; Culture Experiences</li> <li>● Animals</li> <li>● Outdoor Experiences</li> </ul>
Attitudinal Values	Healthy Attitudes	<ul style="list-style-type: none"> <li>● Life-Affirming Attitudes</li> </ul>

		<ul style="list-style-type: none"><li>● Leisure Attitudes</li></ul>
	Healthy Perceptions	<ul style="list-style-type: none"><li>● Self-Perception</li><li>● Perception of Control</li><li>● Validation</li></ul>

## CHAPTER 8: DISCUSSION & IMPLICATIONS

Based on the content analyzed in this study, TR does facilitate the LTEA concepts described as the resources of the human spirit and the sources of meaning in life. That individuals discover meaning in life through the sources conceptualized by LTEA has previous scientific support (Frankl, 2004). The will to meaning, a motivational theory, also has previous scientific support (Lukas, 2020). However, concepts like the freedom of will and meaning in life “elude scientific proof” (Lukas, 2020, p. 17). The findings in this study demonstrate the presence of LTEA theoretical structure in TR textbooks. This further supports Frankl’s (1946/2019) remark that LTEA “aims are not new and its approach has been tried, usually unwittingly” (p. 18). Since LTEA could conversely be said to be in support of TR, Viktor Frankl could be included in the historical narrative of TR’s development as a profession—as are Philippe Pinel, William Tuke, and Florence Nightingale (Dieser, in Long & Robertson, 2020). Another reason to do so is because of Frankl’s analysis of centrifugal and centripetal leisure, as discussed in this study’s conceptual framework. His existential view of leisure therein can contribute a therapeutic starting point for considering the *types* of leisure activities that are facilitated in TR. It can also provide historical grounding for the profession with his advocacy for the therapeutic importance of leisure as a Viennese Psychiatrist and Neurologist.

When LTEA was initially conceived by Viktor Frankl, it was intended to “rehumanize psychiatry” (Frankl, 2019b). Scholars in TR have similarly recognized the limitations of a medicalized TR and the biopsychosocial approach, which do not adequately reflect the depth and complexity of the human spirit and of human existence (Arai et al., 2015). They have encouraged TRSs to explore other philosophies and theories that could guide practice and lend more legitimacy and insight to TR. LTEA could be a philosophy and theory that can address the

limitations of a medicalized TR. It could be the existential approach that the profession has actively been seeking to inform it. Viktor Frankl was cited in two of the most recent foundational textbooks in TR used in this study, which may indicate that the century-old LTEA has some relevance for upcoming TRSs who may want to focus on a “rehumanized TR”.

One of the LTEA concepts that received the strongest support in the matrices, based on its number of overarching TR concepts and categories, was the will to meaning. TR, as it is presented by the authors of the textbooks in this study, recognizes that individuals have an inherent need for meaning in life, a motivation toward meaning, and the ability to find and fulfill meaning in their lives. This is a fundamental starting point in the therapeutic work done by a logotherapist. While most TRSs do not necessarily go about their professional practice referring to Viktor Frankl’s LTEA theory and terminology, LTEA seems to provide a meaning-oriented structure of common therapeutic aims in TR while encompassing the spiritual dimension as the overarching dimension of the human person. The overarching TR concepts identified in this study may not have been purposefully isolated in the past to discern what logotherapists consider to be an anthropological, therapeutic, and philosophical interconnection. The anthropological *freedom of will*, the therapeutic use of the *will to meaning*, and the philosophy of *meaning in life* are of unique importance to LTEA (Lukas, 2020), and to TR as exemplified in the study results. LTEA could help TRSs to better understand how they can facilitate meaningful living for participants.

