

Meaning of Life Through the Encounters of the Self, the Other, and the Divine Logotherapeutic Responses to the Suffering Christian Migrants in the Context of Covid-19

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Abstract

More recent times saw human beings migrating on a much larger scale than before. The psychological well-being of migrants is rarely addressed, which creates a community without security or identity, but excessive impressionableness, rootlessness, and an unquenchable desire to belong to someone, something, or ironically even to oneself. As the world is facing COVID-19, the reality engulfing the migrants can become a powerful metaphor in life for those seeking meaning in their Christian life. The purpose of this paper is to explore a solution through the effectiveness of logotherapeutic response concerning Christian theology, to deal with the psychospiritual issues of Christian migrants in the context of Covid-19 for retrieving the meaning of life.

Keywords: Migrant Workers, Meaning of Life, Logotherapy

Introduction

In today's world, human beings are migrating on a much larger scale than before. This interaction with people of different temperaments has converted 'personal space' into 'community space' and 'my village' into a 'global village' (McLuhan, 1962). In this context, sadly, the psychological well-being of migrants is rarely addressed,

which creates a community without security or identity, but excessive impressionableness, rootlessness, and an unquenchable desire to belong to someone, something, or ironically even to oneself. However, this new reality can become a powerful metaphor to capture the most relevant aspect of human life in the current context of the novel coronavirus- commonly called COVID-19 (Zhong, et al., 2003). A Christian migrant can compare its journey to the Israelite community struggling in exile (Dumm, 2005). *Gaudium et Spes* states that there is an urgent “need to promote the general improvement...to alleviate the distressing conditions...dispersed throughout the world...to assist migrants and their families” (Vatican Council II, 1966, p. 84). *Erga Migrantes Caritas Christi* emphasizes that this development will lead to the dignity of migrants as it will promote meaningful life (Pontifical Council, 2017, no. 21; Vatican Council II, 1966, p. 66), wherein, “welcoming the stranger is intrinsic to the nature of the Church itself and bears witness through its fidelity to the Gospel” (Pontifical Council, 2017, no. 22).

In the current context of the global pandemic, life is losing its meaning, wherein migrants ask: what is the meaning of one’s life when death surrounds global, locally, and individually? In this context, meaninglessness is the consequence of stress, caused by external and internal reasons. This pandemic has forced people to move from a material-oriented life to a meaning-oriented life, guided by faith and reason. The purpose of this paper is to explore a solution through the effectiveness of logotherapeutic response in relation to Christian theology, to deal with the psychospiritual issues of Christian migrants in the context of Covid-19 for retrieving the meaning of life. Hence, this paper is entitled: *Meaning of Life Through the Encounters of the Self, the Other, and the Divine: Logotherapeutic Responses to the Suffering Christian Migrants in the Context of Covid-19.*

Meaning of Life Through the Encounter of the Self

In encountering the self, the goal of logotherapy is to assist the seeker to find meaning and purpose in life. Thus, the person suffering from collective neurosis can move to meaningfulness from meaninglessness through the insights of dimensional ontology. This process is actualized when the individual exercises its will without inhibitions. In this dimensional ontology, the will is empowered to be courageous through paradoxical intention, to be resourceful through dereflection, and to be responsible through Socratic dialogue. Empowered by the noological

dimension, the individual goes beyond their limitations to serve the suffering community. It is every individual's responsibility to find one's source of motivation. In this process, the meaning and purpose are distinguished, wherein, the former is process-oriented through which people make sense of their lives through daily sacrificial activities. The latter is goal-oriented, wherein people search for meaningful ends in their lives. Both these aspects lead to commitment, goal-directedness, and personal meaningfulness.

