

## CHAPTER 7

### **THEMES AND PATTERNS: A SUMMARY**

#### Introduction

In this discourse, the themes and patterns extracted from my own journey of development, as well as relevant principles of general developmental theories (Louw, 1995) are applied to expand the Integrated Developmental Model for Supervising Counsellors and Therapists, developed by Stoltenberg and Delworth (1987, 1988), and Stoltenberg et al. (1987, 1998). The astrophysics of Hawking (1998, 2001), the principles of Enerology (Fouché, 1999) and beliefs about the creation of the universe are used to further illustrate the demarcation and dynamics of these progressive stages. The wisdom of symbolic representations of human development, such as the spiritual path of enlightenment of Zen Buddhism and the Lotus of Self (Zohar & Marshall, 2001), are woven into the tapestry of the unfolding, differentiation and integration of self in the realm of psychology training. These various representations of the developmental process are linked in Table 7.1 to illustrate the overarching processes and patterns that govern this developmental spiral, as well as the commonalities between these apparently divergent voices within each phase of development. I believe that each of these interlocking pieces of the puzzle adds richness and clarity to our mental picture of this complex tapestry of development.

Stoltenberg and Delworth (1988) found it useful to use the metaphor of development to provide a framework for analysing the changes that occur in trainee therapists over time, and to identify supervisory approaches that would facilitate this process. However, Stoltenberg et al. (1987) caution that development is not a linear process that occurs within a specific timeframe and it cannot be divided into distinct categories of development. They recommend that trainee development should be viewed as a complex, idiosyncratic process that involves a gradual transition from one level to the next. The implication of this approach is that supervisees' competence may vary across different domains of practice, which means that at a specific point in time supervisees may be at different stages of their professional development (Stoltenberg et al., 1998). However, in order to simplify conceptualisation of trainee development and facilitate an understanding of the

underlying patterns and processes, an expanded developmental model for psychology training that consists of six phases of development is proposed (see Table 7.1).

Levinson (cited in Gerdes & van Ede, 1995) uses the concept of life structures as a framework for lifespan development, where periods of structure building alternate with periods of structure modification in response to personal changes or external circumstances. According to Levinson, structure modification occurs during transitional periods, which involve losses and gains, adjustment to these changes and a re-evaluation of existing structures, while structure building involves a period of settling down and establishing new, stable life structures to make a commitment to life tasks. The concepts of Enerology (Fouché, 1999) are useful in simplifying these alternating periods of development in terms of fundamental energy laws, where potential energy and kinetic energy oscillate cyclically to maintain an equilibrium of the energy state.

Table 7.1  
*Expanded Developmental Model for Psychology Training*

Levinson: Life Structures Training Phases	Change		Build		Change				Build		Change	
	Preparation and selection		Settling in and learning the ropes		Practice and creativity		Intuition and excellence		Conservation and unification		Renewal and transformation	
Enerology levels	0 Primeval	1 Instinct	2 Emotion	3 Intellect	4 Persona	5 Mind	6 Soul	7 Spirit	8 Presence	9 Monad	10 Renew	11 Transform
<b>Energy forms</b>	Superstrings: Waves -Existence	Light/heat: -Commitment	Polarity: Field -Attachment	Gravity: Vortex -Dissemination	Black hole: Unity -Integration	Resonance: Logic -Abstraction	Reverberate: -Association	Fluctuating field: -Transcendental truth In our image	Regulate: - Sacrifice	Dark core: Unity -Integration	White hole/ Dark core: - Recreate	Cosmic clusters: -Awakening
<b>Creation of the universe</b>	Order out of chaos		Sculpting		All creatures great and small				Exile from Eden			Silent places
<b>Lotus of Self: Levels of thought</b>	Origin: -Undifferentiated mud		Outer petals: -Rational -Strategic -Goal orientated		Inner petals: -Patterns -Processes -Symbols					Central bud: -Integration		The source: -Quantum vacuum (energy)
<b>Bowen: Differentiation of Self Scale</b>	0-25: Lower quarter				25-50: Second quarter					50-75: Third quarter		75-100: Upper quarter
<b>Gergen: Historical view of self</b>	Romanticism		Modernism		Postmodernism					Millenium mind		
<b>Louw: Developmental age group</b>	Neonate, baby, early childhood		Middle childhood		Adolescence			Young adulthood	Midlife crisis			Late adulthood
<b>Piaget: Cognitive period</b>	Sensori-motor		Concrete		Formal					Post-formal		
<b>Developmental Tasks</b>	Basic survival/therapeutic skills		Skills required for adulthood/ Clinical practice		Autonomy and own identity			Career & Family	Critical re-appraisal			-Ego-transcendence, differentiation & integration -Wisdom
<b>Erikson: Developmental crises</b>	-Hope -Willpower -Purpose		-Competence		-Identity integration			-Intimacy		-Care		
<b>Stoltenberg: Training model</b>	Selected student		Level 1		Level 2			Level 3				Level 3i
<b>Buddhism: Parable</b>	Man searches for ox	Man sees footsteps of ox	Man catches ox		Man trains ox			Man rides ox home	The ox disappears	Everything merges to nothing	Fool on the hill	Master in the marketplace

During the training process there are three points of “insertion” of the self into different contexts of differentiation (indicated by the double lines in Table 7.1). First, the individual enters the “concrete, material world” or academic context after being selected; second, he or she joins the “abstract, spiritual world” or professional context at the end of the internship; and lastly the individual reaches the “universal, astral world” or transcendental level of personhood (Fouché, 1999). The processes of differentiation and integration occur sequentially during the successive phases of development, where integration constitutes the “black holes” or critical phases of this process, resulting in a progressive increase in the complexity of self. These phases of integration comprise Enerology levels 0, 4, and 9 and are indicated by the sections highlighted in grey in Table 7.1. The student is physically integrated into the training system after selection in order to differentiate an existential self in this context (Enerology level 0). Then differentiation occurs on an emotional and intellectual level as the knowledge base of the trainee increases, followed by intrapersonal integration of this knowledge within the individual mind to permit an understanding of patterns, symbols and relationships (Enerology level 4). Further differentiation occurs to increase social awareness, creativity and intuition, followed by “spiritual” or transpersonal integration of the therapist into a “universal mind” or a context of clinical practice where a holistic perspective is achieved (Enerology level 9). In the context of psychology practice, a “transcendental” self is differentiated for integration into an immanent mind to achieve an enlightened perspective of life (beyond Enerology level 11).

