

**Integrating psychology and spirituality to open up discussion on spiritual identity and its effects on
the whole person in a counselling context**

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DECLARATION

I declare that **JOURNEYING WITH INDIVIDUALS IN THE DISCOVERY OF THEIR SPIRITUAL IDENTITY AND THE EFFECTS ON THE WHOLE PERSON** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I have not previously submitted this work, or part of it for examination at UNISA for another qualification or at any other educational institution.

Signature



Carin Olwagen

Date

16/01/2020

ACKNOWLEDGEMENTS

I would like to thank my First Love – In You I have discovered my true spiritual identity – Christ in me.

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I would like to thank my First Love – In You I have discovered my true spiritual identity – Christ in me.

In memory of Dr. Hugo, who inspired me to discover who I am and journeying with others in discovering who they are. Thank you for guiding me to explore the field of psychology and pastoral counselling and to build on the legacy you have left. May it also be of value to other counsellors and psychologists in the field and make a lasting impact.

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ABSTRACT

Integrating psychology and spirituality to open up discussion on spiritual identity and its effects on the whole person was birthed in a counselling context, as individuals sought answers for various problems, having an effect on their psychological and spiritual well-being. The body, soul and spirit approach unfolded, as we explored their identity, more specifically, their spiritual identity, thus integrating psychology and spirituality. The aim was to explore how the discovery of their spiritual identity had an effect on them holistically. I chose a qualitative research design because my research questions required the collection and analysis of rich, in-depth data regarding participants' psychological and spiritual journeys (Phipps, & Vorster, 2011; Ryan, 2006). My data collection method was twofold, using both in-depth interviews (narrative storytelling), as the initial stage for the individual to tell their story and the effects on their psychological and spiritual well-being, as well as semi-structured interviews (brainstorming), as the second stage in the research. The objective was to see what effects the problem had on them as a whole person. I used two stages of data analysis to reach this objective namely a collaborative deconstruction technique, together with the individual as the first stage and secondly a thematic analysis to interpret the main messages, patterns that repeated, as well as the highlights, having an effect on them as a whole. The results confirmed that individuals "discover" their spiritual identity when their self-identity reaches a limit of coping with problems and have more positive effects on them as whole persons. The significance of the research is that it has contributed to a more integrated counselling approach, within psychology, for counsellors and psychologists, to explore spiritual identity with the individual. Through the integration of seeing individuals as whole beings, including a spiritual dimension, awareness was created within the counselling context of the value of seeing individuals in a more integrative and holistic manner. Such a psycho-spiritual integrative approach is more relevant in the field of counselling in journeying with individuals in wholeness and affecting their dimensions of body, soul and spirit positively in the context of identity.

KEYWORDS

Body; Counselling; Cybernetics; Identity; Narrative; Pastoral; Psychology; Soul; Spirit; Spirituality;
Systems theory

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CHAPTER 1

1.1 INTRODUCTION

Chapter 1 provides a background and context to the unfolding and development of the body, soul and spirit approach in opening up discussion on spirituality in exploring the spiritual identity of individuals within the counselling context. It thus explores opening up discussions on spirituality in counselling and the integration with psychology. This background is sketched in terms of the development of identity theories and the gap that exists as little research has been done specifically in the spiritual dimension of identity and the value it can add to the counselling context. Spirituality is thus an important dimension to include in counselling. Integrating psychology and spirituality to open up discussion on spiritual identity raises certain key questions in understanding the effect of spiritual identity on the whole person. The chapter also highlights the key themes, research problem and research design of the study.

1.2 BACKGROUND: JOURNEYING IN VALUE

For centuries people have sought out the question of discovering ones spiritual identity in relation to God. In the past history, St Augustine emphasized the stark contrast between trusting the self, versus trusting God. According to him, the weakness of the soul was through focusing on reason alone and not on the Source of our being within God Himself (Howard, 2005). Many recent studies have shown that clients with a strong spiritual orientation have many positive characteristics that have a positive effect on their psychological well-being (Bergin, 1991; Kiesling & Sorell, 2009). Both researchers and practitioners in psychology e.g. Jung, Kunkel and Frankl, have demonstrated an interest in the development of spiritual identity (Haynes, 2016; Johnson, 1970). However, mainstream theories of

identity development have not focused their attention as much on the spiritual dimension of identity e.g. Erich Fromm; Erik H. Erikson; James E. Marcia; Michael D. Berzonsky's, William Cross and Daniel P. McAdams to name a few. More recent studies have confirmed that spirituality may also be seen as a significant dimension of health promotion; a search for meaning and a sense of being whole (Kiesling & Sorell, 2009; Luyckx et al., 2011).

Through the practice of counselling, as a registered counsellor, specializing in pastoral counselling in my practical year, I developed the interest to explore the spiritual identity of individuals from diverse faith contexts as they grappled with various problems. I decided to use the theoretical framework of Miller as a way of developing my own theory, standing on its shoulders to include and open up discussion on the spiritual identity thus integrating psychology and spirituality (Sharma et al., 2009). In opening up discussion on spiritual identity, I did not use a specific religious belief system and asked questions relating to the experience of the individuals rather than imposing any specific pastoral counselling approach (Kelly, 1995). Dr. Hugo (my supervisor at the time) journeyed with me in expanding, enriching, and gaining a different perspective in my realization of discovering my spiritual identity and what effect it had on me as a whole person.

This journey facilitated a body, soul and spirit approach in journeying with my clients, in the discovery of their spiritual identity and the effects it had on them holistically, in seeing their value in a counsellor-client relationship. The cybernetic framework of Miller that I engaged with was based on steering the individual's mind to a productive goal of fulfillment. The term cybernetics stems from the Greek 'kybernetes' which refers to a 'steersman,' 'governor,' 'pilot' or 'rudder.' However, I realized that "steering" an individual caused issues of power dynamics, was not client-centered, focused on directives, and did not facilitate openness in terms of seeing the individual in their value. A critique of "steering" is that it seems to imply that the client is passive (Maltz, 1970; Marovic, 2000).

I preferred “journeying” in discovering the individual’s spiritual identity and the effects on the whole person holistically (body, soul, and spirit). In “journeying” with an individual in a counsellor-client relationship, unconditional acceptance of the client’s worth was imperative through listening, empathy, and understanding, as a non-directive approach, as seen in Roger’s client-centered therapy (Rogers, 2012). By seeing the individual in their value, it opened up an appreciation for the mutual journey and openness from the individual to contribute to their own journey. I continued listening as a facilitator, finding ways out of a maze of experiential challenges, accompanying the individual in view of enriching and discovering the impact of the journey on their spiritual identity as a holistic person. The latter resulted in the individual acting and taking responsibility for their own journey through the holistic approach, creating a more sustainable long term positive outcome in engaging with their journey (Rogers, 2012). Integrating psychology and spirituality to open up discussion on spiritual identity and its effects on the whole person was thus birthed in a counselling context. The research problem was what effect opening up discussion on spiritual identity had on the whole person as individuals sought answers for various problems (Hurding, 2003; James & Wells, 2003; Miller & Martin, 1988; Poll & Smith, 2003).

1.3 CONSOLIDATING VOICES IN IDENTITY

Within recent years there has been significant development and growth in the integration between spirituality and psychology (Walker, Gorsuch, & Tan, 2011). Spirituality is an important dimension to include in the counselling context due to the increasing evidence that it influences one’s behavior and creates meaning (Fukuyama & Sevig, 1997). The values of spirituality are primarily connected with identity (Burke et al., 1999). Many recent studies have shown that clients with a strong spiritual orientation have many positive characteristics that influence their psychological well-being positively (Sharma et al., 2009). Due to the importance of spirituality to so many individuals, it is vital that spiritual

identity is acknowledged, validated, and included in counselling. In some cases, spirituality is believed to have a negative effect on psychological well-being, but the latter has been observed in fewer cases. More cases confirm the positive effect that it has on mental health and well-being (Bergin, 1991; Grant & Epp, 1998). Thus my research design was birthed within the counselling context as I consolidated their voices from a psychological and spiritual dimension to open up discussion on their spiritual identity and the effects on them as whole persons. I used a qualitative research design to enable me to find answers to the research problem namely what effect opening up discussion on spiritual identity had on the whole person as individuals sought answers for various problems (Hurding, 2003; James & Wells, 2003; Miller & Martin, 1988; Poll & Smith, 2003).

The aim was to explore how the discovery of individuals' spiritual identity had an effect on them holistically. This required the collection and analysis of rich, in-depth data regarding individuals' psychological and spiritual narratives (Phipps, & Vorster, 2011; Ryan, 2006). I thus chose a qualitative research design because my research questions required the collection and analysis of rich, in-depth data regarding participants' psychological and spiritual journeys. This research is descriptive, explorative, contextual, and inductive-qualitative in nature. By collecting rich narratives from the individuals, it enabled me to answer the research questions by journeying with them in their subjective, interpersonal context of discovery (Phipps, & Vorster, 2011; Ryan, 2006). Insight has been gained through the explorative research in that more individuals had seen positive outcomes in the spirit dimension than any other dimension, which had a positive effect on the whole person through the body, soul, and spirit approach (Phipps, & Vorster, 2011; Spencer, 2006; Walker et al., 2004). The objective was thus to explore whether opening up discussion on spiritual identity had a positive effect on the whole person. The latter was confirmed and consolidated by literature and opposed by others to a lesser extent.