Motivation for the Meaning of Life

Three factors are highlighted that motivate human beings as they answer existential anxieties by exercising their freedom. The motivation to survive is applied to people who are in search of basic human needs, i.e., being alive itself is a strong motivation to survive. Ironically, this reason is not enough for one's survival since many still commit suicide. The motivation for happiness through pleasure is for those who avoid pain at all costs. This makes the pleasure principle itself an end, which can lead to an existential vacuum. The solution is provided by Frankl, who suggested that if one seeks something meaningful, then happiness can be experienced through it. This means happiness should not be the direct desire, but a by-product of one's meaning of life (Frankl, 1984, p. 113). The third motivation, i.e., the desire for meaningful living. Since human beings have a spiritual dimension, we need a higher purpose to endow our lives with significance. Human beings make meaning either through one's inner desire, or external circumstances that provoke us. In such situations we try to make sense of things that happen to us, e.g., why me? and try to find a higher purpose. In this process, our internal and external struggles compel us to be true to ourselves and lead us to have faith in a higher power. These three principles highlight a path for life through a motivational model of human nature. They highlight human being's desire to live and require divine intervention. In simple words, life always finds a way to survive and grow. For a Christian, this is encapsulated in the famous words of St. Augustine: "For Thou hast made us for Thyself and our hearts are restless until they rest in Thee" (Johnson, 2014, p. 67).

Praxis for the Meaning of Life

Belliotti believes that "human life can be positively engaged only when one enjoys a complete sense of meaning in life" (Thurackal, 2018, p. 9). This can be achieved through engagements (Thurackal,

2018), where engagement means one's cognitive capacity to reflect upon the events to generate meaning in life, and that engagement fills with a sense of meaning, purpose, and value, which are accomplished by exercising one's natural capacity (Bellioti, 2001). To activate this natural capacity, one needs to explore the psychological virtues and strengths that contribute to the optimal functioning of people, groups, and institutions. Thus, highlighting that meaning of life can be reflected distinctively in response to the question of the purpose or value of human life (Thurackal, 2018, p. 20). The individual begins by moving from a pleasant life to a mission-oriented life to a meaningful life. A pleasant life consists of simple pleasures of living and enjoying. A missiological life requires one to employ one's strengths to achieve the desires of one's vocation. Finally, a meaningful life is oriented towards a higher goal and purpose in life (Chakkyath, 2019). Logotherapy prescribes a path based on values in life (creative, experiential, and attitudinal), which are expressed through three dimensions. On an individual level through courage, honesty, and wisdom, on a communitarian level through love, forgiveness, and satisfaction, and on a societal level by addressing issues of civic virtues to create a positive nation (Chakkyath, 2019). In this process, a meaning-oriented process directed by and to a purposeful goal becomes "meaningful because of the fulfillment of the past and preparation for the future" (Thurackal, 2018).

Experience for the Meaning of Life

One can summarize that the "meaning of life is life itself" (Hartshorne, 1996). As life has different aspects, the meaning of life needs to be sourced, since the experience of meaning is an experience of totality, wherein particular meanings have been coalesced (Agera, 1986), forming a configuration or Gestalt. This creation of meaning can lead to a positive intrinsic value, which is expressed in three ways: an axiological meaning which is directed for the wellbeing of the person; a teleological meaning, which is achieved through actions; and complete meaning for those attained through the presence of both axiological and teleological meanings (Thurackal, 2018). This leads to the next question: what is the experience of meaning? Since "reality is the eventual framework of every meaning" it can be "achieved through the experience of reality" (Thurackal, 2018, p. 25). In this context, "meaning of life can be assumed better concerning the purpose or value of human life or in the totality of life itself" (Thurackal, 2018, p. 26). On this path, the meaning and purpose overlap each other when

“existential meaning often influences the nature of the purpose of life” (Thurackal, 2018, p. 26) as one moves from “concrete, immediate, and specific meanings” to “long periods and broad concepts” (Baumeister & Vohs, 2002). This also leads the individual to develop a sense of positive satisfaction and fulfillment in life through the need for purpose, values, sense of efficacy, and self-worth (Thurackal, 2018, p. 28). Thus leading to PERMA: Positive Emotions through Engagement in Relationships for Meaning in Accomplishments (Chakkyath, 2019).