#### Phase 1: Preparation and Selection

Students embark on the path of psychology training for a variety of reasons. They may be prompted by an inherent need to help other people, by dissatisfaction with a previous career choice or by personal development. Their situation is similar to the universe before creation – in a state of chaos, but with unlimited potential. Enerology levels 0 and 1, called primeval and instinct, characterise the conceptualisation of the idea to start a new career and striving towards this goal with determination (Fouché, 1999). In the Zen Buddhist path of enlightenment, this step could be compared to the allegory of a man searching for the ox or his true self (Zohar & Marshall, 2001). Once the spark of this potential life-changing choice has

been set off in a person's mind, a chain of events follows that will touch all facets of her life. After the idea of a career in the field of psychology has been conceived as a viable option, the student has to formulate an action plan of how to accomplish this goal. A seed has been sown in fertile ground in which the roots and stem of the Lotus of Self (Zohar & Marshall, 2001) of the therapist can grow.

However, at the stage of laying the foundation of this future pursuit, the person is still in the dark regarding the extent of the pleasures and pain that await her. Students may have to undertake a lengthy period of undergraduate and post-graduate studies before they can apply for a qualification that will allow them to practice as a psychologist or a counsellor. If they are not one of the few who are selected for an appropriate course, their future career plans might have to be prematurely aborted. The student therefore starts this journey from a position of not knowing what the future might hold, but must nevertheless be prepared to make the necessary sacrifices to reach this goal. The aspirant psychologist must initially rely on her instincts, ambition, determination and willpower to carry her through numerous nights of burning the midnight oil. During these years of study, the theoretical framework for future knowledge and understanding is carefully assembled. At selection, the individual presents personal virtues, such as academic performance, qualities of the self as well as social skills, to the selection committee in the hope of being adopted into the "training family" for this growth and development process. This coincides with the romanticist view of self in terms of internal, unique characteristics that add meaning to relationships and life goals (Gergen, 1991). The decision made by the selection committee is fairly autocratic and rejection must be accepted with decorum. It is a fight for survival, there are no clear rules for the game and it can be a devastating experience for those who don't make the cut.

It is wise for a student appearing in front of a selection committee to keep a back door in her mind open to the idea that she might not be chosen. However, being selected for the course could be accompanied by feelings of ambivalence. A certain kind of "survivor guilt" may be experienced in the face of the disappointment of other students. The student may also speculate about why she was chosen and in particular which redeeming qualities allowed her to be placed with a particular

supervisor. The impact that the course will have on the student's personal, professional and social life must also be assessed. Personal finances, effective time management and social support structures must be re-evaluated. At this stage the student is acutely aware of the tremendous challenges ahead but once this hatchling has broken out of its shell, there is no turning back. That would be like God saying "oops!" after the Big Bang. The man has now discovered the ox's footprints and knows which path to follow, but tracking down the ox and catching it will be no mean feat (Zohar & Marshall, 2001).

According to the rules of Enerology, potential energy is at a high level and kinetic energy is starting to increase to facilitate the encoding of new information in the neural pathways of the brain (Fouché, 1999). The student is now entering a period of rapid change in life structures, as she has to adapt to the rules and processes of the training system (Levinson, cited in Gerdes & van Ede, 1995). This phase correlates with the neonatal, baby and early childhood stages of human development: The student relies heavily on sensory input to orientate herself and coordinate her actions in a new environment (Piaget, cited in Louw & Louw, 1995). The neophyte student is initially very unsure of where she fits in and what will be expected of her. She tends to tread very carefully at first until she finds her feet. She is like a young baby that has to learn basic survival skills (Louw & Louw, 1995). The first step after the creation of the universe was to establish the laws of nature as well as the substructures for subsequent development (Hawking, 1998). Similarly, the new student requires structure in an unfamiliar environment with regard to practical issues such as details of the course, the timetable and criteria for academic performance. Rules of the department and expectations with regard to student progress, as well as the requirements of each individual supervisor, must be clearly defined at an early stage. Providing structure, boundaries and feedback when training commences could assist students to orientate themselves and settle in more quickly (Stoltenberg et al., 1998). However, if the rules and regulations are applied too rigidly, this might hamper personal growth and creativity during later developmental phases. During this orientation phase the student might feel overwhelmed if bombarded with too much information, and simplicity is advisable during the first few weeks.

The student becomes a member of an academic family system, where initially the supervisor assumes the “parent” role. The second-year students serve as “older siblings” for the newcomers and provide an important social support system (Louw & Louw, 1995). It is essential for the new student to form an attachment with the supervisors as well as with fellow students (Louw & Louw, 1995). A “goodness of fit” between the student and the teaching environment is vital for her survival at the institution (Chess, cited in Louw & Louw, 1995). Initially new students display an existential self (Lewis & Brooks-Gunn, cited in Botha et al., 1995) to others, in other words they reveal basic elements of their temperament, inform others how they want to be addressed, and establish a place for themselves and their belongings in the supervision room. A bond based on acceptance, association and cooperation is the basis for a future working relationship within the supervision group (Stoltenberg et al. 1998). First-year students often rely on their “older siblings” as well as on the supervisor to act as role models for appropriate psychologist behaviour and to acquire the fundamental aspects of ethics in therapy (Stoltenberg et al., 1998). Other supervision groups serve as an extended family for the student. In accordance with the first developmental crisis, as proposed by Erikson (cited in Meyer & van Ede, 1995), the student must acquire a sense of trust in the supervisor and fellow students to have the courage to face the challenges ahead.