The first Viennese school of psychotherapy, Freud’s psychoanalysis, is included in the NCTRC Certification Exam with Freud’s stages of psychosexual development (Stumbo & Folkert, 2018). LTEA is the third Viennese school of psychotherapy after Adler’s individual psychology. Perhaps LTEA concepts are also valuable foundational knowledge for TR that could

be included in the NCTRC Certification Exam. The overarching concepts and categories of this study, in many instances, relate to the most popular theories used in TR: Maslow’s Hierarchy of Needs, Self-Efficacy Theory, Learned Helplessness Theory, Self-determination Theory, Leisure-Coping Theory, Flow Theory, Self-Expression Theory, and Lifespan Developmental Theory (Hawkins, Kemeny, and Porter, 2020). Perhaps LTEA could help students and practitioners to mentally organize how these theories fit together into a holistic treatment of the human person. As a therapeutic profession, TR recognizes and applies the “pluralism of the sciences and the unity of man” (Frankl, 1959/2014, p. 137). This unity is a concept based on Frankl’s *dimensional ontology*, which maintains that there are different dimensions amenable to treatment in humans—the physical, the psychological, and the spiritual. During my review of the textbooks, I learned more distinctly that TRSs “recognize different forms of knowledge, from scientific to intuitive, held by the participant and by the professional, and use all forms of knowledge as decisions are made in evaluation” (Anderson & Heyne, 2021, p. 386). Frankl meticulously devised a “deep philosophical framework” that demonstrates these interconnections (Lukas & Schönfeld, 2021, p. 157). TRSs may find Frankl’s written works to be a helpful resource as a gentle introduction to philosophies of science and for a uniquely multidimensional view of humans, which accepts intrinsically human phenomena as genuine and irreducible.

This study was intentionally entitled as “the search for meaning in TR”. After my search, I have gathered that TR is deliberately put forth to students in foundational courses as a therapeutic profession through which meaning can be found for clients. TR interventions, programs, modalities, and strengths-based practice facilitate the resources of the human spirit and the sources of meaning in life. Since TRSs already facilitate these to a great extent in

practice, I would encourage them not only to continue doing so, but also to refer to the tables presented in the results section to strengthen their understanding of *why we do what we do*. TRSs may like to use them as a meaning-oriented framework for their practice. Meaning in life has been associated with multiple health-related outcomes in recent studies, including decreased mortality (Addad & Himi, 2015; Alimujiang et al., 2019; Çevik et al., 2020; Cohen et al., 2016; Fogelman & Canli, 2015; Hill & Turiano, 2014; Kim et al., 2015; Kim et al., 2017; Krentzman et al., 2015; Machell et al., 2016; Musich et al., 2018; Park et al., 2019; Pearson et al., 2015; Polenick et al., 2019; Straus et al., 2019; Wilson et al., 2018; Yu et al., 2015). Logotherapy has also been shown to have significant effects on various dimensions of health (Delavari & Nasirian, 2014; Ghelbash et al., 2020; Kang et al., 2019; Moein & Houshyar, 2015; Mohabbat-Bahar et al., 2014; Mohammadi et al., 2014; Palinggi et al., 2020; Rahgozar & Giménez-Llort, 2020; Robotmili et al., 2015; Saffarinia & Dortaj, 2018; Suyanti et al., 2018; Zanjiran et al., 2015a; Zanjiran et al., 2015b). As with any model or framework that is used in TR, it is important that it fits with the environment and population it will be used with and that it is effective in helping individuals to achieve intended outcomes (Long & Robertson, 2020). I would encourage authors in TR to present LTEA as a valid approach that is worthy of consideration in TR practice.

The findings in this study do not themselves properly train TRSs as logotherapists, but demonstrate LTEA's suitability to meet many of the therapeutic aims in TR. Carter and Van Andel (2020) encouraged TRSs to obtain specialized training or certification in order to use certain approaches in TR. TRSs who are interested in using LTEA in their practice can find suitable training by visiting <https://www.viktorfrankl.org/training.html>. LTEA has been described by some as cognitively demanding, conceptually challenging, suitable only for educated people,

and “too highbrow” (Lukas & Schönfeld, 2021). Yet, with relevance to TR, it has been successfully used as an approach with individuals who have psychological and intellectual limitations (Lukas & Schönfeld, 2021). Even when LTEA ceases to be a suitable treatment approach, its conceptual understanding of the human person and of existence has been seen as necessary and useful (Möller & Åman, 2012). “Therapeutic recreation also serves *all* clients, even those who do not have “rehabilitation potential”... spiritual and existential outcomes may represent their most realistic and meaningful goals” (Kunstler & Stavola Daly, 2010, p. 46).

