

Patience, a great virtue

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Patience, a great virtue – Individuals with chronic psychiatric problems share their knowledge

Patience is a word that comes often in discussions in contemporary Greece. The economic recession has brought many new problems (such as poverty) but also has strengthened previously existing problems (such as relational problems) for which no solution is visible to the people; therefore, 'patience' is the only thing they can do if they do not wish to be drowned in despair. This paper describes the process of writing and sharing a collective document on 'patience.' Writing this document was part of group work with the residents of Filira, a long-term psychiatric rehabilitation residency.

Living in the Filira residency

Filira is a Hellenic word for the lime tree. It is also the name of a long-term residency for men with chronic psychiatric problems who do not have a family background that could attend them. This residency was founded in 2000 as part of a psychiatric reformation initiated by the European Union. It consists of a four-storey building with eight two-bed rooms, a handicraft, offices for the personnel and common rooms. It hosts at present 10 men. Living in the residency entails following some basic rules in terms of medication, personal care and respect for the others. Officially, the aim of living there is rehabilitation. In practice, only very few residents have found their way back to the community.

The residents describe everyday life in Filira as dull and monotonous. They wake up, do some cleaning, bring their breakfast from the neighboring hospital and eat it, and drink coffee, smoke cigarettes or go for a walk until lunch time. In a similar way, they wait for dinner time. During the day, the personnel are responsible for administering medication and for making sure that no rule of the house is broken. Between 23.00 and 7.00, the door of the building is locked and there is no personnel available but in cases of emergency. Spending most of the time in the residency makes the macro-worlds of the residents' lives coincide with their micro therapeutic worlds, thus rendering "the knowledges and the consciousness of the therapist (...) exclusive," as White (1997, p.201) warned.

The history of this project – the dominant story

People usually bring to therapy one dominant story about themselves and about their identity; in this story, usually, the problem at hand occupies an important position (White, 2007). This paragraph describes the dominant story of the Filira residents and of the Filira personnel as I understood it in informal discussions.

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I am a psychologist working in the psychiatric clinic of the local hospital of Volos. The head psychiatrist there is also the head of the Filira residency. Some two years ago, he asked me if I could be of any help there on a part-time basis. In order to define what my role could be, I attended several weekly personnel meetings. What drew my attention was the way that the personnel spoke about the residents. On the one hand, special care was taken not to call them 'patients' but, on the other, most of the comments were on problems, relapses, bad behaviors, breaking of the rules, and bad characters and ill tempers; when I inquired about the residents' past, the focus was on the history of their psychiatric problems, on what caused these problems and on what these people have not done in the past to help themselves out of these problems. In these discussions, my impression was that the personnel equate the residents and their problems (cf. White, 2007).

Similar to what happens in many psychiatric contexts, as ascertained for instance by members of the Hearing Voices Network (de Valda, 2003), the behavior of the Filira personnel exhibits a power position toward these people. The nurses check on the personal belongings for items that are not allowed in the residency; when a resident breaks a rule, the nurse or, if the breaking is repetitive, the head nurse, scolds him; once a week the residents gather and the head nurse speaks to them about issues that arose; if the residents wish to change something related to their stay in the residency, they have to discuss it with the psychiatrist; the psychiatrist gives directions on issues as varying as the medication or the wish of a resident to move out of the residency to an independent living condition.

The Filira residents often interpret their lives as the result of external factors only. Their lives would be better if the government gave them a job and a salary, if the personnel of the residency were more eager to help them rehabilitate, if the hospital were willing to spend more money on the residency, if their families had made different choices regarding their hospitalization, if society had more humanistic values, if other people were not exploiting them. The identities of these people seem to be single-storied and void of personal agency. According to the narrative approach, on the other hand, people's identities are multi-storied (Russel & Carey, 2004) and no one is a passive recipient of external situations (White, 2004).

Therefore, what appeared a useful contribution was to highlight some alternative story of these people's lives, a story, maybe, in which they would entertain an active role in their lives or, at least, a story in which their lives would not be all that dull. With this in mind, I initiated weekly group meetings in which we would watch and discuss a movie, read the newspaper and discuss about the news, or hold a discussion on an issue of common interest. The discussions often left me with a feeling of despair similar to the one described by White (1997). No matter how much I was trying to leave my power position, the residents always brought me back there ("Why don't you choose a movie to watch/topic to discuss? You know better").