Insights from an Indian Perspective

Steger distinguishes between two dimensions in the meaning of life, i.e., the presence of meaning and the search for meaning (Thurackal, 2016). The presence of meaning is “the extent to which people...see the significance of their lives, accompanied by the degree to which they perceive themselves to have a purpose, mission, or over-arching aim in life” (Steger, 2009, p. 605). This means it is a desired psychological quality, which indicates a healthy life, coupled with psychological strengths. On the other hand, the search for meaning can be interpreted as the way to it or a process. It can be defined as the strength, intensity, and activity of people’s desire and efforts to establish their understanding of the meaning, significance, and purpose of their lives (Steger, 2008). For an Indian, search for the meaning of life can be interpreted as a means to reach the highest form of the spiritual meaning of life, which is based on the fulfillment of the objective of human life. Hence, an Indian mindset is geared towards achieving one’s goals that make one’s life meaningful. This is because Indian culture recognizes the concept of the meaning of life as purusharthas (Purusha is ‘self’ and artha is ‘meaning’). It includes four important goals of human life: wealth (artha), pleasure (kama), virtue (dharma), and liberation (moksha) (Thurackal, 2016, p. 116).

The materialistic meaning of life is found in artha, which is wealth or worldly achievements. The hedonic meaning of life can be kama or pleasure, which is derived from physical intimacy, cultural pursuits, creativity, and other activities whereby one enjoys life, varied from the focus on bodily pleasures to appetites and self-interests. The “eudaimonic meaning in life can be seen as dharma or virtue... righteousness...doing the right things and respecting the societal laws, and thereby living...one’s true self with congruence, values, and authenticity” (Thurackal, 2016, p. 116.117). Finally, the spiritual meaning of life can be described as moksha, i.e., liberation from the

earthly bondage and union with the divine. Notably, artha, kama, and dharma contribute to the realization of the final goal of moksha in one's life. Following the idea of purusharthas, searching for meaning does not imply a lack of meaning of life, but rather searching for the highest level of meaning of life. It is an "aspiration to achieve an in-depth awareness of what makes a person's life meaningful...it is contrary to the concept that Search for Meaning occurs when there is no experienced meaningfulness in life" (Thurackal, 2016, p. 117).

In an Indian context, people who search for meaning through suffering may respond in four ways: the high presence of meaning, low search for meaning; the high presence of meaning, high search for meaning; the low presence of meaning, and low search for meaning, and those who are undifferentiated. High presence and low search for meaning are those who experience the meaning of life and do not search for meaning. The high presence and high search for meaning are those who experience the meaning of life and also pursue it. The low presence and low search represent those who rarely experience the meaning of life and do not search for it. Finally, the undifferentiated ones are not involved in meaning-related issues (Thurackal, 2016, p. 136). The good news is that in an Indian context the association between the presence of meaning and the search for meaning is positive (Thurackal, 2016, p. 136). This signifies that Indian's who actively search for meaning in their lives irrespective of their limitations will reach the fullness of the meaning of life. This also gives hope to the Indian migrants, who are suffering due to Covid-19 to find hope, as their objective in life is innately intertwined with the meaning of life, which in turn can provide a reason to live.

Meaning of Life Through the Encounter of the Other

The aspect of the Other focuses on Covid-19 and its impact in the present context. The research focuses on the psychological effects in the context of Covid-19 among the children, elderly, working community, and especially the most vulnerable (e.g., substance abuse). Through the etymological and biological aspects of Covid-19, the urgent need for quarantine measures was taken up by central and state governments. From a psychological perspective over two years, the fear of Covid-19, and not the sickness itself led to psychological harm. This was the result of mismanaged social media. In this process, the migrants suffered the most both financially, psychologically, and emotionally. Hence, special attention is paid to the psychological wellbeing of migrants,

ranging from specialized counseling through the lens of logotherapy, to highlighting yoga and electronic modes of counseling.