As in a family of origin, if the “family of training” is sufficiently cohesive and can handle diversity in its members, it will permit individual members to differentiate, individuate and become less dependent (Andolfi et al., 1983). There should be sufficient personal space for students to enact new roles and develop an identity of their own as therapists. The new student may be oversensitive, may feel insecure and could experience fight or flight reactions when facing threatening situations, typical of a level 1 trainee (Stoltenberg et al., 1998). She could be compared to a young baby who requires encouragement, assistance and a nurturing environment in which to master the skills that will serve as building blocks for later developmental phases. The student must resolve Erikson’s second developmental crisis (cited in Meyer & van Ede, 1995) of autonomy versus doubt regarding her own abilities in order to gain the willpower to overcome obstacles during training.

## Phase 2: Settling in and Learning the Ropes

The next phase coincides with Fouché's levels 2 and 3, called emotion and intellect. It entails a stage of cooperation and learning (Fouché, 1999). Mental systems are constructed from previously acquired knowledge and are deployed in various therapeutic contexts to gain experience. This phase is illustrated by the rapid expansion of the universe after the Big Bang and the "sculpting" of new planets (Zohar & Marshall, 2001). Potential energy decreases while kinetic energy continues to increase to facilitate the building of mental structures (Fouché, 1999). During the first few months of training the dissemination, assimilation, comprehension and application of information are important developmental goals for the student to acquire the necessary skills for a basic level of therapeutic efficacy (Stoltenberg et al., 1998). The student must ensure that she understands the information imparted by the supervisor and should attempt to implement what she has learnt in the therapy session. She must use her knowledge to acquire new skills, and form the basic concepts of therapy. Adequate communication skills are also essential for interaction with clients, supervisors and fellow students. The student absorbs information like a sponge during this period and rapid cognitive development takes place as well as more effective information processing (Piaget, cited in Louw et al., 1995). Just like a primary school child, the student must learn to master the substructures of her conceptual knowledge, and this can be an exciting, albeit challenging, time. No doubt, the supervisor is also torn between when to assist and when to leave the student to bump her head in order to learn. At this time it is necessary to have resolved the third of Erikson's developmental crises (cited in Meyer & van Ede, 1995) to acquire enough confidence to strive towards achieving training goals by showing initiative in clinical work and handling the resultant guilt when mistakes are made.

It seems that when a person is faced with a new and unfamiliar situation, she tends to regress to cognitive, emotional and psychosocial behaviour characteristic of earlier developmental levels until she becomes more familiar with the domain (Stoltenberg & Delworth, 1988). As new skills are built on the foundation of previous knowledge, one would expect a person who has already mastered the tasks of later developmental levels in other domains to progress through these earlier

levels more rapidly as the necessary skills are acquired (Stoltenberg & Delworth, 1988). When one applies the model of the Lotus of Self to this period of training, the student functions on the level of the conscious ego or outer petals of the Lotus (Zohar & Marshall, 2001). She mostly utilises serial information processing and her reasoning is characterised by logical, rational thought and conscious goal-orientated thinking (Zohar & Marshall, 2001). This provides the student with a set of coping mechanisms and strategies to deal with the immediate challenges of therapeutic situations and to master basic skills. According to Stoltenberg et al. (1998), the early level 1 supervisee in the initial phases of training usually has a background knowledge of theory and may have indirect experience in a number of domains, but limited direct experience. At first, therefore, the supervisor usually focuses on simple intervention strategies and relationship skills (Stoltenberg et al., 1998).

Stoltenberg et al. (1998) point out that trying to acquire a plethora of new skills and techniques can be overwhelming and supervisees may experience confusion and anxiety. They may also be critical of their performance if they fail to follow a particular technique correctly and may fear a negative evaluation by the supervisor. As Stoltenberg et al. emphasise, the student is therefore highly motivated to overcome her sense of discomfort and achieve the level of excellence of her role models. This focus on the self and theoretical material is distracting and makes it difficult to pay adequate attention to the reactions of the client and to process this information. Stoltenberg et al. also maintain that cognitive schemata are also not sufficiently developed to allow access to relevant information during a clinical session. This behaviour is similar to children during their early childhood years, who behave in a predominantly egocentric way and seem to have limited insight into the feelings of others (Louw et al., 1995).

The student commences training with a certain level of differentiation, which was acquired from the family of origin as well as from life experience (Bowen, 1988). Initially she tends to function at the level of the first quarter of Bowen's Differentiation of Self Scale, due to the new and unfamiliar environment (Bowen, 1988). To obtain a sense of security and approval, the student focuses on the student-supervisor relationship. Therefore, as Bowen predicts, she has less energy available for goal-directed activity. Stoltenberg et al. (1998) hold that the new supervisee is

very dependent on the supervisor due to lack of knowledge and experience, and therefore tends not to question his instructions. They add that positive feedback from the supervisor forms the basis of the supervisee's self-evaluation and she has to learn how to handle criticism constructively, especially during group supervision. According to the developmental models discussed by Louw et al. (1995), "sibling rivalry" between students can intensify an already overcritical evaluation of personal accomplishment and may lead to competitive behaviour. The novice supervisee could experience considerable "separation anxiety" and feelings of "abandonment" if she is faced with the possibility of losing the assistance of the supervisor due to changes in departmental structure or other commitments.