## CHAPTER 9: ENSURING RIGOUR & TRUSTWORTHINESS

The trustworthiness of this DCA study was evaluated using transferability, dependability, confirmability, and authenticity as criteria (Kygäs et al., 2020). I am a certified therapeutic recreation specialist (CTRS) and an accredited member of the International Association of Logotherapy and Existential Analysis at the Viktor Frankl Institute Vienna. Since there was the potential for researcher bias, based on my training background, these were steps taken to minimize the influence of bias in this study and to ensure trustworthiness:

- Credibility of the findings was ensured by reaching data saturation of the analyzed texts (Kygäs et al., 2020).
- Credibility was strengthened by having committee members read through the findings and provide feedback. I engaged in ongoing oral and written reflection, dialogue, and examination with my thesis supervisor (Kygäs et al., 2020).
- Dependability was ensured by having a theoretical starting point and using a structured analytical method (Kygäs et al., 2020).
- Dependability was illustrated by including analysis matrices explaining the categorization process in my final report (Kygäs et al., 2020).
- Confirmability was enhanced by keeping an audit trail of page numbers, reflections, and memos to support the connection between the data and the findings (Kygäs et al., 2020).
- Authenticity was ensured by using *original wording* from the textbooks to clearly demonstrate the connection between the data and the results (Kygäs et al., 2020).
- Trustworthiness was strengthened by using textbooks in the study sample that were relevant to the research topic (Kygäs et al., 2020).

## CHAPTER 10: LIMITATIONS

One of my goals upon embarking on a potential thesis was not to gather data inductively from individuals as many studies do, but to make use of knowledge that has already been produced and is not receiving what I believe to be adequate attention and consideration in practice. A limitation of this study was the use of textbooks as a source of data because they are very cognitively demanding to read, and to deductively collect data from. Some sections needed to be skimmed through completely because they did not appear to relate to the research questions. In these cases, suitable data could have been missed. An adequate threshold for including data from textbooks based on the operational definitions of the main categories was sometimes hard to determine, and I tended to use my own intuition to decide whether potential units of analysis were relevant to the category or not. Some applicable data could have been missed in this way, and data that was not as relevant may have been included in the matrices.

Another limitation of this study is that the categories derived from the data could have many other variations in either name or grouping of units of analysis. These could have been influenced by my own biases toward LTEA. There may have been some latent categories in the matrices I did not notice well enough that also could have been brought into being. In the future I would reduce the number of LTEA concepts in my matrices and utilize only one analysis matrix. Other studies using the DCA approach did not have as many main concepts as I did in my analysis matrices, which limited the amount of meaningful consideration I could give to refining the final categories and getting to know the data more intimately. While other authors would re-read their data in its context several times for immersion in it, this would have been difficult to do with textbooks.

## CHAPTER 11: SUMMARY

LTEA has previously been discussed as an approach with potential for TR, which is also considered a ‘meaning-oriented’ profession. This study examined the suitability of LTEA for TR. This was done by testing the LTEA theoretical structure in the TR context. The LTEA theoretical structure was developed into analysis matrices containing the primary concepts of LTEA with relevance to TR—the resources of the human spirit and the sources of meaning in life. These analysis matrices were used to collect data from four of the most recent foundational textbooks in TR. This data was further grouped together and reconstituted into representative categories for each of the LTEA concepts in the matrix. Based on the findings, which were supported by all four textbooks, TR does facilitate the resources of the human spirit and the sources of meaning in life. TRSs may refer to the findings presented herein to understand how their practice is meaning-oriented and addresses the spiritual dimension of individuals. Training in LTEA may be of interest to TRSs who want to help their participants to search for and experience meaning in life.

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## APPENDIX 1: DCA ANALYSIS MATRICES

Does TR facilitate the <i>resources of the human spirit</i> as they are expounded in LTEA?	
<b>Textbook:</b>	
<b>Self-transcendence</b> Focusing on or relating to something or someone other than oneself.	
<b>The will to meaning</b> The basic tension, striving, and orientation of the human person to find and fulfill a concrete meaning and purpose in personal existence.	
<b>Conscience</b> The capacity to discern the unique meaning of a specific situation.	
<b>Love</b> Realizing another person's uniqueness and irreplaceability.	
<b>Dereflection</b> Choosing to concentrate on something meaningful rather than something meaningless.	