Meaning of Life Through the Encounter of the Suffering Migrant

The lockdown halted the lives of migrants in every aspect. These people lost their jobs, which confined them to very small spaces with negligible food and mental health support. From a biological perspective, they were more susceptible to new communicable diseases as their living conditions were practically feeding grounds for new infections due to interdependent predisposing factors. This was due to socioeconomic status, occupational hazards, chronic malnutrition, unhygienic living conditions, lack of proper sanitation, and pre-existing respiratory infections. Also, the presence of pre-existing occupational morbidities was a risk factor (Choudhari, 2020). The migrants also suffered due to the absence of caretaking family members during the crisis. This in turn led to the development of mental disorders (Choudhari, 2020). Migrants also suffered from social exclusion, leading to anxiety, psychotic and post-traumatic disorders due to socio-environmental adversities, such as loss of social status and discrimination (Choudhari, 2020).

Psychological Effects on Migrants

A scientific study of the mental health issues suffered by migrant workers living in shelter houses in Chandigarh has highlighted (Kumar, Mehra, Sahoo, Nehra, & Grover, 2020): {workers were above 18 years, Hindi speaking, co-operative, medically stable, and were tested during the 5th week of lockdown from March 24th to April 28th, 2020, and were screened through the Patient Health Questionnaire-2 (PHQ-2) and Generalized Anxiety Disorder-2 (GAD-2)} (Kumar, Mehra, Sahoo, Nehra, & Grover, 2020).

- i) 1/5th of the participants screened positive for depression only.
- ii) Nearly half, that is 51% of participants screened positive for both anxiety and depression.
- iii) Overall, about 3/4th that is 73.5% screened positive for at least one psychiatric morbidity.
- iv) In the self-designed questionnaire, about two-thirds (63.3%) of the participants reported a marked increase in experiencing loneliness.
- v) More than half of the participants experienced a significant increase in tension (58.2%), frustration (58.2%), low mood (55.1%), irritability (51.0%), and fear of death (51.0%).

- vi) The other more common responses were fear (41.8%) and social isolation (31.6%).
- vii) There was a marked reduction in social connectedness (48%) and sleep (44.9%) among the participants.

These results highlighted that the current Covid-19 pandemic is causing severe anxiety and depression among migrants. Hence, it is important to focus on the mental health issues of these people by enforcing psychological check-ups at the local levels.

Psychological Effects and Psychological Solutions for COVID-19 Patients, HCP's (Healthcare Personnel), Children, Elderly, and the Working-Class Community

The Covid-19 patients suffered from loneliness, anxiety, panic, and depression. The HCP's suffered from burnouts, phobia of infection, and uncertainty. Psychological studies highlighted that the children suffered from a lack of social contact, the elderly suffered from being alone, abandoned, and lacking medicinal supply, and the working-class community suffered from being worthless to their family and community. During pandemic times special attention needs to be paid towards those suffering from different kinds of stress. The NIMHANS model was recommended to detect acute stress, harmful behavioral symptoms, and substance abuse through different questions coupled with counseling tips: acute stress (Q. Are you feeling overwhelmed with your current situation as a result of the pandemic?) and anxious or agitated stress (Q. Do you feel persistently anxious these days as a result of the pandemic?). As one experiences hopelessness and worthlessness (Q. Do you think your situation will never improve?) there can be suicidal ideations (Q. Do you feel it is better to end your life?) (Gangadhar, 2020). Behavioral symptoms can be detected through signs of extreme anger (Q. Do you blame others for your current situation?), by displaying extreme mood swings (Q. Do you experience sudden sadness or anger or frustration that are beyond your control?), and changes in patterns of substance use (Q. Has there been an increase or decrease in your use of substances like alcohol, tobacco, etc?). This can be coupled with a change in patterns of eating or sleeping (Q. Has there been eating or sleeping much more or less?) (Gangadhar, 2020).