In Piagetian terms (cited in Louw et al., 1995), increased knowledge and concrete operational thought provide the capacity to analyse, organise and utilise information more effectively for problem solving. Analysis and organisation of information are enhanced by logical thinking, considering various aspects of a matter simultaneously and arranging information systematically. However, reasoning is still based on concrete ideas instead of hypotheses. Information is utilised more effectively as memory processing capacity increases (Dempster, cited in Louw et al., 1995), while processing speed increases and memory strategies improve (Louw et al., 1995). The therapist becomes increasingly effective and productive during therapy and it is a crucial period for gaining academic credits with her supervisors. These goals are what Gergen (1991) would term modernist, in that observation, reasoning, action and achievement are emphasised, and behaviour is considered to be learnt rather than innate. Compliance serves to achieve academic rewards and avoid negative evaluation and criticism (Gergen, 1991; Kohlberg, cited in Louw et al., 1995).

The student gradually starts viewing information with a more discerning eye as her knowledge base becomes more differentiated, but she follows the instructions of the supervisor even though she may not be entirely comfortable with his instructions. This is partly due to her fear of negative evaluation and of annoying or offending the supervisor and risking rejection (Louw et al., 1995; Stoltenberg et al., 1998). The supervisee must resolve Erikson's fourth developmental crisis (cited in Meyer & van Ede, 1995), namely to overcome feelings of inferiority and work

towards becoming competent in the skills required for clinical practice. The more secure the student feels in the supervisory relationship, the more she will be inclined to venture into new areas of exploration (Louw & Louw, 1995; Stoltenberg et al, 1998). Self-acceptance and self-esteem depend on support from the supervisory team and a negative self-concept could be a stumbling block for future development (Botha et al., 1995).

At this stage of the Buddhist path of enlightenment the man has now seen the ox and managed to catch it, but he realises that if he wants the ox to submit he must train him (Zohar & Marshall, 2001, p. 270).

### Phase 3: Practice and Creativity

Phase 3 can be compared to late childhood and early adolescence, as well as to Fouché's (1999) levels 4 and 5 of development, which he calls persona and mind. These two levels include the concepts of emotional awareness and abstraction of knowledge (Fouché, 1999). In the universe, once structures such as galaxies, star systems, planets and the laws that govern them were established, the time was ripe for the creation of life, evolution and diversity (Hawking, 1998). Quantum theory is also applicable to this period of development: A certain quantum of energy (or knowledge) is required to fill a certain dimension or level in order to allow the next level to manifest (Fouché, 1999). During this phase, explains Fouché, kinetic energy reaches its maximum level and potential energy its minimum level to have enough energy available for the critical integration process. During the previous phase extensive differentiation of the therapist's knowledge base occurred and the beginning of phase 3 comprises the "black hole" of the mind where cognitive, emotional, and self-knowledge are integrated into schemata to reveal interactive patterns, processes and symbols (Fouché, 1999; Zohar & Marshall, 2001). This process results in intrapersonal integration of knowledge within the individual mind.

During phase 3 the complexities of theory and practice must be incorporated into schemata to lay the foundation for the next developmental phase. This is similar to matter coming together under the influence of gravitational forces during the evolution of a star or, if this process is not successful, the explosion of matter to form a supernova (Fouché, 1999). These two opposing poles are evident in the level 2

therapist's increased sense of efficacy and motivation to overcome obstacles versus confusion and avoidance of challenging tasks (Stoltenberg et al., 1998). Perseverance is required to meet the theoretical and practical requirements of the course. The individual character of the therapist is slowly infused into therapeutic sessions and as new material is consolidated and cognitive systems stabilise, responsible freedom is granted (Fouché, 1999; Stoltenberg et al., 1998).

Phase 3 marks the beginning of a new period of life structure changes due to further individuation of self, increased social awareness and greater independence (Levinson, cited in Gerdes & van Ede, 1995). This phase correlates with the inner petals of associative unconscious of the Lotus of Self, where parallel neural networks permit insight into the personal and collective unconscious, in other words, the motives, associations, patterns and relationships that influence thought and behaviour (Zohar & Marshall, 2001). During this phase of development the therapist has an increased awareness of and sensitivity to the emotional world of the client (Stoltenberg et al., 1998). This enables her to see things from the client's perspective and she can visualise a therapeutic plan to effect change. Piaget (cited in Thom, 1995) would say she is also starting to utilise formal, cognitive operations, which enable her to conceptualise the client's problem by considering the relationship between various abstract concepts. She can postulate hypotheses regarding a client's presenting problem, consider a number of contributing factors, make deductions and formulate various combinations of possible solutions. The increase in qualitative cognitive functioning is enhanced by improved encoding and retrieval of information during the session and the ability to select relevant information for further analysis. Formal thinking along Piagetian lines also assists in independent decision-making, assessment of systemic processes, creativity and viewing the problem from a meta-position. For Stoltenberg et al. (1998), in this phase the therapist is able to apply theoretical concepts, focus on the client's world, process information during the session, reflect on her own reactions, do a memory search into relevant schemata and make a decision regarding suitable interventions.

In my opinion, the application of knowledge in expanding therapeutic contexts opens up valuable training opportunities and new challenges. Vicarious learning by observing the sessions of other therapists as well as anecdotes from the

supervisor's own clinical experience are also opportunities for learning. Therapeutic skills are refined, vocabulary is widened and the therapist achieves a better balance and coordination of therapeutic processes. She must also learn how to utilise available resources and explore new therapeutic areas. Students may vary with regard to their level of development in different domains, and training needs to be individualised (Stoltenberg et al., 1998). The exposure to diverse therapeutic contexts could be compared to what Gergen (1991) refers to as the immersion of the self into the expanding social world of our technological society during postmodernism. The self of the therapist becomes populated with a variety of opinions, beliefs, values and lifestyles which offer the potential for multiple expressions of the self during therapy sessions. This increases the versatility of the therapist in diverse therapeutic contexts and widens her therapeutic repertoire. However, these multiple and sometimes incoherent frames of reference could lead to a loss of self-coherence and may add to the "identity crisis" of this phase (Erikson, cited in Thom, 1995; Gergen, 1991). During this phase the trainee needs to start working towards solving Erikson's fifth developmental crisis of identity versus role confusion in order to achieve a stable, integrated identity as a psychotherapist by end of the internship period.