As I was progressing in my narrative training, I started trying to look for things to externalize, for unique outcomes or for alternative stories. An issue that came repeatedly in discussions about the residents' activities and about the news was 'patience'. Similar to other people with chronic conditions, these people need patience to wait for the time to eat or sleep, to receive their subsidies, to be healed, to meet the psychiatrist, to find a job, or to rehabilitate. Similar to many people living the current economic recession, these people need patience to wait for the recession to be resolved, for the money to be found, or for jobs to be created.

The current project – Preparing an alternative story

As I was hearing the residents talk about 'patience', I thought that this is a highly-valued skill in which they are experts, and that this could form a possible opening for re-authoring their stories (Russell & Carey, 2004). I also thought it would be useful to connect this expertise to other people that I see therapeutically in different settings, and I wished to do this with no time and location constraints (similar to Hernandez, 2008). These other people could function as outsider witnesses of this alternative story of the Filira residents, i.e., as people who would listen to and acknowledge the story of this skill in the residents' lives (Russell & Carey, 2004). Since I meet with the residents in group meetings, it appeared reasonable to work on a collective document and then use myself to transport this document to other people and the other people's ideas back to the residents. The rest of this paper describes this process.

I introduced the idea of a collective document when a resident talked about 'patience' in a discussion on the news. I explained that 'patience' is an issue that often arises in personal therapies I conduct and that I consider the residents experts in it. I explained that it would make sense to use their knowledge to help other people. At this point, I tried to highlight a possible alternative story, one in which these people are very competent in one thing and one in which they can be active in helping other people.

Most of the residents are always willing to do whatever I suggest, because I am the psychologist. This idea is largely related to the ethic of control which I try to dismiss. On the other hand, as people's identities are multi-storied, I accept that this dominant story does not exclude the development of alternative stories, closer to the ethic of collaboration (White, 1997). At this point, I found it sufficient that I am aware that the ethic of control is in function. As far as this specific idea is concerned, some residents were excited for helping others, while some others liked the idea of having something collective to do. This provided me with a hint that the ethic of collaboration may be there as well.

I prepared a set of questions based on the ideas of externalization, re-authoring and remembering (White, 2007; Russell & Carey, 2004): What is 'patience' for you? What does 'exercising patience' entail? Is patience useful? Why? How did you learn how to exercise patience? Do other people know that you exercise patience? How do they know it? In the subsequent meeting, I interviewed the residents in a group format. My role was to coordinate the discussion, write down the answers, and clarify points that were not clear.

In the end of the discussion, I asked the residents what title they would give to such a document. I wrote down all the answers and then they voted for 'Patience, a great virtue.' Finally, we discussed about how to sign this document. We decided that we would use only our first names and a small sentence about ourselves. Some of these sentences referred to our roles in the project, while other ones referred to other aspects of our lives, and it was up to each of us to decide.

After this meeting, I spent some time to write a coherent document out of the raw responses. In this writing, I used some of the guidelines set forth by Denborough (2009). First, the document would be double-storied: It would concern difficult situations in which patience is useful, but it would also concern how people react to these situations. Second, it would alternate between collective ('we' or 'you') and individual voice ('I'). Third, it would acknowledge diversity in the experiences of the residents. Finally, throughout the document, several of the actual words of the residents would appear.

In the subsequent meeting, I read to the residents the document that I had prepared and I let them comment on possible lost or misunderstood meanings. This step was necessary because collective documents aim at saving the words but also the meanings conveyed (as

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pointed in Denborough, 2009 and in Newman, 2008). Thus, although I was in charge of using the words in perusable ways, I was cautious not to convey the meanings I made out of these words.

A document about 'patience'

A translation of the document appears hereunder. *Italics* denote words that were retained as originally said. Brackets [] contain words that were added in the translation to clarify the meaning of the sentences. In one of the meetings, I have requested and received their permission to share it with any person that would be interested in reading it, and I took over the responsibility to let them know about comments that these persons may make.

Patience, an important virtue

We believe that patience is *a contract of honor*, it is *volition*, it is *a virtue*. *It is an essential advantage that must accompany us during play at school, in our relationships with women, in serious misadventures, during an illness*. We need it *when we do not have something, when we cannot do something, when they tease us, when we do not like our work or school, when we do not have a work, when we do not get paid*.