<p><b>Authenticity</b> Being fully oneself by forgetting about oneself.</p>	
<p><b>Self-detachment</b> Being able to detach oneself not only from a situation, but also from oneself.</p>	
<p><b>Humour</b> Laughing at oneself and at what is feared.</p>	
<p><b>The freedom of will</b> in the face of instincts, inherited disposition, and the environment.</p>	
<p><b>The defiant power of the human spirit</b> The person decides whether they succumb to conditions or defy them.</p>	
<p><b>Responsibleness</b> Responding to the 'demand quality' of life and taking responsibility for one's situation and actions.</p>	
<p><b>Creativity</b> Creatively shaping a situation or something else and infusing oneself into it.</p>	
<p><b>Change</b> The freedom to change</p>	

oneself and one's attitude; the individual is unpredictable & self-determining.	
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Does TR facilitate the <i>sources of meaning in life</i> as they are expounded in LTEA?	
<b>Textbook:</b>	
<b>Creative Values</b> Creating a work or doing a deed.	
<b>Experiential Values</b> Experiencing goodness, truth, beauty, nature, culture, or encountering another human in their very uniqueness—loving them.	
<b>Attitudinal Values</b> Choosing one's attitude in the face of unavoidable suffering.	

## APPENDIX 2: NCTRC EXAM REFERENCE LIST

### NCTRC Exam Reference List

The following list includes the major therapeutic recreation literature that was available as reference material in the development of the exam items for the national exam for CTRS. NCTRC does not wish to give the impression that these resources are definitive sources for test item development. The resources were used as supportive documentation and reference materials to commonly held practice knowledge. Therefore, please note that NCTRC does not endorse any of these documents. Nor are these references comprehensive. Rather, they are provided as illustrative materials actually referenced in the exam development process and NCTRC recognizes other worthwhile references exist.

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**APPENDIX 3: EXAMPLE OF PAGE NUMBERS FROM CARTER & VAN ANDEL (2020)**

<p><b>Attitudinal Values</b>          Choosing one's attitude in the face of unavoidable suffering.</p>	<ul style="list-style-type: none"> <li>● Services or activities that emphasize positive attitudes and behaviors toward personal health (p. 20).</li> <li>● Aiding the development of positive life outlook (p. 67).</li> <li>● <b>Leisure education:</b> create awareness of the values of leisure along with the knowledge, skills, and problem-solving capacities that support personal assets and facilitate enjoyable life experiences. Helps clients develop attitudes, knowledge, decision-making, and problem-solving skills required for optimal functioning. Develop an understanding of and appreciation for leisure and its role in health. An intervention that strengthens one's positivity (p. 74, 75, 76, 98, 111, 114, 116, 130, 131, 137, 138, 139, 144, 145, 147, 158, 159, 162, 165, 167, 169, 171, 172, 176, 177, 179, 188, 189, 194, 200, 203, 204, 207, 212, 213, 231, 234, 235, 236, 237, 238, 240, 248, 250, 252, 256, 258, 261, 266, 274, 276, 277, 284, 288, 299, 301, 310, 311, 312, 313). <b>Leisure resource awareness</b> (145, 156, 162)</li> <li>● Assessment of gratitude and acceptance, self-concept, self-esteem (p. 90), attitudes toward self (p. 92).</li> <li>● Life-evaluation (165).</li> <li>● Showing appreciation or commitment to a leisure experience. Showing interest in an experience (p. 93, 264).</li> <li>● Assessment instruments for leisure attitudes and barriers (p. 95).</li> <li>● Spiritual: valuing benefits of leisure, accepting adaptations (p. 98).</li> <li>● <b>Education, training</b> (152, 161, 169, 175, 181, 231, 245, 248, 254, 263, 268, 275, 276, 284, 292, 308, 312). Optimal learning (213).</li> <li>● Promote the kind of attitudes and skills young people need to manage life issues and succeed (260).</li> <li>● Critical thinking (260). Emotional critical thinking (277).</li> <li>● <b>Resiliency factors</b> (skills and attitudes necessary to adapt and cope with everyday life) (261, 277).</li> <li>● Attitudinal and behavioral changes (283). Gauge their comfort with attitudinal responses to the illness or disability (283).</li> </ul>
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**APPENDIX 4: PRESENCE OF CATEGORIES IN TEXTBOOKS**