My data collection method was twofold, using both in-depth (unstructured) interviews (narrative storytelling), as the initial stage (Appendix A: Open-ended questions: narrative story), as well as semi-structured interviews (brainstorming), as the second stage (Appendix B: Hearing voices: Data gathering questions) in the research (thus 2 stages in total as the data collection method). I used narrative storytelling as a method of interviewing the individual within the counselling context due to its rich, descriptive nature to gain a deeper understanding of the individual as a whole person. Open ended questions were used to prompt the individual to tell their story and the problems they experiences and what effect it had on them psychologically as well as spiritually.

The second data collection method was used through brainstorming in answering some questions that pertained to the psychological and spiritual identity of the individual. This method engaged the individual in terms of the effects of the problem on them as whole persons including body, soul and their spiritual identity. This method was a means of summarizing their initial story to experience it as less overwhelming and for the individual to see their story from a more objective view within their subjective experiences.

1.4 JOURNEYED VOICES: RESEARCH PROBLEM

The research problem was what effect journeying with an individual in a discovery of their spiritual identity had on the whole person (body, soul, and spirit) (Hurding, 2003; James & Wells, 2003; Miller & Martin, 1988; Poll & Smith, 2003). As I journeyed with the individuals the research problem was answered in journeying in a discovery of their spiritual identity, which had an effect on the person, holistically and included all the dimensions of the individual - body, soul and spirit hence the body, soul and spirit approach were derived from the latter (Phipps, & Vorster 2011; Steiner 1990; Walker, Gorsuch, & Tan, 2004).

1.5 EFFECTS OF JOURNEYING: RESEARCH DESIGN AND KEY QUESTIONS

The key research questions were linked to the qualitative research design gaining an in-depth understanding of the effect of opening up discussion on spiritual identity on the whole person: In what way could I journey with the individual in a discovery of their spiritual identity? What effect did journeying with the individual in the discovery of their spiritual identity have on the whole person? How did individuals understand a spiritual identity in counselling? Was the counsellor's journeying process with the individual done in a non-directive way? Did the journeying with the individual produce more positive outcomes in the spiritual dimension? What effect did this discovery have on the whole person (body, soul and spirit) (Bergin, 1991; Breakwell et al., 2012; Langdrige & Johnson, 2013)? The key questions in my research design paved the way for answering these research questions within the context and foundation of J.G. Miller's theoretical framework. This in turn resulted in the unfolding of a new theory by including the spiritual dimension in counselling and thus standing on the shoulders of J.G. Miller in answering the research questions. Through the focus of the integration of seeing individuals as whole beings, including a spiritual dimension, awareness was thus created within the counselling context of the value of seeing individuals in a more integrative and holistic manner. This confirmed that a psycho-spiritual integrative approach is adding value in the field of counselling in journeying with individuals in wholeness, affecting their dimensions of body, soul and spirit positively, in the context of their spirit identity.

In Chapter 1 the background of the study was sketched with regard to the research rationale, aim and objectives, methodology, value and focus of the study. A reference to literature on the topic was engaged with and the research problem, key themes and the research design that underpins the study was discussed. Chapter 2 paves the way for the literature review of the integration between

spirituality and psychology and my theoretical framework was discussed in the understanding of identity. The complexity of identity in particular opening up discussion on spiritual identity and the theories of identity development was elaborated on in view of the existing gap in the theories and how my research attempts to fill the gap in the current knowledge.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

Chapter 2 broadly defines the terms and characteristics of identity, specifically spiritual identity, narrative identity as well as spirituality in counselling. By opening up spirituality in psychology it creates an awareness of the need to include religiosity (in general) as well as other aspects of faith e.g. traditional and cultural practices in its framework. The latter is also important given the diversity of people in South Africa. Chapter 2 also explores research that has been done in terms of individuals' spiritual identity and shows the move from the development of identity theories to the discovery of identity in spirituality within an integrated spiritual approach. Researchers' views on identity, e.g., Jung, Kunkel and Frankl, are discussed, as well as cybernetics and Miller's model on which the research gained its grounding, towards an integrated body, soul and spirit approach.

With regard to human development, identity generally refers to the stable, defining characteristics of a person that makes them an individual (McGuire et al., 1978). Having a solid sense of identity first requires a thorough understanding of one's own emotions, thoughts, and will (Ghunawat, 2013; Haller & Müller, 2006). Developing an awareness of one's personal identity is the primary focus within these dimensions. Identity has an effect on how we see ourselves as whole persons and perceive our position in the world. However, there exists an altogether other realm which goes beyond the self and the systems we find

ourselves in (Ghunawat, 2013; Haller & Müller, 2006). The latter is where we can discover our spiritual identity (Ghunawat, 2013; Haller & Müller, 2006).

There is a growing interest in the field of mental health to include spirituality. A deeper understanding in terms of the body, soul, and spiritual dimension is seen as goals having positive outcomes (Schutte, 2016). There is thus an increase in the helping professions that affirm spirituality as having a positive effect, not only on the body and soul dimensions, but also on the questions of meaning and one's place in the larger whole. Spink (1980) claimed that humanity has global needs, and psychology is able to offer explanations of spirituality, both as the expression and the means of satisfying these needs. Otto Rank (as cited in Wadlington, 2012), a contemporary of Freud and founder of pre- and perinatal psychology, saw abnormal behavior as the result of being disconnected from the ultimate Source of life, as if without a sense of identity and belonging. Due to the importance of spirituality to so many individuals, it is vital that spiritual identity be acknowledged, validated and included within the counselling context. Thus because of the need, psychologists and counsellors in the helping professions need to be competent in this area (Schutte, 2016; Spink, 1980). The theoretical framework I used was the cybernetic model of J.G. Miller, in developing my own theory, standing on his shoulders to include a spiritual dimension, in journeying with individuals in discovering their spiritual identity. In what follows, my literature review describes and explores the theoretical definitions related to my research topic namely: identity; spirituality and cybernetics; my use of Miller's model as a theoretical framework in developing the body, soul and spirit approach as well as the integration of psychology and spirituality (Stein, 2010).

2.2 THEORETICAL DEFINITIONS

2.2.1. UNDERSTANDING IDENTITY: INTEGRATING DIFFERENT VIEWS

2.2.1.1. IDENTITY

Personal identity is an important essential theme for all people, due to the impact it has on individuals. People grapple with issues of discovering self and shaping one's identity (Howard, 2005). Within the field of the study of identity, some views propose the understanding of humans as not only consisting of body and soul but also that humans have an immortal spirit (More, 1987), while others view humanity only in a mechanical way, having parallels with the way that machines operate, without any eternal value (Shuler & Varner, 2011). Others in the field propose that we sometimes need to call on the psychologist or counsellor, to reveal the hidden immortal source of one's identity and its expressive worth, within collaborative utterance (Sluckin & Thompson, 1953).

Maltz (1970) describes identity as a mental picture, a blueprint of oneself. If one's mental picture is seen as negative, it has the power to affect all other aspects negatively (Maltz, 1970). According to him, self-acceptance is vital in terms of identity, which may have a positive effect on all other aspects of the person. In some cases, spirituality is believed to have a negative effect on a person's psychological well-being, but the latter is seen in fewer cases. More cases confirm the positive effect that it has on a person's mental health and well-being (Bergin, 1991; Grant & Epp, 1998). The search for self-identity matters in terms of questions of who we are, where we stand, where we came from, where we are going, what we are capable of doing, and what our entitlements and obligations are. Identity thus influences all dimensions of our lives. It determines our view of ourselves and mirrors our actions toward ourselves

(Howard, 2005). Views of identity are shaped by our predecessors like Freud, Jung, and Rogers in terms of assumptions and theories of identity, in pursuing the discovery of the true self (Howard, 2005).

Humanistic psychologists like Rogers and Maslow were also in search for the discovery of the real self. According to them, the real self seems to be hidden without being able to pursue its discovery. On the other hand, Carl Rogers refers to one's authentic self in the journey, seeking to pursue its discovery in a meaningful way, to show that it is possible to reveal one's true self. Kierkegaard saw the self as 'Spirit', showing that the real self is discoverable from an immortal view (Howard, 2005). Western culture has produced the understanding of the 'self' as a fixed origin of substance; however, psychoanalysis views the 'self' as a dynamic, changeable, and fluid entity, which is formed through experience and narrative (Howard, 2005). There is, however, a further extension created in postmodernism of the fixed 'self,' subject to accountability to relationship and community obligations, thus in moving on to a 'new identity/real self,' it cannot be detached from actions and responsibility (Howard, 2005). A Christian account of self describes the self as connected to the Kingdom of God, which abides inside and is described as an immovable Kingdom, which cannot be shaken, and shows parallels with the stable/fixed self-view, as seen in Eagleton's view (1996) as well as in Western culture, linking the 'self' to a more stable reality.