Each of us exercises patience in his way:

- *With a glass of beer, a glass of wine, a cigarette, a coffee, some exercise, a cold shower, radio, music*
- *You can go for a walk, get away a bit, change the surroundings, get rid of your anger, take a breath and say, "what a hell"*
- *[You can] stop worrying, take the quiet side, put your nerves aside*
- *[You can] be advised by someone else who has gone through a similar illness, how they felt, so that you take courage*

A positive thought may help, to think about *pleasant things*:

- *I do not have it, it is not important, I will find something else*
- *In another story of our lives, we will miss something worse than cigarettes*
- *What is pain compared to beauty*
- *It did not come today, it will come tomorrow. It did not come tomorrow, it will come the day after*

When you have patience, *you hope that something will happen, something will come*:

- *My parents exercised patience, they were saying 'He will get better, he will grow up, he will mature'*
- *We think about our cure and the positive side of the process*

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- *We exercised patience until we were dismissed from the army and we returned at home*
- *We exercise our patience to find ourselves again, to work out again*
- *[We exercise our patience] to find something better*

Having an aim makes you very strong. We will live for this aim.

What else can we do, blow and huff? If we have the basics, we are 'very good' and 'very nice' [in English in the original version]. Why bother?

In some of us, patience *comes by itself*. Some acquire it.

- *My father had Echinococcus, he exercised the necessary patience, he was thinking of his family*
- *My father had four sisters to marry. He gathered fifteen cargoes of dowry and 90 pounds*
- *I found the patience at the age of 10, when I understood how society works. We did not have any money. I sailed in a fishing boat for a payment in advance of 200 drachmas so that I would buy halvah at the festival*
- *I got to know patience during my adolescence, when I did not like school. I tried very hard and with the help of the doctors, I got over unpleasant conditions*
- *Some books that I read taught it [the patience] to me, the monks in a monastery*
- *My parents helped me with their patience*

For some of us, nobody knows that we have patience. *Why does the other care about what I do.* For some, some people *understand it: the parents, the brother, the sister-in-law, a small number of friends and acquaintances. They see our behavior: We do not quarrel; we face things in a mild way, with a method, without shouting.*

We like patience, *our character has changed. We view things in a better way.* Other people also like our patience. *We can discuss much better about the facts. We communicate in mild tones.*

Patience is *a molecule that sets aside the whole nervous system and brings peace and calmness, until a hundred donkeys blow. It is pleasant that we have patience, and other people also like it.*

This is what I want to be.

Panagiotis the impatient, Babis who crosses the limits of patience, Babis who used to exercise with the horizontal bar, Nikos who protests against patience, Michalis the observer, Apostolis with the exhausted patience, Giorgos who writes and Apostolis who always hopes share their view with the hope that they will help.

Notes:

1. Drachma was the Hellenic currency before the introduction of the Euro in 2001

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2. 'You blow a donkey' is a Greek set phrase expressing the indignation for people who exhaust our patience – here, 'a hundred' makes it a light way to say that the person who said it is very patient
3. In the context of this document, 'you' does not convey advice or directions, but lies somewhere between the collective 'we' and the individual 'I'

Dissemination of the document

The next step of the process entailed sharing the document with people who would be interested in reading and reacting to it, a step inspired by the outsider witness ceremonies as described in White (2007). I chose three settings. Further down, I describe these settings and I highlight some of the reactions collected.

Setting #1

Twice a week, I coordinate a 45-minute group meeting of the people that are hospitalized in the psychiatric clinic of the local general hospital. As the composition of this group can vary from one meeting to the next, we usually conduct a discussion that is interesting for all members but that does not need a second meeting to be completed. In one such meeting, I brought the document on patience, I read it to the people attending, and then asked them in rounds to comment on the expressions of the document that they were most drawn to, on other things that they would like to add and, finally, on where this discussion has transported them, i.e., what they see different now as a result of participating in this discussion. These questions were inspired by White's (2007) ideas on how to interview outsider witnesses; asking the full set of questions introduced by White would not be possible due to time constraints.

Five people attended this meeting: A. and T., both male, aged 20 and hospitalized on the grounds of first psychotic episodes, D., male, aged 50, hospitalized on the grounds of depressive symptoms as a result of the economic recession, M., female, aged 50, hospitalized on the grounds of a suicidal attempt, and G., a social worker who co-coordinates the meetings. Here, I describe aspects of their answers.