Psychological Effects and Psychological Solutions for the Addicts

During pandemic times people are forced to be indoors and may indulge in substance abuse (Gangadhar, 2020). The therapist should

check for symptoms such as restlessness, tremors, and sleeplessness with a history of alcohol intake. A particular program that has been effective in this process is termed as FRAMES therapeutic program. These sessions range from five-15 minutes and last over one to four meetings (Gangadhar, 2020). The WHO recognized FRAMES model highlights Feedback, Responsibility, Advice, Menu, Empathy, and Self-efficacy was employed. It is explained as Feedback of personal risks or impairment that explains the hazardous or harmful levels of current drinking patterns that act as a motivator for change. This leads to Responsibility, wherein the emphasis is on the individual to change. Thus, receiving Advice through the therapists, wherein clear information is provided which can lead to change in one's drinking behavior. This advice should be simple, backed by experts from a medical and professional perspective (Gangadhar, 2020). The Menu aspect allows the client to provide few solution-oriented actions: Behavioural control (alternating alcoholic drinks with health drinks), mental control (REBT), and social control (guidance and support through family members). Through Empathy, the above-mentioned behavioral, mental, and socially controlled interventions emphasize the development of a therapeutic alliance in the context of a warm, reflective, empathetic, and collaborative approach by the therapist. These approaches lead to Self-efficacy, wherein the family is crucial as it provides unconditional support to the person's desire for change and optimism (Bien, Miller, & Tonigan, 1993). Bad habits developed during the lockdown period tend to continue even later. Hence, one should look out for daily drinking (e.g., early morning), along with signs and symptoms of alcohol withdrawal. The latter includes autonomic hyperactivity, tremors, insomnia, nausea or vomiting, psychomotor agitation, and anxiety. To assist such people, ancient therapeutic processes through yoga and modern electronic processes through digital platforms and telepsychiatry can also provide guidance.

Therapeutic Process for Post Covid-19 Patients Through Logotherapy

A three-minute technique developed through the insights of logotherapy that assisted in counseling Covid-19 patients, who experienced G.A.D. (Generalized Anxiety Disorder) was developed. This method was actualized through the lens of creative, experiential, and attitudinal values (Frankl, 1969). To actualize this process, daily, a three-minute reorientation pause in life at three different times (morning, afternoon,

and evening) was recommended to the client based on logotherapy. In the first minute, creative value through self-detachment was explored, wherein the focus was on giving to the world through one's creativity. In this context, between stimulus and response there is a space, wherein lies the power to choose. In this response lies growth and freedom by detaching oneself from impulses, biases, or emotional reactions to allow for a more accurate stress appraisal. The purpose is to refocus oneself on those activities that truly reveal one's meaning in life. In the second minute, the experiential values represent what one draws from the world in terms of encounters to realize innate freedom. This is possible because under all circumstances human beings always possess the ability to choose one's destiny. Finally, attitudinal values, which represent the stand one takes in one's predicament, in case one must face a fate which he cannot change (Frankl, 1969). The purpose in life is actualized by making a decision that is congruent with one's vocation and core values. This minute highlights that the meaning of life is mission-oriented through moral obligation and leading to self-transcendence, which develops faith.

Logotherapeutic Response to the Christian Migrants through the Encounter with the Divine

The third and final section of the paper focuses on a logotherapeutic response to the suffering Christian migrants through two intertwined responses. It begins by presenting a Christian theological response to the logotherapy of Frankl. The insights are garnered, and a logotherapeutic response is presented to answer the psychological issues of migrants. The suffering life of Job highlights that existential vacuum is not the result of one's emptiness, but a test to prove one's faith, which is found through experiencing and exercising wisdom that leads to meaning. Ironically, the Christian migrant realizes, it is not the one who seeks or questions but is the one who is sought and questioned through divine will. Thus, leading the Christian migrant through ultimate meaning to self-transcendental experience. This ultimate meaning provides purpose even in the process of suffering, illness, and dying. This realization leads to freedom, coupled with the responsibility to serve, which transforms will to meaning to hope that guides meaning of life through Christian values of love, courage, and generosity. Therefore, suffering leads the freedom of the will to Christian responsibility, which leads the individual beyond all circumstances to hope-oriented

life. To assist this process, the Catholic Church highlights sacraments that empower the faithful through the Holy Spirit.