2.2.1.2 SPIRITUAL IDENTITY

According to Howard (2005), there is a clear distinction between the body, soul, and spiritual dimension, within the psychological phenomena. He describes the behavioural aspects of the material realm as the dimension of the body, the experiential aspects as the soul realm, and the conceptual aspects as the spirit realm/identity. Within the study of anthropology, a distinction was also made with regard to the

body-soul-spirit trichotomy. Other views propose that the body, soul, and spirit should be seen as a whole.

Within the New Testament understanding, Paul also described the spirit, soul, and body as three distinct parts, with dividing components, yet also functioning as a whole, within the context of identity. His position was that God preserves our spirit, soul and body blameless; he described humanity as living souls and yet, referred to their spiritual identity as quickened spirits, confirming the distinction within the whole. However, the difference between soul and spirit is described by Pichert and Anderson (1977) in clearer terms, referring to the created soul as having three dimensions, namely thoughts, emotions, and will. According to him, the spirit is the dimension of humanity being united with God's Spirit as eternal, immortal and incorruptible re-created beings, referring to the re-created spirit as our true identity (Pichert & Anderson, 1977). Spirit is thus grounded in the transcendent union and soul grounded in the individual experiences.

Spiritual identity is thus seen as an important essential aspect of the self, in being a part of individuals' identity formation. Identity may thus be grounded in not only physical and soul dimensions but also individuals' spiritual dimension. Spirituality is thus an important dimension to include in understanding identity, due to the increasing evidence that it has an effect on one's behaviour and meaning creation (Fukuyama & Sevig, 1997). The values of spirituality are largely primarily connected with identity (Burke et al., 1999). According to Mcpherson (2013), we are on the image journey, a journey of redefining our image as our God-image. Amidst the image-crisis of our society in the quest for our unique identity, society seeks validation and acceptance in the external; however, we were designed in the image of God. God designed our bodies as a means of expressing His qualities through us as spirit beings in human experience rather than human beings having a spiritual experience (Mcpherson, 2013). He compares the "I am imposter identity" (negative identity) with the "God-image identity" (positive identity) as opposites

between lies vs. truths about our true identity. We are thus spiritual beings with spiritual influences in our lives (Mcpherson, 2013). We are eternal beings as “God has put eternity into our hearts” (Ecclesiastes 3:11). Due to our eternal God-image, the eternal life and connection with an eternal being has have been sought after in religious thought throughout generations. The discovery of our true identity is not only in seeing Himself in us, but rather to see ourselves in Him (Mcpherson, 2013).

Koch (2005) proposes that everyone has the same basic needs, which are God-given. The core needs are identity, security, belonging, purpose, and competence. Koch (2005) developed a model for differentiating between truth and lies in the context of identity and wholeness. Questions of importance in the model are: Whom can I trust?; Who am I?; Who wants me?; Why am I alive?; What do I do well?. Authentic wholeness occurs when all five needs are met in the context of the psychology of spirituality (Koch, 2005). All the needs are connected to each other and affect each other. Each core need and life question is connected to a specific life skill. The process aims to improve the health of individual components, which has the result of journeying with people in seeing a change from unhealthy or negative wholeness to healthy or positive wholeness (Koch, 2005).

According to Koch (2005), our identity has an effect on our behaviour. Different aspects or dimensions of identity are delineated, e.g., physical identity and emotional identity, which is distinct from spiritual identity (as also seen in the view of Pichert and Anderson (1977) mentioned previously). Our spiritual identities are based on the foundation of us being created in the image of God (Koch, 2005). Within Koch’s framework, every dimension is fulfilled in Christ – our identity. Blind spots are also referred to as aspects of inaccurate identity, which are refuted by the opposite truth identity. In the model, identity is developed into improving ourselves. It is a process of putting off the old self and putting on the new self. The process works in four stages of which stage one has been referred to as seeing yourself as a spirit being, stage two is to recognize and become aware of lies, stage three is to renew our minds in putting

off lies and putting on truth and stage four is writing new belief statements for positive behaviour (Koch, 2005).

2.2.1.3 NARRATIVE IDENTITY

Narrative identity is an internalized and evolving story of the self, providing individuals with a sense of coherence and purpose. Psychological health and well-being have been connected to narrative identities showing stability, coherence, and themes of spirituality. The central theme of McAdams's (2006) work on narrative identity is to discover positive meanings in negative events affecting the self, proposing the latter as a narrative of redemption (Luyckx, Schwartz, & Vignoles, 2011; McAdams, 1996). Within narrative identity, stories of identity are made, that play between the continuum of stability and instability (Haring et al., 2000). Uncertainty in terms of identification is reinforced by negative experiences. There may be no guarantee in the construction of identity, as life seems fragmented. Circumstances and negative events may not be the stable measure for identification, but rather an internal identity having a positive effect on the latter, instead of embracing the lie of circumstances, telling a false story of self (Haring et al., 2000). Narratives on identity engage the listener with ambiguities, in the midst of freedom, to identify them. It is an invitation to seek and discover one's identity (Haring et al., 2000). It asks the question of what our identity is and how we, as agents, are also responsible for our identity, within the freedom given. This also may border on the question of faith and how God is seen/not seen in the midst of identity, within a theological/religious context (Haring et al., 2000). Within the context of narrative identity, one's identity develops from one's own life story, which may be altered through experiences, as well as through voicing one's identity (Haring et al., 2000). One's own perspective develops and grows through telling and re-telling one's story, shaping the very identity of one's self-view. By expressing one's life story, one expresses one's self-identity (Haring et al., 2000).

Narrative identity also plays a role in the Christian faith as it is an articulation of the experience of God's intervention in a personal way, which leads Christians to co-construct their identity through the narrative of salvation (Haring et al., 2000). The biblical history is read and re-read in shaping the identities of the personal Christian in their own faith discoveries (Haring et al., 2000). Through the narrative of the life of Christ on earth, His suffering, crucifixion, death, and resurrection, the gospel experiences shapes the inner self of the Christian in a dynamic way in giving meaning to their identity. Narrative identification plays a role in the experience of every faith journey. Through the believing confession of the Christian, the narrative finds flesh in human form (Haring et al., 2000). Viewed from the perspective of the religious or spiritual dimension, identity is connected to the "I am, beyond myself" viewed from the perspective of the religious or spiritual dimension. The latter refers to the "I" who is through God. Within the search of identity, narrative faith plays a role in discovering who "I am" within the narrative of God, who shapes the identity and experience of self within the existence of His own Life (Haring et al., 2000). Narrative identity within the spiritual journey is becoming increasingly important, in the midst of unforeseeable changes in one's life, as a form of stability in the midst of the instability, and can be seen as a significant means of discovering wholeness (Haring et al., 2000).

2.2.1.4 SPIRITUALITY IN COUNSELLING

By including spirituality in counselling, the helping profession can be more involved in a holistic view of identity, that is guided by values of acceptance and worth (Wolff, 2008). Thus, spirituality is an important vital component to consider, because the effect of spirituality on individuals' identity may be evaluated and seen as having a positive effect on all other dimensions (Haynes, 2016; Kiesling & Sorell, 2009). The counsellor is there to journey with the individuals in their quest for introspection. Therefore counsellors need to be equipped themselves in the journey of identity, as it shapes the very relationship between counsellor and client in a significant way (Howard, 2005). Tacey (2004) and interested researchers in the

field proposed a new paradigm in psychology by including the spiritual dimension. His aim was to develop a psycho-spiritual dimension, combining the spiritual and scientific ideas by integrating spiritual principles with psychological models. This model is based on the premise of the union of body, mind, and spirit. He links identity to the psycho-spiritual self, beyond mere religious doctrines, to being the essence of who we are.

The spirituality revolution is a movement of re-discovering interest in the reality of the spiritual dimension and its resultant effects on well-being, within the counselling context (Tacey, 2004). The aim is to discover a universal spiritual wisdom that may affect change. Spirituality moves beyond the confines of mechanistic science, humanism, religion, and dogmatic theology. There is thus a greater awareness and discovery of the spiritual dimension, in closing the spirituality gap, within the health professions field. The new paradigm of an all-inclusive spirituality within counselling, is a freedom from narrow confinements of religion, inclusive of every person and refers to the interior life of the individual as a whole person, including its bodily, psychological, social, and political dimensions (Tacey, 2004).

Within the pastoral care context, spiritual counselling developed from the foundation of care for the soul within the church confinements (Frame, 2003; Wurth, 1962). The image of the shepherd taking care of His sheep was the main focus. However, the latter changed to include ordinary members of the church who would practice pastoral care of the soul. This belonged to the field of practical theology. The latter has been designated as a special office of service as the position of a servant who is called. It has been noted as a special service in the church of Christ (Frame, 2003; Wurth, 1962). The latter included the ministry of the Word, including the prophetic nature of transmitting the divine message to those in spiritual and material need. It has also been called the “diaconate” and sees man as a unity. Thus the body, soul, material, and the spiritual are closely connected. Thus the material and the spiritual needs

are of importance. The care of the soul also included discipline as a dimension of the pastoral care (Frame, 2003; Wurth, 1962).