<b>Presence of Categories in Selected Textbooks</b>				
	Anderson & Heyne	Austin et. al	Carter & Van Anel	Long & Robertson
<b>The Will to Meaning</b>				
Meaning in Life				
Purposeful Engagements				
Intrinsic Motivation				
Strengths				
Hope				
Meaningfulness				
Meaning				
Dreams				
Spiritual Dimension				
Connection				
Self-Direction				
Goals				
Passions				
Aspirations				
Interests				
Needs				
Potential				
Appropriate Difficulty Levels				

Positive Role Models				
<b>Conscience</b>				
Possibilities				
Clarity				
Values & Beliefs				
Identifying & Reflecting on Meaning				
Aspiration Discovery				
Finding Interests & Passions				
Preferences				
Processing Thoughts & Experiences				
Awareness of Self & Others				
Perceptions				
Socratic Questions				
Satisfying Expectations				
Goals Congruent with Individual				
Individualization				
<b>Love</b>				
Social Engagement				
Social Skills				

Friendship				
Family				
Relationships				
Community				
Social Support				
Inclusivity				
Empathy & Acceptance [Shown by TRS]				
Dignity & Respect for Uniqueness (Shown by TRS)				
Shared Leisure Experiences				
<b>Dereflection</b>				
Meaningful Concentration				
Focusing on What is <i>Well</i>				
Diversion from Problems & Discomfort				
Alternative Behaviour & Ways of Being				
Coping Strategies				
<b>Authenticity</b>				
Deep Involvement				
Self-Expression				

& Permission to Be Fully Oneself				
Diversity				
Identity				
Authentic Pursuits				
<b>Humour</b>				
Use of Humour & Laughter				
Medical Play				
<b>The Defiant Power of the Human Spirit</b>				
Leisure Regardless of Limitations				
Self-Determination				
Self-Confidence & Feelings of Competence				
Self-Advocacy				
Assertiveness				
Perseverance				
Overcoming Difficulties				
Empowerment				
Coping & Managing Uncomfortable Emotions				
Adapting				
Recovery				

Dignity of Risk				
<b>Responsibleness</b>				
Freedom to Choose				
Management				
Healthy [Leisure] Lifestyle				
Self-Care				
Enhancing Functioning				
Responsibility				
Expectations				
Meeting Challenges				
Activity Demands				
Behaviour-Management & Self-Control				
Control				
Independence				
<b>Creativity</b>				
Co-Creating Life				
Using Strengths & Pursuing Potentials				
Shaping the Environment				
Problem Solving				

Adaptations & Modifications				
<b>Change</b>				
Changing Self & Behaviour				
Growth				
Development				
Learning				
Progress & Outcomes				
Gaining New Skills				
Self-Determination				
Building Current Strengths				
<b>Creative Values</b>				
Creative & Expressive Activities				
Horticulture				
Talents				
Skills				
Virtuous Leisure & Prosocial Activities				
Community Engagement				
<b>Experiential Values</b>				
Enhancing Leisure				

Experiences				
Pleasant Environments				
Positive Emotions				
Play & Games				
New Experiences				
Relaxation Experiences				
Animals				
Spiritual Leisure Experiences				
Recreation & Leisure				
Cognitive Leisure Experiences				
Sensory Leisure Experiences				
Outdoor & Physical Leisure Experiences				
Social Leisure Experiences				
Digital Leisure Experiences				
Arts & Culture Experiences				
<b>Attitudinal Values</b>				
Attitude Modulation				

Self-Concept				
Validation				
Morale				
Leisure Attitudes				
Locus of Control				
Health- & Disability-Related Attitudes				