Some of the expressions that stood out in this group were:

- patience as a virtue
- many routes can lead to patience
- patience is related to hope
- patience is related to the nervous system

Some of the things that the group members would like to add to this document include:

- the distance between theory and practice

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- the power of sharing thoughts and of compassion
- the relation between patience and self-discipline
- two happy thoughts, 'One day things will change' and 'Tomorrow or the day after, better days will come'
- one should aim at spending time creatively

Their ideas about where this discussion has transported them are also very interesting:

- For A., patience is now a combination of persistence, creativity and finding ways to do things. Sharing thoughts with others and spending time with an aim in mind are important
- D. retained the idea that discussing helps forgetting one's problems
- This discussion gave M. hope. She found out that other people have this problem as well and that they are trying to find the patience needed
- G. learned about ways of exercising patience that she had never imagined. Sharing the burden helps ease it
- T. had left the room before discussing this question. Nevertheless, in an individual session I had with him some time later, when he had already left the clinic, he acknowledged this group meeting on patience as the most useful experience he had during his hospitalization

Setting #2

Twice a month, I participate in meetings of professionals (psychologists, psychiatric nurses, social workers, psychiatrists) working in the psychiatric sector of the hospital. We form an informal group of people interested in discussing therapeutic and theoretical topics. Most of us identify ourselves as post-modern therapists. In one meeting, I explained to the group the project I initiated and asked for their participation. In the next meeting, I distributed a copy of the text and I read it aloud. Then, we started a discussion about what drew their attention and what they thought about patience themselves. Although my initial idea was to follow the same set of questions as in Setting #1, the discussion soon diverged to other directions. Still, several interesting points emerged. Hereunder, I give some examples:

- Patience is a honor contract; the question is with whom
- The phrase 'exercising patience' makes active something that is passive
- I got the feeling that I am in a continuous struggle with myself
- Loneliness
- 'It did not come today, it will come tomorrow.' This is patience for me, although I am a very impatient person
- It is as if there is a language that they hear and grasp, although it does not express them. Words that are said without saying anything

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- Can somebody do something other than patience?
- Exercising patience is a common factor in many of the therapeutic requests we receive
- Patience brings to mind relationships and family
- Patience has an active side and a 'stay as you are' side
- Is patience something static or dynamic?
- 'Exercise patience' is an expression we often hear. Our grandparents had this expression, because they have been through hard times. We are impatient

Setting #3

The final setting includes people who are not related to my work. In particular, I posted an ad on my profile in a social network application asking from people who would like to speak on patience to contact me. Two acquaintances agreed to participate. I sent them the document and then asked them to reply to the same set of questions as the people in Setting #1.

Some points raised by A., female, aged 41, were the following:

- There is good and bad patience
- I do not like exercising patience with a bad behavior
- I liked the idea that a positive thought can help; I could manage being even in jail if my mind was free to think
- Patience related to substances (alcohol, etc) is fake
- I stayed in bed for nine months in order to give birth to my baby, let alone going through operations and treatments before labor. I never thought I would have so much patience!
- Patience is a virtue, it gives you time to think more wisely. This is something I had not thought about before

Finally, A., male, aged 43, replied, 'I think that you either have patience or you do not have it, and this depends on how optimistic you are and how dedicated you are to your purpose. This document has not made me wiser in any way.'

[The interested reader can find the full set of reactions in the Appendix]

Making a difference in other people's lives – the ideas of the residents

The reactions of the people in the three settings were shared in detail with four Filira residents who participated in a group meeting after these reactions were collected. The part of the subsequent discussion that I found most important concerns their replies to the question 'What do you think and how does it feel for you that a document that we wrote in

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this setting brought all this change to people that you have never met in person?' This question concerned only the participants at Setting #1, because they are the only ones who have replied to the transport question.

A participant said that he felt carelessness, he was happy that they agreed with the document and that they added more things. Another participant said that he feels as if he were a model from whom other people can learn. A third participant considered it good to share views, so that younger people can learn, and he stressed that one should add courage to patience. The last participant felt that this document touched some chord to these people. He felt happy and satisfied that these personal opinions raised concern to other people.

[The interested reader can find the full set of my notes on this discussion in the Appendix]

As far as I can say, this is an interesting new alternative story, so much different from seeing one's dull and monotonous life as the result of external factors only. Unfortunately, so far, I did not have the chance to discuss about this document with the personnel of the residency.