The shepherd and sheep model, as described above, plays a significant role within pastoral care, especially from the Roman Catholic tradition (Frame, 2003; Wurth, 1962). Protestants focused more on an independent, individualistic approach within the context of theology and pastoral care, more than the Roman Catholics. Pastoral supervision and care also played a significant role within the authority of the office-bearers within the Reformation period, as also seen within the Roman Catholic tradition. However, further developments in the Protestant tradition also included the believers of the church to practice care of the soul, within the context of spirituality in counselling (Frame, 2003; Wurth, 1962). Ultimately Christ is seen as the Shepherd, and the main primary Caregiver of the soul and the caregivers surrendered to Christ and were of good faith in their pastoral care duties. The care of the soul also extended not only to believers in the community within the church, but also to the individual within the community, as seen within evangelizing endeavors (Frame, 2003; Wurth, 1962).

The notion of humanity as a totality, in the image of God, also plays a significant role in pastoral care (Frame, 2003; Wurth, 1962). According to the Biblical view, our bodies are not in a dualism but rather as a unity within the image of God. This is a view of body and spirit in a union as an organic whole. The real human person, as a whole, is important vital within pastoral care. This view of wholeness developed within both the field of medical science as well as within the theological context (Frame, 2003; Wurth, 1962). Thus, the relationship between psychotherapy and pastoral care developed in an increasing interest in spirituality within the psychotherapeutic approaches (Frame, 2003; Wurth, 1962).

2.2.1.5 IDENTITY INTERSECTING WITH EXPERIENCES

By opening up spirituality in psychology within the counselling context it creates an awareness of the necessity to include religiosity (in general) as well as other dimensions of faith e.g. traditional and cultural practices in its framework, especially in the context of South Africa, given the diversity of people (Harvey et al., 2017). Counsellors and psychologists tend to ignore the important facets of spirituality and religion affecting the individual in their search for meaning when faced with challenges. Other minority religions created their own form of counselling with their own religious values and beliefs while excluding others. The interaction between religion and counselling thus becomes a complicated matter and are often altogether disregarded (Harvey et al., 2017). There exists a gap between the intersecting of identity in counselling and individual's religiosity, especially due to the diversity encountered within the context in South Africa. While it may appear as if spirituality does not hold a place in the age of technology, spirituality is on the rise and plays a much bigger role than one may suspect (Swinton, 2001). The quest for including the spiritual dimension of individuals seeking answers to problems in counselling is ever increasing. While it may have its complexities, numerous individuals are seeking to explore their spiritual dimension in the midst of their struggles within the counselling context (Swinton, 2001).

Identity also intersects with a variety of experiences e.g. race, society, culture as well as identity politics. Identity politics look after the values of a larger political group experience e.g. liberalism (Hekman & Kenny, 2005). Hekman argues that all individuals have a self that is foundational, however influenced by parenting and the social environment since childhood. She asserts that the self is stable however influenced by the context and thus also intersects with identity politics. Hekman is influenced by liberalism and in particular feminism that shapes the way we see and experience ourselves (Hekman & Kenny, 2005). Her focus is that identity politics can change the aspects such as gender inequalities and provide a sense of self that is more positive. In response, Kenny takes an all or nothing approach to

identity as one that conflicts with identity politics due to self-interest (Hekman & Kenny, 2005). He assesses that identity claims can hinder identity politics and proposes that liberal values be the guide in reconciling identity and identity politics. The psychological and personal effect of identity on identity politics is an important consideration in the experiences of marginalization and interpersonal harms (Hekman & Kenny, 2005). Both Hekman and Kenny see the importance of identity and how it intersects with experiences of liberal values and claims. The latter is critical when considering identity in the counselling context because it may be influenced by experiences of identity politics, values, liberalism, social identity, religion as well as spirituality. Social identity is also linked to ones' self-view and has an effect on the whole person including behavior (Robinson, 1996). Tajfel and Turner were leaders in the field of identity and Tajfel assert that individuals are influenced by other individuals of a group to which they belong and have an effect on how others view them. Individuals are affected by social values and ideologies and this was the foundation of social psychology in which he was a forerunner (Robinson, 1996). Thus the counselling context cannot be free from cultural, religious and spiritual experiences. His argument is that one cannot separate the whole human experience from social and cultural ideas, perspectives and values. This is an important point and provides grounding for opening up discussion on these varied experiences in counselling including spirituality.

2.2.2 THEORIES OF IDENTITY DEVELOPMENT

2.2.2.1 STANDING ON THE SHOULDERS OF MILLER: DISCOVERY OF A SPIRITUAL IDENTITY

The theoretical underpinning of my study developed through standing on the shoulders of Miller's (1978) cybernetic cycles within the systems theory. Miller's (1978) cybernetic cycles within the systems theory, is an application model, where the practitioner focuses on the biological and physiological functioning of the client, the personality functioning (thoughts, feeling and action), as well as the effect of the individual on the greater social systems wherein it functions. According to him, biological and physiological elements contribute to the basic foundation of all behavior (Miller, 1978; Weber, 1963).

2.2.2.2 MILLER'S MODEL IN THE CONTEXT OF CYBERNETICS

The term cybernetics stems from the Greek 'kybernetes' which refers to a 'steersman', 'governor', 'pilot' or 'rudder.' The latter has the same root as 'government,' thus "steering" individuals in the context of counselling (Maltz, 1970; Marovic, 2000). Maltz developed the theory into his so so-called 'psycho-cybernetics' theory of "steering" your mind to a productive goal towards fulfillment, in search of your integrity as a human being (Maltz, 1970; Marovic, 2000). Cybernetics is applicable when the system being analyzed is involved in a closed signal loop; that is, where action by the system causes some change in its environment and that change is fed to the system via information (feedback) that enables the system to change its behaviour. This "circular causal" relationship is necessary and sufficient for a cybernetic perspective (Maltz, 1970). Cybernetics resides within the broader systems theory in the context of psychology, where the dynamics of recursion takes place. Recursion, specifically within second-order cybernetics, implies a connection between the counsellor and the client, where the counsellor is

journeying with the client, rather than being outside or apart from the system observed, as in first-order cybernetics.

Second-order cybernetics within psychology was thus compatible with the qualitative method and design I used, because deep and significant themes were co-created and a feedback relationship was established, where the effects could be analyzed in terms of change (Langdrige & Johnson, 2013; Marovic, 2000). The latter relationship was established through valuing the client and creating a safe space for the individuals to open up in telling their story, in a non-directive way as a means of discovery rather than “steering” the individuals in a directive way. Within the cybernetic cycles, there is a mutual interaction. An intervention in the level of feeling may cause a change in the thoughts and actions. A change in personality functioning may have a positive effect on the greater systems of which the individuals are a part of, e.g., the counselling. When change occurs in one dimension, it causes a change in the other dimensions (Langdrige & Johnson, 2013; Marovic, 2000). Cyberneticists concluded that individuals are regarded as having similarities with a highly complicated robot. Thus cybernetics developed a mechanistic-materialist philosophy of mind as a support to scientific materialism (Sluckin & Thompson, 1953; Weber, 1963). In the initial phase of Miller’s model, a situational-analysis (cybernetic-analysis) is made. The latter phase is the identification of the areas of malfunctioning, within the biological functioning, personality functioning as well as social functioning.

2.2.3 TOWARDS AN INTEGRATED BODY, SOUL, AND SPIRIT APPROACH

There is an increasing tendency within the identity development field, to integrate the physical, emotional, mental, and spiritual aspects of well-being, thus seeking to integrate the variety of psychological approaches with spiritual approaches as well (Matteson, 2008). Within the context of an integrated spiritual approach, one’s identity may be discovered in terms of one’s faith experience.

Models orientated around spiritual growth are essential, as a tool and framework, for journeying with individuals in an integrated spirituality approach (Matteson, 2008). The approach engages psychology to be equipped to the diversity of the client's religious and spiritual faiths and the effect on them as whole persons (Matteson, 2008).

My approach developed Miller's model by standing on his shoulders and including a spiritual dimension of functioning, which he has not included. Thus by including the spiritual dimension and its resultant effects on body and soul, the individuals are journeyed with in discovering a connection between body, soul and spirit, which is a more holistic approach than Miller's. The purpose of my research is thus to attempt to transcend the limitations of the psychological approach of Miller, which is without a spiritual focus, and thus to contribute to work on general identity development in counselling, because it is not focused on the development of self-identity but rather on the discovery of a spirit identity (Matteson, 2008). My body, soul and spirit approach thus focusses on the individuals' discovery of their spiritual identity, when their self-identity reaches a limit of coping with problems, rather than being developed, as in the traditional models of counselling (Marx & Engels, 1964). The body, soul, and spirit approach emerged through journeying with individuals and opened up discussions on their spiritual awareness, the unfolding of my body, soul and spirit approach, instead of applying therapeutic orientations, as seen in Miller's theoretical framework. The latter is a move towards an integrated body, soul and spirit approach. Within my body, soul and spirit approach, the situational-analysis is made, much like Miller, through analysing the similarities between the body and soul, however I developed his approach by including a spiritual dimension (Langdrige & Johnson, 2013; Weber, 1963). Myself as the counsellor, together with the individuals, co-constructed their spiritual discovery of their spiritual identity, confirming their worth and value in gaining insight and understanding in their true identity as image-bearers of God (Marx & Engels, 1964).