At this stage the supervisor assumes the role of "teacher" and is perceived as someone who is knowledgeable and experienced. The therapist has an increased understanding of the perspective of the supervisor and her self-assessments are also more realistic. She experiences fluctuating levels of motivation as a result of varying degrees of perceived efficiency during therapy sessions (Stoltenberg et al., 1998). The therapist strives towards becoming the "ideal therapeutic self", and this process is influenced by her self-concept and level of self-esteem (Papalia & Olds, cited in Louw et al., 1995). Trainees with high self-esteem are generally more independent, assertive and creative (Coopersmith, cited in Louw et al., 1995). A conflict regarding autonomy may arise, and it is important that opportunities are created for discussing and debating various treatment options to provide the therapist with more in-depth knowledge (Thom, 1995; Stoltenberg et al., 1998). However, the trainee is still inclined to cooperate with the supervisor to obtain his approval and avoid a negative evaluation. This correlates with Bowen's (1988) second quarter on the

Differentiation of Self Scale, where maintaining harmony and gaining approval are preferable to the open expression of differing opinions and beliefs. As the therapeutic skills and level of efficacy of the therapist increase, the supervisor grants conditional autonomy (Stoltenberg et al., 1998).

Stoltenberg et al. (1998) believe the therapist achieves greater emotional flexibility at this stage, and has the ability to read the verbal and non-verbal emotional cues of her clients, which allows her to be more empathic. These writers warn that her increased empathy carries the risk of becoming enmeshed with the client's emotional world, as she has not yet learnt to extricate herself from the emotional intensity of a session. She has, however, by now learnt the social rules for expressing her own emotions appropriately during therapy and supervision. However, as the acquisition of skills and adequate performance are important developmental tasks, fears regarding academic performance and abandonment by the supervisor may resurface (Beale & Baskin, cited in Louw et al., 1995; Stoltenberg et al., 1998). Support systems provided by fellow students are important to enhance her self-esteem. This "peer group" provides the friendship, affection and fellowship to which Louw et al. (1995) and Thom (1995) refer in their discussion of peer groups, and assists in the learning of social skills, assertiveness, cooperation and the transfer of knowledge and information. The group also assists in the reinforcement of the therapist's role. However, as Thom (1995) points out, competitiveness in the peer group or excessive conformity could pose problems for development. The ordinal position of the person in the supervision group affects the trainee's status and cliques could develop, which could raise issues of loyalty and betrayal. The therapist has had to adapt to new authority figures, such as the other supervisors and lecturers, and she compares processes within other supervision groups with that of her own in much the same way as children compare their families with those of other children (Louw et al., 1995).

Authoritative supervisors are sensitive, caring, warm, and supportive. They have faith in the therapist's abilities and high expectations of achievement, which they positively reinforce (Baumrind, cited in Louw et al., 1995; Stoltenberg et al., 1998). This kind of supervisor sets boundaries for the trainee, assists in learning, teaches ethical values and acts as a buffer in times of conflict (Louw et al., 1995;

Stoltenberg et al., 1998). An authoritative supervision style enhances the therapist's self-esteem, academic performance, independence, ethical standards and compassion (Baumrind, cited in Louw et al., 1995). The therapist starts seeing the supervisor as a "real person" instead of as "superman" (Belsky, cited in Louw et al., 1995), which may add depth to the therapist-supervisor relationship. As the therapist becomes more confident, she takes on a more active role during decision-making and negotiates treatment plans (Louw et al., 1995).

According to the Buddhist path of enlightenment, the man has now managed to tame the ox. His mind has been trained and he can apply this knowledge in his daily life (Zohar & Marshall, 2001).

#### Phase 4: Intuition and Excellence

The phase 4 therapist can be compared to late adolescence and early adulthood according to general developmental theories (Gerdes & van Ede, 1995; Thom, 1995), as well as to Fouché's (1999) levels 6 and 7 of individuation, namely soul and spirit. These levels are depicted in the actions of intuition and excellence (Fouché, 1999). The therapist is able to effectively combine theoretical, emotional, cognitive and social information from various sources and schemata. Sensitivity to the client's emotional cues, an in-depth cognitive assessment, awareness of the social context and a meta-perspective of the therapeutic process enhance integration of knowledge (Stoltenberg et al., 1998). Further differentiation occurs during a continuing period of life-structure changes to increase social awareness, creativity and intuition. In other words, the therapist learns to listen "with a third ear" (F.J.A. Snyders, personal communication, 1998). Kinetic energy begins to decrease while potential energy is starting to rise in preparation for a new period of structure building when the therapist has to construct a new career (Fouché, 1999).

At this stage the level 3 therapist has acquired the ability to transcend the bounds of individual theoretical techniques as she has integrated them in an eclectic approach (Stoltenberg et al., 1998). She has developed a unique therapeutic style, which allows a smoother flow during therapy (Stoltenberg et al., 1998). She has a more insightful awareness of herself and others, and can utilise the self in therapy (Bowen, 1988; Stoltenberg et al., 1998). A collegial relationship is maintained with

the supervisor, and his assistance is sought when unfamiliar situations or new issues of concern arise (Stoltenberg et al., 1998). She is highly motivated to complete her studies successfully and secure a suitable internship (Stoltenberg et al., 1998).

The therapist has managed to internalise professional morals and ethics and has developed her own value system (Kohlberg, cited in Louw et al., 1995). She is able to achieve a balanced altruism in therapy where the boundaries of both the therapist and the client are respected (Fouché, 1999). A relationship of autonomous interdependence with fellow students is established (Selman, cited in Louw et al., 1995). This offers the therapist a source of companionship and a social support system (Thom, 1995). It also assists in the emancipation process and identity formation as it allows the therapist to take risks and try out new roles (Thom, 1995). Prejudice and rejection by the peer group can be detrimental to individuation and need to be adequately addressed (Thom, 1995).