Concluding remarks

If I could start this project from the beginning, I would have made some decisions differently. First, I would have kept the document shorter. Second, I would have negotiated with the Filira residents a way to leave the writing of the document open to new ideas. I would have asked the outsider witnesses to add their ideas to the document as deemed appropriate. Alternatively, I would have tried to ask the outsider witnesses to write a complementary document to share together with the original document. Finally, I would have stuck to the questions to outsider witnesses proposed by White (2007) in setting #2, because I consider that the transport of mental health professionals would bring an even larger effect on the personal agency of the Filira residents. I plan to continue disseminating the document on 'patience' with other interested parties and continue to share with the group of the residents the reactions.

I would like to end this paper with a song that Babis who used to exercise with the horizontal bar reminded us in one of our discussions on patience. This song is entitled 'Patience.' Its lyrics were written by Sakellarios, its music was composed by Xarhakos and it was performed for the first time by one of the most popular and successful actresses of the Hellenic cinema, Alikì Vougiouklaki, in the movie 'Modern Cinderella' in 1965.

Neighborhood, your street [is] narrow
Cold and grey sky
[Miserable] life, day and night
For company, a cloudiness
Patience, patience, patience

Exercise patience
And the sky will become bluer
Exercise patience
A lemon tree blossoms in the neighborhood
Patience, patience, patience

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<http://www.youtube.com/watch?v=Qw0h6xeJE6A>

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APPENDIX

In this Appendix, I translated all my notes from the discussions, parts of which I highlighted in this paper.

Setting #1

This paragraph describes the reactions of the participants in the meeting at setting #1 as well as the reactions of the Filira residents concerning these reactions.

A. liked seeing patience as a virtue and having it connected with methods. He agreed that it is useful and that it helps in difficult situations in our lives. He pointed a difference between theory and practice. He described patience as a way to 'hack' one's brain, to control the mind, not to let it go. He related it to self-discipline. What he would like to add is 'to share some thoughts, to spend your time well, which is what it matters when it comes to patience.'

According to T., patience is a simple thing, very normal, and was thus impressed that this document talks about such a trivial thing. He said that he finds it tough to find patience, and when he does, he does so by means of pathways which are difficult to share. Maybe some times these include a bottle of beer, and some other times something else. What he would like to add is to share some moment that will give you patience, to set some aim and this will give you patience. Compassion fills him with patience and he controls himself.

What works for D. is a walk, which brings calmness. After 4, 5, or 8 km, he is calmer, quieter and he discusses about things more calmly. Two more ideas are soft music and a nice discussion. What he would like to add is that the more things we do, the better. If things go wrong, we lose our patience. We need courage and power in order to step on our feet and to come back where we were. If we have a job, we do this every day. He assumes it is a matter of the organism. Work and contact with people are important. Getting away until something good comes, a walk, a shower. Two happy thoughts that he added were 'One day things will change' and 'Tomorrow or the day after better days will come.'

M. commented that patience is very difficult, but still 'we have to manage'. She considered important the simple solutions and the positive thoughts. She liked the idea that patience is good for the nervous system. What she would like to add is that she used to work out and to swim during the summer, but this was not enough for her. She thought that she ran out of patience, that she could not wait any longer, that there was no solution for her problems. What could help her would be to share it with other people, to try again with the simple things that help (walking, watching tv, wine, cigarettes, computer), to wake up with the hope that what we are waiting for will come.

G. agreed that patience is tough to find. She liked the idea of connecting patience and hope, positive thinking and aims. She liked the idea of a walk. What she would like to add is that, in the limits of inactivity, one should do things to spend time more creatively, and that patience goes hand in hand with persistence.

I then asked them what they have thought differently about patience as a result of this discussion. A. said that patience is now a combination of persistence, creativity and finding ways to do things. Now he found it important to share thoughts with others and to spend time with an aim in mind. D. added the idea of watching a good movie. He said that people need patience nowadays and that the more we give and take [meaning, interact], the better. Finally, he stressed that discussing helps forgetting one's problems. M. said that this

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discussion gave her hope. She found out that other people have this problem, and that they are trying to find the patience and move forward. We have to share and get over problems with simple things. G. learned about ways she had never even imagined. She said that sharing the burden helps to ease it, and that she heard about things that she also does and that help her. Finally, T. had left the room before this question.