2.2.4 THEORIES OF IDENTITY DEVELOPMENT

2.2.4.1 DEVELOPMENT OF IDENTITY: BODY AND SOUL DIMENSION

The theoretical underpinning of my study developed through standing on the shoulders of Miller's (1978) cybernetic cycles within the systems theory. He focuses on the biological and personal (thoughts, feeling and action) functioning of the individual having an effect on behavior (Miller, 1978; Weber, 1963). My research builds on his theory by including and integrating a spiritual dimension by opening up discussion of spirituality in a holistic, flexible and non-directive manner. Whereas the theories that will be discussed focus on the development of spiritual identity, my research focus on the discovery of the individuals' spiritual identity rather than a fixed development of stages as means of filling the gap in the existing theories in the integration of spirituality and psychology (Stein, 2010).

According to theories of Kegan and Markus on identity development, the self is "steered" forward to maintain stability, as it makes meaning of the outside world and of one's experiences, yet maintains a sense of organization and a stable sense of self (Kegan, 1970; Markus, 1977). James (1968) provided a theory of identity development that makes a distinction between a stable and objective dimension versus a more diverse dimension of self. The "stable" self-identity is linked to the diverse self and consists of different parts, including the natural self-identity, e.g., body, and includes the "spiritual dimension" of self (James, 1890; Kiesling & Sorell, 2009). The "spiritual dimension" is relating solely to the soul dimension, thus referring to the thoughts and feelings of the self, within identity development. Identity development is described as the process whereby ones "stable" self-identity "drives" the diverse self-identities (James, 1968).

It is evident from the above theory of identity development, that the main focus remains on the body and soul dimension to develop the self-identity. Development in this identity of self is often also prompted by a period of crisis, in that the experience of a problem in the personal and/social dimension has an effect on individuals' self-identity. The stable identity within the spiritual dimension is grounded in resilience and may produce a positive effect on the soul dimension in coping with the crisis (Haynes, 2016; James, 1890). Through my research the focus is not only on the body and soul dimension but also opening up discussion on the spirit dimension to discover the spirit identity rather than developing the identity of self as seen in the above theories. When the individual is experiencing a problem it has an effect on the individual as a whole person and not only the body and soul dimension of the self (Haynes, 2016; James, 1890).

2.2.4.2 FIVE MODELS OF IDENTITY DEVELOPMENT WITHIN AN INTEGRATED SPIRITUAL APPROACH

Considering five models of identity development within an integrated spiritual approach, from the diverse range of psychologists and developmental theorists (including Gordon Allport, James Fowler, Fritz Oser, Vicky Genia as well as Michael Washburn), they give a comprehensive insight into the spiritual growth and development of people's identity (Matteson, 2008). According to Allport, 1950, cited in Matteson, 2008, who was the first contemporary psychologist to develop a model of identity development that incorporates faith sentiment, a certain level of cognitive development is needed to comprehend religious meanings. He described identity development within the spiritual approach as unfolding in three stages. The first stage of identity development in children involves spirituality which is authority based, because of the feeling of belonging and identity needed, which they attach to spirituality, without any critique, thereby fulfilling their social needs. The second stage of identity development in adolescence, involves questioning the spirituality once developed as a child and moving between stages of acceptance, rejection, or fluctuation, with regard to one's relationship to spirituality.

The final stage of identity development in adulthood involves developing a critical mature spiritual sentiment with meaning attached. This may even develop into a philosophy, excluding spirituality as a whole.

Fowler, 1981, cited in Matteson, 2008 also developed a comprehensive theory of identity development with reference to spirituality. He based his theory on an empirical study in which 359 participants between the ages of 3 and 84 years were interviewed. Seven criteria were considered within each two and a half half-hour interview, namely: a form of logic, role-taking and social relationships, forms of moral judgment, bounds of social awareness of primary reference groups, locus of authority, and forms of world coherence as well as symbolic functioning. Spirituality was inevitably seen as a dynamic orientation within the dimensions of life, others, and God instead of a set of beliefs.

There are six interchangeable stages that Fowler described. The first stage is called the Intuitive-Projective stage. In this stage, there is a mixture of reality and fantasy by pre-school children. Thoughts about God are learned from their community and from their parents. The second stage is called the Mythic-Literal stage. As the children mature in school-age, the factual and logical thought patterns start to emerge. Their view of God is taken logically and literally from what they learn from society. People can remain in this stage even in adulthood. The third stage is called the Synthetic-Conventional stage. Teenagers in this stage matured to adopt a certain particular belief system of a social group and are also authority-based, as seen in the first stage described by Allport, 1950, cited in Matteson, 2008. Many people remain in this stage in adulthood.

The fourth stage is called the Individuated-Reflective stage. Critical thinking and evaluation of belief systems are characteristic of this stage. The young adults mature to question their adopted beliefs and are frowned upon by people in the third stage, much like the second and final stage of Allport, 1950, 36

cited in Matteson, 2008. Stage five is the Conjunctive Faith stage and is the stage where people in their mid-life come to accept the nuances and limitations of life. They are free from specified views of God and are more open to narratives and symbolism. According to Fowler, 1981, cited in Matteson, 2008, the final stage called the universalizing spirituality stage is substantiated within the foundation of union with God. The stage manifests in values of justice and peace and a realization of the kingdom already come on earth, as an accomplished experience, although not perfected. There remain blind spots within the individual as well as distortions. However, a few individuals like Martin Luther and Mother Teresa have experienced this stage and are forerunners for justice (Fowler, 1981, cited in Matteson, 2008).

It is evident that both Allport and Fowler integrate spirituality and psychology, however, both describes it as stages of developmental phases influenced by people and contexts through life (Allport, 1950, cited in Matteson, 2008). This is already a step further than only secular psychology approaches yet is strongly influenced by their own perceptions of the effects on the individual rather than what is seen in my research where the individual is able to discuss their own experiences of spirituality and how it affects them as a whole (Fowler, 1981, cited in Matteson, 2008). The gap in their theory remains in their focus on the “development” of spiritual identity rather than the “discovery” of their spiritual identity, as seen in the research that I conducted.

Oser, 1991, cited in Matteson, 2008 focused on the struggle of identity development in the emergence of spiritual judgment. Through the journey of life, spiritual religious views are built up, that which remains continually flexible and fluid. The relationship of the individual towards a Higher Being goes through five stages that enables critical evaluation of old spiritual judgment and makes way for integrating new ways of thinking. The final stage manifests in a unique universal moment of an all-pervasive God inhabiting all (Oser, 1991, cited in Matteson, 2008).

Genia, 1995, cited in Matteson, 2008 proposes a grounded psychoanalytical theory dealing with five stages of spiritual development within identity. Unlike the other theorists reviewed, Genia believes that trauma may cause an individual to regress to a lower stage, in that the stages do not necessarily develop in a linear way from one stage to the next but are less rigid in the movement of development. The final spiritual stage is also characterized by universal values of truth and goodness intrinsically linked to the community. Congruency and balance is the key to meaning and purpose (Genia, 1995, cited in Matteson, 2008).

Michael Washburn, 1988, cited in Matteson, 2008 integrates transpersonal psychology and psychoanalytic theory with regard to psycho-spiritual development. His unified view of oneness, incorporating libido and spirit, makes it a unique model consisting of three stages of pre-egoism, egoism and trans-egoism stages. Within the final stage, there is a unified realization of spiritual awakening with harmonious dualism involving a synthesis of opposites. He also sees ones identity as needing to be changed and re-united with the larger Self (Washburn, 1988, cited in Matteson, 2008).

The theories of identity development integrated a unique spiritual approach, as seen in each theory. In becoming aware of one's spirituality and view of God through the life stages, a mature view incorporates values of a critical, dynamic acceptance of freedom, peace, truth, and union with regard to the relation between self and God. This mature development unfolds in a greater awareness of ones identity within the field of spirituality. Oser, Genia and Washburn also integrates spirituality and psychology, however, like Allport and Fowler, spiritual identity is viewed as a developmental process with each having their own life stages and varied manifestations. The awareness and inclusion of spirituality is already a step in the direction of being more holistic in terms of ones approach in psychology yet the gap is still clearly seen in the theories of spiritual identity in that it remains a lifelong process rather than a discovery of ones' spiritual identity as an already reality, as seen in my research (Marx & Engels, 1964).