Freedom of the will for Christian Suffering Migrants

The three aspects of Frankl's freedom of the will, the will to meaning, and the meaning of life applied to Christian migrants assist in developing robust psychological formation. Suffering migrants are limited by their biological, psychological, and sociological factors. However, logotherapy and the life of Job have highlighted that suffering can lead to employing one's free will to go beyond determinism. This is achieved through the suffering migrant's response and attitude to the external problems. Though Covid-19 has halted several aspects, it has not limited the Spirit of God to work, inspire, and motivate towards hope and love. In such difficult times, Christian migrants are called to choose the sacrificial love of Christ and live. Though Frankl rejected the concept of the Christian understanding of conscience, he does subscribe to the noological dimension (Frankl, 1969). This power to choose is present in the noological dimension that is not affected by external or internal aspects since its locus is spiritual. Entering into the noological dimension is possible for a Christian migrant since it is the Holy Spirit who determines the "point of insertion" that allows the migrant to enter into a spiritual dimension (Dupuis, 2000). Here lies the greatest power of the will activated through awareness that allows the migrant to grow in and through its suffering (Frankl, 1961).

Will to Meaning for Christian Suffering Migrants

For a Christian, earthly life is not an end in itself, for as the migrants' journey on earth, humankind is on a 'migratory' journey towards God. Thus, the suffering migrants by subscribing to the spiritual dimension can go beyond determinism to freely enter one's chosen destiny (Frankl, 1969). The chosen Christian destiny is actualized through the will to meaning. As the suffering migrant takes the risk of setting out, it searches for meaning (Frankl, 1978). Just as Job was wrongly accused of being sinful for his punishments, migrants are blamed for spreading the coronavirus. This can create an existential vacuum in the lives of the migrants. Therefore, leading the global migrants to a noogenic neurosis, which can contribute to meaninglessness in life (Frankl, 1984). Noogenic neurosis "do not emerge from conflicts between drives and instincts, but rather from conflicts between various values...from moral conflicts, or to speak in a more general way, from

spiritual problems. Among such problems, existential frustration often plays a great role” (Frankl, 1984, p. 160). The solution Frankl provides is to heal the soul through the will to meaning (Frankl, 2019). For a Christian, this healing is actualized through the empowerment of the Holy Spirit to form a new creation (2 Cor. 5:17) and new humanity (Eph. 2:15-16). This will to meaning is the source of the Christian migrant’s freely chosen decision (Ryan, 2019). In actualizing this innate desire, one can be led to experience different values in the lives of migrants. This is pragmatic because the Christian migrant can find meaning in that particular act, as it is linked to the inner purpose of its life.

Meaning of Life for Christian Suffering Migrants

As the suffering Christian migrant exercises its will to meaning through innately meaningful acts, it leads the migrant to the meaning of life. The foundation for the suffering migrant’s meaning of life is formed by actualizing the most meaningful values, which Frankl highlights as creative, experiential, and attitudinal. These values are focused on the content of the meaning of life and can mirror the Christian values of love, hope, and charity (Phan, 2008). Creative values emphasize that migrants are called to take care of themselves and their families. Hence, this leads the suffering migrants to venture even in a Covid-19 world by risking their lives. Thus, forcing the migrants to be more creative with minimal risk. For a Christian, the best creative value is sacrificial love (Rom. 8:23). For Frankl and Christianity, it is love that “permits us to see the spiritual core of the other person, the reality of the other’s essential nature and his value potentialities. Love allows us to experience another’s personality as a world in itself, and so extends our own world” (Frankl, 2019, p. 121). In this process, love “enriches and “requisites” us, it also does the other person good in leading him to those potential values which can be seen and anticipated only in love (Frankl, 2019, p. 121). Thus love “helps the beloved to become as the lover sees him...by growing to be more like the lover’s image, and so he becomes more and more the image, of “what God conceived and wanted him to be”... “requited” love is distinctly creative” (Frankl, 2019, p. 121).