The therapist becomes more introspective and reflective regarding her own reactions to the therapeutic context, with a resultant individuation and differentiation of the social self (Stoltenberg et al., 1998; Thom, 1995). According to the Lotus of Self, she attains a higher spiritual intelligence and her view of the self becomes transpersonal (Zohar & Marshall, 2001). She may experience an identity crisis with regard to the transition from student to intern and professional psychologist. According to Erikson's model of development (cited in Thom, 1995), this stage involves the integration of all the identities of the previous stages into a unified whole to experience continuity of self. In order to establish a professional identity, an integrated image of the self must be formed which is congruent with the person's own sociocultural identity (Erikson, cited in Thom, 1995). The therapist looks for appropriate role models to emulate during this process. Incorporating "male" and "female" characteristics into her therapeutic repertoire may facilitate therapeutic versatility. Being trained by a supervisor of the opposite sex can be helpful in this regard. Successful ego synthesis leads to a reliable professional identity (Erikson, cited in Thom, 1995), which will enable her to make decisions, take responsibility for her actions, complete tasks, utilise her acquired abilities for career purposes and achieve independence. It will also allow her to deal effectively with new realities and conflicts (Thom, 1995).

An increased awareness of the complex nature of human personality and behaviour leads to a tolerance towards the self and others with regard to individual differences (Bowen, 1988). The therapist now respects the client as a unique and distinctive human being. This increased insight into the nature of humanity resonates with the sixth day of creation when God made man and woman in “his likeness” as two individual, sentient beings. Similarly, the therapist will have been trained in the supervisor’s “image”, but will not be the same as him. The therapist strives for independence and to achieve professional excellence in preparation for a professional career. She must re-evaluate the norms and ethics learnt during the training process and develop a personal value system (Thom, 1995). She must be able to identify with these norms and believe that they will uphold the ethics of her future profession and protect the rights of her clients (Kohlberg, cited in Louw et al., 1995). However, she might have difficulty accommodating divergent viewpoints into her frame of reference (Fowler, cited in Gerdes & van Ede, 1995). A certain ambivalence regarding independence is experienced as she faces the uncertainty of new situations, such as an internship and establishing a career. Suitable intern and career choices should be congruent with the characteristics of the therapist, promote a positive self-image and provide gainful employment (Gerdes, cited in Thom, 1995).

A psychosocial moratorium, in the form of the internship, allows the therapist to establish an integrated professional identity prior to commencing an independent career (Erikson, cited in Meyer & van Ede, 1995). During the internship year the therapist’s development continues, and this phase initiates a period of structure building, similar to that of early adulthood (Levinson, cited in Gerdes & van Ede, 1995). The therapist has now left the protective “home” of her supervisor and is trying out her newfound wings to soar the winds of psychology practice. Her cognitive functioning is characterised by progression into post formal-operational thinking, which allows problem solving based on the logical consideration of various choices, multiple causes and variable outcomes (Gerdes & van Ede, 1995). Poorly defined problems require creative and innovative thinking in order to coordinate various sources and reference systems (Gerdes & van Ede, 1995). These cognitive skills allow the therapist to adjust and function effectively within the wider social

context of the psychiatric training facility and interact with a variety of professions, such as psychiatrists, nursing staff, occupational therapists and social workers. In my view it is also essential to adapt to the hierarchical system of the training institution and to learn how to conduct herself effectively within its bounds. Commitment to the goals of the multidisciplinary therapeutic team, a clear definition of roles and coordination of activities are required to establish a coherent therapeutic plan.

A redefinition of the self-concept and sense of identity are often required in order to resolve the contradictions inherent in the multiple contexts within which the therapist must function. In my experience, metaformal schemata facilitated this process by means of logical argumentation and reviewing processes, such as interaction and change between the individual role players as well as the broader context of the institution and the community. Levinson (cited in Gerdes & van Ede, 1995, p. 457) refers to this evolving process as “mutual interpenetration of self and world”. In my view, an internship involves the formation of new professional and personal bonds, as well as a commitment to reciprocal affiliations, partnerships and relationships. These social attachments guard against feelings of isolation (Erikson, cited in Gerdes & van Ede, 1995). A sense of productivity provides meaningful enrichment of the therapist’s own as well as other people’s lives and avoids self-preoccupation and stagnation (Erikson, cited in Meyer & van Ede, 1995). Self-accepted moral and ethical principles assist the intern psychologist to protect the rights of her client as well as those of the institution (Kohlberg, cited in Thom, 1995). She is able to evaluate different belief systems and values, use internalised beliefs and convictions to guide her clinical work and take responsibility for her decisions. The aspirations of the therapist and the expectations of the clinical and social environment influence job satisfaction during the internship. At the end of the internship period the psychologist must make the transition from the structure and support of the psychiatric institution to building her own career. Gould’s (cited in Gerdes & van Ede, 1995, p. 490) concept of transformation or expansion of self-definition applies to the subsequent phases of development. The self of the therapist is now ready to be “inserted” into the “abstract, spiritual world” or context of professional practice where further differentiation and integration may occur (Fouché, 1999).

According to the Buddhist path of enlightenment, the man is now able to ride the ox home. In other words, he brings his integrated sources of knowledge into daily life (Zohar & Marshall, 2001).

#### Phase 5: Conservation and Unification

Fouché (1999) refers to levels 8 and 9 of development as presence and monad, and describes a period of conservation and unification that takes place at these levels. In the galaxy, matter is sucked into a vortex and fusion occurs to form a singularity or dark core where energy systems are integrated (Fouché, 1999). This phase also correlates with the Central Bud of the Lotus of Self, which is characterised by synchronous 40 Hz neural oscillations and is unitive and integrative in function (Zohar & Marshall, 2001). According to the Zen Buddhist path of enlightenment “the ox disappears because the man learns that any specific manifestation of reality, including the path he has been following, is impermanent and can be transcended” (Zohar & Marshall, 2001, p. 272). This phase also resembles the period after Adam and Eve were sent out of the Garden of Eden to cultivate the land.