Three additional new approaches that contributed significantly to the field of identity within an integrated spiritual approach were those of Jung, Kunkel, and Frankl. For the purposes of this review, I have engaged directly with Kunkel's writing, but have approached Jung and Frankl's work (very extensively) via a number of secondary sources, including Haynes (2009), Haynes (2016), Josselson (1994), Kiesling and Sorell (2009) and Johnson (1970). A thread that can be followed through all of the thinkers considered here is the theory of the developed self, connected to a Higher Being, in considering the integration between psychology and spirituality.

2.2.5 DEVELOPMENT OF SELF-IDENTITY: INTEGRATING SPIRITUALITY AND PSYCHOLOGY

The three psychological thinkers focused predominantly on the development of the self-identity, by integrating spirituality and psychology, in acknowledging the existence of a spiritual identity within psychology (Haynes, 2016; Josselson, 1994).

2.2.5.1 CARL JUNG: SPIRITUAL CONSCIOUSNESS: THE SELF AND A HIGHER BEING

Jung described identity in connection with the self and a higher Being in combining spirituality and psychology (Haynes 2009, 2016). He also described identity as an individual embracing one's uniqueness in developing through self-actualization (Haynes 2009, 2016). Jung briefly described identity as a separate consciousness in addition to an individuals' personal consciousness, which is connected to self and a higher Being. Jung focused on intellectualism and reason as well as the psyche. He had a rational understanding of identity and spirituality and therefore supported the exploration of God through reason and endeavored to reconcile spirituality and psychology (Haynes, 2016; Kiesling & Sorell, 2009).

2.2.5.2 FRITZ KUNKEL: HOLISTIC SELF: IDENTITY AND SPIRITUALITY

Kunkel had similarities with Jung in that he thought of the interconnection between individuals and the Divine as an important crucial relational view on spirituality when dealing with problems. He asserted a strong belief in actualization through awareness of this “We-ness” in connection with us and God (Haynes, 2016; Johnson, 1970). Kunkel’s approach is more holistic in terms of self-development in the context of identity, as he includes the psychological, emotional, and spiritual dimensions as an important essential part of self-development. According to both Kunkel and Jung, the means to attain a true self is to reject self-projections of others on ones identity in developing ones integrated true self (Haynes, 2016; Kunkel, 1984).

Although Jung touched on spiritual identity within the human psyche, his work differs from Kunkel’s in that the latter has a more integrated approach to spirituality, as coming from God, rather than mere psyche and intellectualism in understanding identity development. Spirituality for Kunkel was seen more as like the essence of psychology rather than having to redefine spirituality to fit reason (Haynes, 2009; Johnson, 1970). However, the positive side of their theories are that a deeper and more open awareness are created within spirituality rather than a set schema of stages as seen in the previous theories which makes it more flexible and explorative rather than directive within the counselling context. This is a move towards a more positive, holistic and integrative approach.

2.2.5.3 VICTOR FRANKL: SPIRITUAL MEANING

Frankl's approach to identity development included the psychological theory of logos implying spiritual meaning. The latter approach was based on the creative potential of a human spirit to achieve meaning in the midst of problems affecting one's identity. His approach was more introspective than retrospective. Instead of fostering the self-centeredness of the neurotic, he moved more to meaning creation and meaning-centeredness in which the individual engages. Frankl saw individuals as more than mere collections of libidinal urges and saw them rather instead as free agents in overcoming problems (Haynes, 2016; Johnson, 1970).

Frankl's paradigm is in contrast to Jung's intra-personal approach to self-development and included a more flexible and inclusive stance in integrating identity development from a spiritual perspective. Thus his approach was more holistic than that of Jung and focused on the mind, emotions, and the spirit of the individual. His focus on the spiritual dimension and meaning creation as a spiritual need, opened up discussion on spirituality in a flexible way. Frankl saw human nature in a holistic way by including spirituality and the existence of the Divine. Through transcending our humanity, one becomes one's true self: transcendence as the essence of existence (Haynes, 2016; Johnson, 1970). The move towards a more holistic approach in filling the gap in the theories of spiritual identity is a positive development and my attempt in the research is to close the gap between a directive approach towards a more non-directive approach in creating and including discussion of spirituality in counselling. The latter is a more integrative approach than the previous theories and integrates the individuals' multi-varied experiences (Matteson, 2008).

2.3 QUALITATIVE RESEARCH AND AN ETHNO-GRAPHIC METHODOLOGY

Qualitative research emphasises the role that individuals' context and relationships play on the thoughts and behavior (Roller, & Lavrakas, 2015). It is about connections and complexities of the individuals that may exist in any moment. It pertains to finding meaning through in-depth, varied questionings to search for the deeper meaning. In-depth interviewing is central to qualitative research to understand why people do what they do (Roller, & Lavrakas, 2015). My interview style was done through narrative storytelling in the mode of face-to-face sessions. The flexibility inherent to the design makes it a good fit and encourages elaborate dialogue. This is underpinned with the theoretical framework of Miller's cybernetic cycles having an effect on the body, soul and spirit dimensions of the individual (Matteson, 2008). The story of the individual is used to unravel the varied experiences of the individual having an effect on them as whole persons and establishing what effect it has on them in all dimensions (Roller, & Lavrakas, 2015).

On the other hand, the ethno- graphical approach in qualitative research immerses themselves in the context of the individual through observation, which is another method of understanding the motivations behind thoughts and actions (Roller, & Lavrakas, 2015). The latter is done in a social context and utilizing the senses in immersing oneself in the experiences of the individual. There are thus parallels with the qualitative research method in utilizing the narrative storytelling, however my research method is collaboratively done in a one-on-one setting with individuals (Roller, & Lavrakas, 2015). I immerse myself in the storytelling of the individual by engaging in our joint individual-researcher conversation rather than being an observer of the individual only. Thus my chosen method is not only by observing the individuals in their cultural context but rather becoming a part of the narrative (Roller, & Lavrakas, 2015). Through using open ended questions as well as listening and understanding what the individual is telling me with regard to the problem and its' effect on them as a

whole person, I gain a deeper understanding of their life-world affecting their body, soul and spiritual dimension and listen to their unique perspectives and views within the context of their identity (Roller, & Lavrakas, 2015).

2.4 DESCRIPTIVE QUALITATIVE DESIGN AND GROUNDED THEORY

There are similarities in the use of a descriptive qualitative design as I used and grounded theory (Cho, & Lee, 2014). Grounded theory entails the development of a substantive theory that can explain a phenomenon whereas a descriptive qualitative design seeks patterns and themes to derive meaning out of the phenomena. Both are derived from naturalistic enquiry and both engage in data analysis seeking codes and categories (Cho, & Lee, 2014). Grounded theory goes beyond the search of codes and themes to generate a theory. I use a descriptive qualitative design to discover patterns and answer the research questions of what, why and how. By including a spiritual dimension in the counselling context I stand on the shoulders of Miller in terms of his cybernetic theory to “develop” the theory to include a spiritual dimension which has similarities to grounded theory in developing an approach (Cho, & Lee, 2014). However, grounded theory is applicable in its’ full meaning when there is no existing theory or the theory is too abstract to be tested. Millers’ cybernetics theory already exists and I only build on the existing theory by including a spiritual dimension and discovering the effects it has on an individual as a whole person (Cho, & Lee, 2014).

Chapter 2 formed the background of the literature connected to the theoretical definitions of identity, different theories of identity development, my own theoretical underpinning towards an integrated approach as well as my research design chosen. The reason I chose this type of research design was because that there is little research on the topic. The research I had done is specialised in showing gaps in the research within psychology and pastoral counselling. Most other theories of identity development

within the systems theory, cognitive theory as well as the psychodynamic theory, focused on the body, soul and social dimensions, in the development of their identity, with the exclusion of the discovery of their spirit identity dimension, in contrast to the body, soul and spirit approach, which emerged from the research. Chapter 3 follows where I discuss my research design and method in more detail, including my specific data collection and sampling as well as the data analysis technique used.

CHAPTER 3

RESEARCH DESIGN AND METHOD

3.1 INTRODUCTION

This chapter describes an introduction to my research design and method, the main aim and objectives as well as my research questions. I proceed further to discuss in more detail the nature of my research design, the paradigm and assumptions underpinning my study and thereafter my sampling; research procedure; research analysis; quality as well as the ethical considerations.

3.1.1 AIM AND OBJECTIVES

I chose a qualitative research design because my research questions required the collection and analysis of rich, in-depth data regarding participants' psychological and spiritual journeys. This research is descriptive, explorative, contextual, and inductive-qualitative in nature. By collecting rich narratives from the individuals, it enabled me to answer the research questions by journeying with them in their subjective, interpersonal context of discovery (Phipps, & Vorster, 2011; Ryan, 2006). There are parallels with the ethno-geographical method in that both are using narratives, yet the difference is that I am not only observing the individual but engaging collaboratively in the conversation of storytelling, thus co-creating meaning together rather than only observing individuals in their context. My approach within

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the qualitative design is thus focused on narrative storytelling which is used in the counselling context. The research design was a good fit with for my research, because it recognized the subjective experiences of individuals. This design made it possible to gain unexpected insights (opening up blind spots and discovering patterns) about human nature through an open-ended approach, enabled an insider view on diverse social worlds, and did not impose a particular way of 'seeing' on participants. The participants were journeyed with in discovering their true spiritual identity in contrast to 'steering' individuals, as seen in the general definition of cybernetics (Breakwell et al., 2012; Langdrige & Johnson, 2013).