Experiential values presume the creative dimension of migrants in today’s Covid-19 world by actualizing their potential through their God-given talent. From a logotherapy perspective, this talent can be accessed through the noological dimension. By accessing this noological dimension and exercising one’s unique gift through

sacrificial love the suffering migrant can actualize the meaning of life. At times this experiential value can be experienced without the knowledge of creative value. For Frankl, this aspect was experienced in obligation, which prevented few soldiers from committing suicide. This obligation came from duty or vow, which was given to the family members, wives, and their children to take care of themselves (Frankl, 2019). As Frankl wrote, “while in this actual situation it was impossible for him to realize creative values, he was learning the inner enrichment and fulfillment of devoted love; in loving contemplation and loving memory he was realizing experiential values” (Frankl, 2019, p. 110-111). Sometimes Christian migrants might be pushed to end their lives, however, they are obligated to live for their families, as Christ lived and even died for the world.

The attitudinal value has been found most effective in the process of actualization in the context of pain and suffering resulting from Covid-19. As difficulty is experienced, the suffering migrant must actualize its potential through love, thus creating ‘meaning-in-the-moment’ (Frankl, 2019, p. 35-36). Thus leading the Christian migrant to experience the revelation of God in every moment. Most times the best response from a suffering migrant is to accept its situation. However, the process of finding a solution needs to be pursued (Frankl, 2019). These above-mentioned values can lead the suffering migrant from emptiness to experience and experience to meaning. These experiences are not forced but realized from within, which are everlasting, like the everlasting life that is inspired through the passion, death, and resurrection of Jesus Christ. For the Christian faithful meaning of life is recognized by actualizing the Christian values.

Meaning-centred Therapy

To actualize the above aspects a meaning-centered therapy based on the principles of logotherapy can be applied in a Covid-19 context. The therapy develops motivation through social validation and valuable life goals to form new life tasks. The goal is to seek the core meaning in a given life situation. The insights of logotherapy are applied through its fundamentals and techniques to form a personal meaning character that inspires mission in the life of migrants. This process is objectified by identifying the migrant’s core values, existential anxieties, and unique thinking processes. Therefore, uncovering one’s true meaning of life through truth and authentic living. This uncovering happens through existential acknowledgment that explores the cause; existential

managing that leads to positive meaning through acceptance; and life's mission that leads to meaningful and valuable activity. In this process, the migrant can exercise its freedom of will to be mission-oriented, which in turn will provide meaning and purpose of life. Through paradoxical intention its anxiety will disappear, through dereflection its focus will shift to the solution, and through Socratic dialogue, its past will not determine its future. This will lead the migrant to form creative ways through divine assistance by being positively oriented. In this process, leading to a meaning-oriented mission for the betterment of its family and the world is best exemplified in the life of a missionary. Thus, providing a holistic response through its theoretical and therapeutic approach to answer the psychospiritual issues of Christian migrants. This orientation can be a permanent solution to a temporary Covid-19 problem.

Significant Findings and Implications:

- a) The meaning of life can be retrieved through a synthesis of psychological and theological factors that can respond to a biological crisis.
- b) Logotherapeutic intervention and Christian theology lead to responsibility, faith, and wisdom.
- c) Responsibility, faith, and wisdom can be actualized through courage, resourcefulness, and love for a higher purpose-oriented life.
- d) Such a life can be accessed either through the *noological* dimension or empowered by the Holy Spirit.

I end this paper by interceding to St. Joseph (Patron Saint of Workers) to which this year has been dedicated by the Holy Father (2021). His intervention may provide solace to the suffering migrants without work through his divine intervention.

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