As in a mid-life crisis, the psychologist will undergo a role change as she completes the formal training period and internship and focuses on establishing her own career. She will face new challenges and demands that may require adjustment of goals and values, accompanied by changes in identity, self-image and self-worth (Gould, cited in Gerdes & van Ede, 1995). It is a period of transition where adjustments must be made and losses are experienced (Levinson, cited in Gerdes & van Ede, 1995). The therapist must build new life structures as a bridge between the self and social structures so that she can become a fully-fledged member of her professional community (Levinson, cited in Gerdes & van Ede, 1995). According to general developmental theories, continuous growth and development take place by overcoming periods of tension and crisis with resultant modification of life structures, adaptation to new circumstances and new insights (Levinson, cited in Gerdes & van Ede, 1995). As a person moves through various stages of life, certain personal changes occur that have a marked effect on the person’s self-concept and identity (Gould, cited in Gerdes & van Ede, 1995). A critical reappraisal of the self

and one's role in society as well as of personal values and lifestyle takes place (Gould, cited in Gerdes & van Ede, 1995). At this stage Erikson's developmental crisis of generativity versus stagnation (cited in Meyer & van Ede, 1995) must be resolved. A productive and meaningful life results in care and guards against social isolation, self-preoccupation and stagnation (Erikson, cited in Meyer & van Ede, 1995).

According to Fouché (1999), this stage involves a difficult quest along a narrow path. It is a period of dedication, constraint and self-control to conserve energy and achieve a life balance. Potential energy is rising to its maximum level and kinetic energy is reaching its minimum level during this period of structure building (Fouché, 1999; Levinson, cited in Gerdes & van Ede, 1995). The low level of kinetic energy that accompanies this phase is reflected in the physical and emotional exhaustion experienced by newly-qualified psychologists after a period of intense activity (Fouché, 1999). They are standing in the doorway of a new career and therefore the level of potential energy is high, but they may struggle to find the stamina to bring it to fruition. Fouché observes that this phase can be viewed as a purification process that involves a release of the negative aspects in one's life and letting go of memories of the past to achieve optimal functioning. He adds that a holistic perspective and humility are required for transpersonal integration into a "universal mind" to achieve synergy and discernment. The negative consequences of a failure to achieve integration are an abuse of power, personal and social ills, stagnation and disintegration of self. Fouché believes, further, that real individuality only exists as an integrated energy system or soul within the energy system of the earth. In the Zen Buddhist narrative, everything disappears: Both the ox and the self that perceived the ox are transcended. All merge into no-thing (Zohar & Marshall, 2001, p. 272).

Gergen's (1991) description of the postmodern view of self or the Millennium mind (as I call it) provides helpful concepts to elaborate on this phase. He describes the populating of self upon exposure to various social contexts, opinions, beliefs and values that lead to social saturation. These opinions and beliefs are often contradictory and incoherent, says Gergen, which leads to internal conflict and a fragmentation of the "assembled" self. The boundaries between the "real" self

and “related” self become blurred during a continuous process of construction and deconstruction, which Gergen maintains leads to a sense of a loss of an authentic self. A coherent identity as the self becomes a function of a particular relationship. According to Gergen, “we no longer exist as playwrights or actors, but as terminals of multiple networks as part of a symbolic community” (p. 157). However, he adds, when we enact multiple roles, others start mistrusting our sincerity and therefore our commitment to some of these other roles must be hidden.

This description resonates with my struggle to overcome the adversities in my work environment and to set limits to allow my survival and keep the self intact. It also describes the multiplicity of my social and professional roles and my use of a “chameleon self” according to the particular relationship context (Gergen, 1991). The concepts of conservation and unification point to my attempts to utilise theoretical information, search for common elements and form holistic concepts in order to obtain the broader perspective necessary to complete my dissertation (Fouché, 1999). It also describes my reunification with my father and having to let go of the hurt and bitterness of the past. I would be humbled and required to show respect in my quest for individuation and integration. The dangers of stagnating in my current job and of the eventual disintegration of the self were also clarified. The double-edged sword of differentiation was once more evident. A high level of differentiation leads back to where the journey started, in other words, a no-self. The result is that you become so versatile that you can fit in anywhere, but you belong nowhere.

Gergen (1991, p. 242) believes that if the self is defined as an element of a relationship, just like the waves are an integral part of the ocean, a person cannot be separated or controlled by a relationship. Gergen maintains that the implication is that one can choose between defining the self in terms of relationship or in terms of individual autonomy. In other words, the person can embrace different styles of relatedness, which constitute varying forms of interdependence within diverse social contexts. According to Gergen, postmodernism provides multiple languages of being for living out our human potential in the new Millennium. This permits a more differentiated sense of self where, as Bowen (1988) would have it, a person can alternate between intimate emotional closeness and intellectual, goal-orientated

activity without the risk of emotional fusion or disconnection. According to Bowen, these individuals have an internalised belief system and a realistic appraisal of their own abilities, but are tolerant of the views and limitations of others.

#### Phase 6: Renewal and Transformation

What we see now is like a dim image in a mirror; then we shall see face to face.  
What I know now is only partial; then it will be complete – as complete as God’s  
knowledge of me (Good News Bible, 1982, p. 217)

According to the Zen Buddhist path of enlightenment towards spiritual intelligence, the person is now the “fool on the hill” (Zohar & Marshall, 2001). She is able to perceive the cosmic forces of creation and destruction from a meta-position, but cannot relate this to the pragmatics of everyday life (Zohar & Marshall, 2001). Hawking (1998) would be sitting at his puzzle, trying to fit the last pieces into the middle to complete the picture of the “universal theory” that would explain our existence. According to the uncertainty principle it opens up a large number of possibilities for our origins and our future (Hawking, 1998).