3.1.2 RESEARCH QUESTIONS

The purpose of the inquiry was to answer the following questions: In what way could I journey with the individual in a discovery of their spiritual identity? What effect did journeying with the individual in the discovery of their spiritual identity have on the whole person? How did individuals understand a spiritual identity in counselling? Was the counsellor's journeying process with the individual done in a non-directive way? Did the journeying with the individual produce more positive outcomes in the spiritual dimension? What effect did this discovery have on the whole person (body, soul and spirit) (Bergin, 1991; Breakwell et al., 2012; Langdrige & Johnson, 2013)? The study was conducted within the counselling context, in South Africa. It included participants from diverse ages, genders, ethnic groups, and religious views who were experiencing problems of a broadly psychological and interpersonal nature. More details about this context are provided under 'sampling' below.

VOICES HEARD: RESEARCH DESIGN

3.2 NATURE OF MY RESEARCH DESIGN

3.2.1 RESEARCH DESIGN: EXPLORATORY

Firstly, my research was exploratory in nature. An exploratory study is used to address a subject about which there are high levels of uncertainty and ignorance about the subject, and when the problem is not very well understood (van Wyk, 2018). The approach was built on the existing theoretical framework of Miller (1978), which filled the gap in the theoretical knowledge of psychology, to develop an approach which includes a discovery in the spiritual dimension of identity, in the context of cybernetic cycles. Little research has been done on the above topic as well as the possibility of the negative effects that a spiritual identity can have on the individual, due to negative orientations and beliefs (van Wyk, 2018).

3.2.2 RESEARCH DESIGN: DESCRIPTIVE

Most qualitative research focusses on rich descriptions of data and reality is seen as socially constructed and rich in interpretation (Howitt, 2019). This research design was a good fit because of the data that was gathered through in-depth interviews, through storytelling, in exploring the life of an individual, describing the problem by naming it, as well as documenting the story through brainstorming (Breakwell et al., 2012). The method of brainstorming is a means of structuring the initial storytelling through open ended questions as seen in the description of my data gathering method.

3.2.3 RESEARCH DESIGN: CONTEXTUAL, INDUCTIVE-QUALITATIVE AND PARTICIPATORY

Due to the contextual nature of qualitative research, through immersing oneself in the context of the phenomena being studied, my design is also specifically contextual in that it identified the boundaries of the environment, in which the problem was likely to reside, within the counselling context of psychology, in South Africa (Howitt, 2019). My research design is also an inductive design. It is more appropriate to begin with the inductive approach in qualitative research (i.e., observing patterns, outcomes, and behaviors and drawing conclusions from the data) rather than deductive by testing an already developed hypothesis (van Wyk, 2018). A participatory research design is collaborative and co-constructive in meaning, which also characterizes my research design (Howitt, 2019). The benefit of participatory research is the joint process of knowledge-generation, which produces collaborative insights specifically in the context of identity in interpreting meaning and expressions (Bergold & Thomas, 2012).

3.3 MY RESEARCH IN ACTION: INCLUDING THE SPIRIT DIMENSION

My aim in the research was to include the spirit dimension, in journeying with the individual, which spontaneously created an awareness of identity, not solely based on the outward dimensions and its effects, but also on the inward dimension of the spirit. This discovery was made through journeying with the individuals, using the research method of immersion, informed curiosity, and careful receptivity in the research process (Breakwell et al., 2012). Discursive and experiential practices connects through a process of co-construction, general knowledge and experiential knowledge to see certain styles and patterns, thus these practices were employed to co-create meaning and understanding, to make sense of how people grasped the effects of the problem on their different dimensions of being (holistically)

(Breakwell et al., 2012). It therefore engages both myself as the counsellor/researcher as well as the individual and through interpretation, constructs and co-constructs new stories (Colombo, 2003). I remained open to uncertainty and ambiguity throughout the research process, because of the research being grounded in the reality of peoples' lives, which are disordered, multifaceted, and complex (Breakwell et al., 2012). It has been argued that a focus on the spiritual identity can help individuals from diverse religious outlooks to discover a long term source of solutions and stability amidst the chaos, which promotes health and wholeness (Reimer, 2012). My research method was thus focused on the discovery of qualities and features, which make a phenomenon what it is, through collecting language data rather than numerical data (Breakwell et al., 2012).

3.4 RESEARCH PARADIGM AND ASSUMPTIONS: EPISTEMOLOGY GUIDING THE INQUIRY

The systems theory is used to detect any change in human living systems (Agazarian, 2011). The theoretical perspective that informed my research is connected to the systems theory in that the integrative dimensions of body, soul, and spirit dimensions affected each other, as seen in the cybernetic feedback loop. The latter is a holistic perspective of the individual as a whole, consisting of the cybernetic cycles, having an effect on each other, and the person as a holistic being (Denzin & Giardina, 2016; Yount, 2017). The relationship between me and what can be known is subjective and constructive in nature. Due to the link between myself and the client, it is a journey of discovery. Both data and analysis are created from shared experiences and are intrinsically linked. Reality is re-constructed and interpreted through the identification of the contextualized meaning of multiple perspectives (Al-Saadi, 2014).

3.5 SAMPLING

3.5.1 SAMPLING DEMOGRAPHICS

My participants were individuals that were referred to my solo practice as a Registered Counsellor by themselves or others in the field from diverse referral networks, who came for counselling due to experiencing problems affecting them as a whole. David (pseudonyms were are used for all clients to protect their identity) was a 33 year-old man referred to me by his mother, who is a devout Christian and who was concerned about her son's unnecessary use of medication. Josef was a 49 year-old, Afrikaans man referred to me by a family member. He mentioned that a "new set of ears" would help him to see things differently. Sara was a 32 year-old white woman who referred herself for the session due to experiencing a lack of worth and feeling bodily fatigued due to a lack of self-care. Cali was an African woman, also age 32, who was referred by a colleague due to experiencing moodiness at work. Frengi was a 10 year-old girl who was referred to me by her mother. She was concerned about her daughter due to her negative behaviour at school. Judas was a 44 year-old man who was referred to me by his daughter. She felt that he needed a sounding board to talk about his problems. Paul was a 68 year-old retired man. He came for the session on his own accord due to struggling with the adjustment of being on a pension. The body, soul, and spirit approach emerged in the counselling sessions where the individuals gave their permission to collaboratively journey together, to see the effect of the problem on them as a whole (De Vos et al., 2005).

The number of participants who were clients in my counselling practice and who wanted to be included in my research study, giving their permission to be able to utilise their notes (for the second stage of the data analysis) was seven individuals in total. The demographic information about the participants was four males and three females, of which one of the three females was a child. Their ages varied between 50

the ages of ten years and sixty-eight years. The diversity of the sample with regard to age and religion etc. was not primarily focused on a specific age range or religion. The individuals were referred to me either by themselves or by someone else and thus it was not pre-planned from a specific pool. The latter age range, reflecting diverse life experiences, in 'drawing' on the 'whole person' in developing a spiritual identity is not bound by age and is a journey of discovery which is opposite to the identity development theories that are bound by age, life stages and experiences (De Vos et al., 2005).

3.5.2 SAMPLING METHOD

As a counsellor, I had made the final selection, which depended on the permission and interest of the individuals from various and diverse backgrounds, by participating in the research in an ethical and accountable manner, in considering the individual's rights in their participation (Creswell, 2003). I distributed the invite manually via e-mail, describing to them the aim of the research, the benefits as well as the ethical considerations for participation with consent. Of the twenty individuals who journeyed together in the body, soul and spirit approach, seven individuals agreed to participate in the research with permission to use their notes for data analysis, which was a tailor-made sample for the purpose of my study, and thirteen who participated in the sessions, declined utilising their notes afterwards. Possible reasons for lack of participation of the 65% may be due to reasons of confidentiality, as it is a small town and easier to make associations. Other reasons may be due to the lack of interest in terms of the administration of having to fill in the consent forms and sending it back after the study was conducted. It may have been a better option to finalise the administration while they were available for the study.

3.6 RESEARCH PROCEDURE: VOICES HEARD: DATA COLLECTION METHOD (TWOFOLD)

My data collection method was twofold, using both in in-depth (unstructured) interviews (narrative storytelling), as the initial stage (Appendix A: Open-ended questions narrative story), as well as semi-structured interviews (brainstorming), as the second stage (Appendix B: Hearing voices: Data gathering questions) in the research (thus 2 stages in total as the data collection method).