After reading these reactions, four Filira residents (M., A., B. and N.) could speak about what drew their attention, what they agree with, what they had not thought about before. H. was drawn to the M.'s words. He understood that M. excluded many more ways apart from swimming and working out. Discussing with others is an option. The most important thing is calmness. According to A., these opinions do not differ much from the original. He considered important the distance between theory and practice and he thought that the pathway is not the same for all people. For B., patience is relevant for everybody. He also stressed again that patience is a big virtue. Finally, N. commented that these opinions are in the same vein as the original ones and that everyone experiences patience differently. He liked the idea of the pathway and he found that patience combines with persistence and other virtues.

Eventually, I asked the participants what they thought and how it felt for them that a document that we wrote in one setting brought all this change to people that they have never met in person. A participant said that he felt carelessness, he was happy that they agreed and that they added more things. A second one said that he feels as if he were a model from whom other, younger, people can learn. The third participant considers it good to share views, so that younger people can learn, and he stressed that one should add courage by patience. The last participant saw that this document touched some chord to these people. He felt happy and satisfied that these personal opinions raised concern to other people.

Setting #2

This paragraph describes the reactions of the participants in the meeting at setting #2 as well as the reactions of the Filira residents concerning these reactions. As more people participated and the discussion was not as structured as I would have wished, I have only taken notes of things said, but not of who said what:

- By 'patience,' they mean not being tense
- I liked the description of embarking with the fishing boat, it was very literary
- This text puts patience close to hope
- The introduction is nice. Patience is useful when we do not have something. It is a contract of honor. The question is, with whom. Exercising patience makes active something that is passive
- I got the feeling that I am in a continuous struggle with myself
- Loneliness
- They do what they do for the others. They can stand better by the others. It is in this context that they are accepted
- Some training has taken place here. 'Do not come against us.' As if the whole setting asks them to be quiet
- It did not come today, it will come tomorrow. This is patience for me, although I am a very impatient person
- You exercise patience when you hope that something will happen, a better thing will come

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- They have embodied the dominant ideology: 'You should be well in this way'
- It is as if there is a language that they hear and grasp, although it does not express them. Words that are said without saying anything
- Patience has two sides, one is active and the other is 'stay as you are'
- Can someone do something other than patience?
- You can complain or accuse
- If you do so, you will be punished, you will be isolated
- Is patience about adapting or about revolting?
- What more do they have to be patient about?
- Is patience something static or dynamic?
- Patience is something passive, you are waiting, you are spending your time. It's like what happens with our [i.e. the country] economy
- Exercise patience, it is an expression we offer hear. Our grandparents had this expression, because they have been through hard times. We are impatient.

As previously, the four participants were free to comment on these ideas.

B. said that he was drawn by the sentence about the grandparents. They have gone through German occupation, they were heroes. Now, with the recession, we also need patience. N. said that you need persistence and hope, that it may take time before you get what you want, you cannot go through everything all by yourself. Most of the time you wait and nothing happens. H. wondered if patience is passive or active by means of an example: If you go hunting, you may have to wait for hours for the woodcock to come. Is this passive or active? According to A., patience is about waiting. Our grandparents went through difficult times that armed them with great patience, while today we do not have enough patience even for simpler things. He also pointed that he would like to hear more comments on the relation of patience with hope for some change.

Setting #3

Since the two people from setting #3 replied to me in written, I have translated their full texts. This paragraph concerns these reactions. A., female, aged 41, wrote:

For me, there is good and bad patience. Definitely it is an advantage to combine it with an aim. I exercise patience because this will lead me to a better condition, and if it does not, I will try again. But I do not like exercising patience with a bad behavior.

I liked the idea that a positive thought can help. I believe that I could manage even being in jail because my mind would be free to think!!!

The patience that is related to substances (alcohol, cigarettes, etc) is fake. Patience is bad when it becomes a habit!!! Patience is easy when you are adaptive. Indeed, 'no one knows they have patience.'

I stayed in bed for nine months in order to give birth to my baby, beside operations and treatments before laboring. I never thought I would have so much patience!!!

Patience is a virtue, it gives you time to think more wisely. This is something I had not thought of before.

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It always helps to read, hear or see something.

As previously, the four participants were free to comment on these ideas. H. said that she distinguishes the positive and negative aspects of patience. He was drawn by the idea of managing being imprisoned as long as the mind is free to think. A. agreed with this point. N. agrees that too much patience may be bad. B. was drawn by the story of the nine months in the hospital.

Finally, A., male, aged 42, said, 'I think that you either have patience or you do not have it and this depends on how optimistic you are and how dedicated to your purpose.' The participants' comments on this were that this idea emphasizes the role of purpose and of decisiveness.