Fouché (1999) and Levinson (cited in Gerdes & van Ede, 1995) refer to this phase of development as a period of renewal and transformation, which requires changes in life structures. For Zohar and Marshall (2001), transformation entails higher levels of cosmic awareness.

For Fouché (1999), it is a period of awakening, introspection, regeneration, rediscovery and liberation. Like the period just after the “Big Bang”, he maintains, the levels of potential energy are starting to drop in favour of a rise in kinetic energy to initiate a process of recreation. It requires harmonisation of the gentle and assertive parts of the self, or Yin/Yang energies, to gain a new in-depth awareness. According to Fouché, the self is inserted into the “universal, astral world” where the “transcendental” self of personhood is differentiated in order to be integrated into an “immanent mind” and achieve an enlightened perspective of life. He explains, further, that this leads to integrated energy systems beyond the physical body and an enlightened awareness, characterised by humbleness, grace, prosperity, tolerance, justness and transmigration. In the universe it would involve the fusion and implosion of matter, which Fouché believes would lead to the birth of new galaxies.

The dangers he points to of not successfully mastering these tasks are disintegration, degeneration, stagnation and regression to lower developmental levels. This can be compared to the alternative destiny of the universe proposed by Hawking (1998): that the stars will burn out and the universe will become increasingly emptier and colder.

Applying general developmental models, this stage could be compared to late adulthood. According to Erikson (cited in Meyer & van Ede 1995), this is the stage where the person reaps the fruits of mastering all the previous developmental crises. It involves the evaluation and integration of all the aspects of the preceding stages of development. If the ego-integrity versus despair crisis is successfully resolved, Erikson believes the individual will acquire ego-transcendence and wisdom. Failure to resolve this crisis, he says, leads to dissatisfaction with life and fearfulness regarding the future. During this stage the psychologist acts in accordance with self-chosen principles, based on universal values (Kohlberg, cited in Louw et al., 1995). Metaphoric, symbolic thinking allows the person to reconcile the paradoxes of divergent viewpoints and integrate them into a meaningful belief system (Fowler, cited in Gerdes & van Ede, 1995). This stage is also described by the upper quadrant of Bowen's (1988) Differentiation of Self Scale and reflects a highly differentiated individual. In terms of Bowen's model, this person has achieved a high level of solid self, follows inner directives and is goal directed. She is secure in her own beliefs but respects the opinions of others without feeling that she needs to justify her own. She is realistic about her own strengths and weaknesses and is prepared to assume responsibility for her life without blaming others. She can engage in a range of close emotional relationships and can disengage at will because, as Bowen explains, a well-defined self permits temporary relaxation of boundaries to allow closeness without the danger of irreversible fusion. This person needs other people in her life for her wellbeing and not for her survival.

Gergen (1991) proposes the possibility of attaining a balance in the sea of diversity created by our modern technological society. It is illustrated by the concepts of *sophrosyne*, which is a balance between passion and control, and *amae*, which illustrates the dependency-independency interplay between people. Gergen (pp. 248-249) theorises about what he refers to as a protean lifestyle that involves a

meaningful journey through a multivariate universe, characterised by flexibility without the constraints of apparent coherence. He further proposes a “creative metamorphosis” where participants, perspectives and actions allow choices between various forms of interdependence and different languages of personhood.

According to the Zen Buddhist understanding of enlightenment, the man who is now a master has returned to the marketplace. He searches for nothing, he leads an ordinary life, but his understanding is different. Everything he looks upon becomes enlightened (Zohar & Marshall, 2001, p. 273). This phase could be compared to Stoltenberg et al.’s (1998) level 3i, where the therapist has reached what these authors call an integration and elegant choreography across domains. They go on to say that the processes of assessment, conceptualisation of the problem, developing treatment goals and the implementation of interventions are blended into a harmonious symphony. The therapist’s increased self-knowledge allows the infusion of the self into various professional and personal roles as well as an integration and consistency of identity across these roles. According to Stoltenberg et al., the therapist who has attained this level can make discerning choices regarding professional and personal goals and may explore new avenues of development. They maintain that this therapist is now considered to be a master by her colleagues.

If one views this period from the standpoint of the Lotus of Self, it can be compared to what Zohar and Marshall (2001) describe as a reconnection to the source or the primordial mud from which all life stems. It is the aspect of the self that they maintain (pp. 126-127) is beyond form or conscious awareness and is associated with the quantum vacuum or still ground state energy of the universe. It is, as they put it, a unification with the mind of the Creator. Hawking’s (1998) search for the “theory of everything” and his imprisonment in a cage of silence and immobility will become irrelevant. The answer of silence to his novice student from Ricky, the “master in the marketplace”, took a long time to sink in and lead to enlightenment. My question, “Is there a central factor within the self that forms the core and serves to integrate the multitude of components of the self into a unified whole?” is also irrelevant. Therefore, there is no answer to my question. Melded with the universe in the silence and nothingness of the quantum vacuum is where we are complete, where we are whole. This is where we can say, “I am and that is enough.”

This spiral of existence and the meaning of the ox-herding pictures are elegantly expressed by Eliot (cited in Zohar & Marshall, 2001, pp. 274-275):

We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And to know the place for the first time.  
Through the unknown, remembered gate  
When the last of earth left to discover  
Is that which was the beginning;  
At the source of the longest river  
The voice of the hidden waterfall  
And the children in the apple-tree  
Not known, because not looked for  
But heard, half-heard, in the stillness  
Between two waves of the sea.  
Quick now, here, now, always -  
A condition of complete simplicity  
(Costing not less than everything)  
And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.