3.6.1 VOICES HEARD: STAGE 1

Research interviews require a very systematic approach to data collection, analysis, and description, which allows one to maximize the chances of achieving meaningful, valid and reliable conclusions in research (Breakwell et al., 2012; Langdrige & Johnson, 2013; Richardson et al., 2011). I therefore, used individual interviews to produce spontaneous answers to my research questions, in journeying with the individual, in a discovery of their true spiritual identity. Individual interviews were more relevant than for example focus groups, where the phenomenon or experiences were explored together with the questions, to gain a deeper understanding of the individuals' subjective life world in identifying a the main theme, seeing patterns confirmed and opening up of blind spots (Richardson et al., 2011). Due to the study pertaining to individuals, interviews were a good fit because of the rich detail of the individuals' stories told as narratives in a confidential space. Focus groups would compromise on the individuals' unique journey and would not be as confidential in nature due to the participants having to share the information in front of others.

I used the first data collection method (stage 1), namely an in-depth interview method, rich in the description of the individuals' story, through storytelling, as an initial stage of the research with open-

ended questions (Appendix A: Open-ended questions narrative story). The in-depth interview occurred at the beginning of each counselling session to gain a deeper grasp of their life-story as well as to establish a counsellor-client relationship. Such an interview was seen as a counselling session and took an hour to complete. Open-ended questions were asked by myself, in listening to and understanding the individuals' journey and how it unfolded: "Tell me more about your life story". The starting point for the narrative conversation was to probe the individuals to tell their life story and journey with all the problems they encountered and what effect it had on them as a whole person within the counselling context. During this first probing, a counsellor-client relationship was established in listening and empathically understanding their journey as well as clarified for meaning creation and openness: "What are the main problems you experience in your story?" In journeying with the individuals, the question was asked if this was not clear in their initial story-telling in journeying with the individuals in answering the research questions: "How do you see the effect of these problems on your identity? /how does this influence the way you see yourself?" Through asking this question, the main focus of the research was being addressed in seeing what effect the problems had on their whole person as well as their identity: "How does this influence your thoughts and emotions, as well as your will/actions?" By asking this question, the effects of the problems on their soul dimension were explored in answering the initial research question as part of the data gathering process: "How does this affect your spiritual identity/faith?"

Through using open-ended questions, the clients could elaborate on their life stories and the main problems they experience in their story in the first session (Appendix A – open-ended questions). Appendix A is a list of open-ended questions that I asked each client in the initial session to be able to have a sounding board and allow the clients to hear themselves speak, much like walking in the mountains, screaming at the top of their lungs, hearing their voice echoing back to them. Elaborating on their in-depth story allowed the clients to have a sounding board to feel less overwhelmed and to come to a specific awareness of their life story's' main issues.

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In describing the effect problems had on their spiritual identity, their narrative unfolded in the journey, in discovering their spiritual identity and how they view themselves as a whole, in this context. The latter created a sounding board for the individual/client to express their self-view, thoughts, emotions, will, and spiritual identity. This was done in a non-directive counselling relationship, to alleviate the effects of the overwhelming problem, in finding a way through the maze of challenges in the journey (Langdrige & Johnson, 2013). Data had been collected as a first data collection method via the individual, in listening to the story of the clients/individuals, through storytelling, as an initial stage of the research (Langdrige & Johnson, 2013). I gained an in-depth understanding through the in-depth interviews, gaining a broader understanding of the individual's subjective experience of the problem and the meaning that they incur from it, in making sense of their world as a whole person. The data of the in-depth interviews (storytelling) was written down by myself in short hand format on paper, without a tape recorder, as personal notes, to clarify and understand the client with relevant responses, while journeying with them in their story. The notes were kept to refer to, for understanding the impact of the problem on the individual as a whole, while journeying with their story collaboratively. The latter fits with a narrative storytelling approach, which is open-ended, and explores the effects of the problem on the client as a holistic being (Barrett, 2011). I asked the individual permission to utilise the notes for the purposes of the research after the counselling sessions were completed. Thus the counselling-client relationship was established and thereafter the researcher-participant relationship after consent was given. The in-depth interview was held for understanding subjective experiences in journeying with the individual, in their descriptive stories, as the initial stage of the research in collecting rich descriptive stories (Breakwell et al., 2012). My research was done through a discursive and experiential process, in making sense of their subjective experiences and gaining a more objective understanding, of how one dimension, e.g. self-view (body), had an effect on the other dimensions, e.g. soul and spirit (Mitchell & Jolley, 2007).

3.6.2 VOICES HEARD: STAGE 2

Secondly, I used a semi-structured interview technique/method through brainstorming (stage two) as a second data collection method, using questions (Appendix B: Hearing voices: Data gathering questions) as a means of data collection, to see more objectivity (in their subjectivity), in the midst of the individuals/clients' experiencing overwhelming problems (as described in their initial story). The latter was a technique/method used in summarizing their story, having an effect on the individuals – as a whole person (Appendix C: Mind map – outline). This second data collection method was done as a second counselling session after the first session with a week interval of which the duration was also for an hour. The notes of the brainstorming were done collaboratively with the client. After the session, permission was asked via e-mail by myself, as the counsellor, to use the individuals' notes for the purposes of the research study.

I used a brainstorming approach consisting out of three dimensions, namely body, soul and spirit (cybernetic cycles), to reduce the individuals' "story" to be less overwhelming. Through the latter, patterns were discovered, as well as opening up of blind spots in the situation, in journeying with the individual in capturing their story. This was a means of "summing up" the story of the individual/client, shared in the initial stage of the storytelling, through new questions in relating the story in a new way – by deconstructing the individuals' story. This made it more manageable and less overwhelming for the individual. The body, soul and spirit approach emerged in journeying with individuals in the discovery of their true spiritual identity, and the effects on the individuals as a whole.

This second data collection method, through brainstorming, started with summing up the problem, in one a word, by the clients (naming the problem). Through the representation of the individuals by drawing a stick man/woman, the effects were written down on all three dimensions, namely body, soul,

and spirit. This was done through guided questions and consisted of short words written at each dimension (body, soul, and spirit) in answering the questions of the effect of the problem on each dimension, as seen in appendix B and appendix C. This journey was intended to enrich the individuals' mind in gaining more objectivity within their subjective reality and seeing how the problem affected the individual in all dimensions (body: the individuals' self-view in terms of how they see themselves in the mirror because of the problem; soul: consisting out of three dimensions namely thoughts, emotions and will (writing down three effects at each dimension), as well as spirit: what effect the problem had on their faith/lack of faith: on how they think God viewed them and how they think they viewed God in the midst of the problem.

3.7 DATA ANALYSIS: REFLECTION: THEMATIC ANALYSIS FOR POSITIVE OUTCOME

I used thematic analysis, in locating the data in relation to my qualitative method, in identifying, analysing, and reporting themes and patterns, within the data (Braun & Clarke, 2006). This method is used to analyse themes in a systematically organised manner (Nowell et al., 2017). The first stage of the analysis was done collaboratively with the clients/individuals, in journeying in the discovery of their spiritual identity, to see what the effects were on the whole person. Questions with regard to the main message of their story, as well as having observed patterns; blind spots and positive outcomes were done collaboratively, as also seen in Chapter 4 in more detail (Appendix D: Voices analysis: data analysis). In the final stage (second stage) of the data analysis similarities of words in all three dimensions (body, soul, and spirit), were grouped together in keywords by myself to summarise, analyse, and interpret the main message, confirming their spirit identity, having a positive effect on body, soul and spirit. The words that were grouped together were seven in total as keywords summing up the story of each individual in terms of their positive outcome (main message) namely, number one: spirit dimension (David); number two: worth and spirit identity (Josef) ; number three: self-happiness and worth in connection with spirit

identity (Sara); number four: who I am and worthy (Cali); number five: spiritually happy and identity (Frengi); number six: worth and no confrontation (Judas) and lastly: positive, motivated to live and share as well as spirit identity (Paul). Spirit identity was the keyword mostly used, secondly worth and thirdly self-happiness as well as positively motivated to live and share. The latter was then written underneath each other (all the similar words grouped in one keyword), and I then decided on a name that was similar to each set of keywords, in summarising the keywords (IPA analysis). These words were then summed up in one word, which signified and confirmed the positive outcome of the individuals, opposite to the original name given, and unveiled the positive outcome of the individuals' story, confirming their value as well as their identity.

I used a thematic analysis in unraveling the meanings contained in accounts, through a process of interpretation, within the text or stories of the participants/clients. The latter was a reflection of my research analysis, in reading for meaning, identifying and structuring themes, as well as producing a summary table and integrating cases through master themes (Appendix D: Voices analysis: data analysis and Appendix E: Summary of analysis). The themes were: number one: positively motivated in being a Christian; number two: freedom and worth; number three: self-acceptance and worth; number four: I am-ness; number five: being happy; number six: peace and worth and lastly acceptance and belonging in identity. The theme that was confirmed the most was worth. As the counselor, I analysed patterns through identification: finding similarities in the positive words through symbols and keywords. All the positive words were taken one by one in each dimension (body, soul, and spirit) and grouped together in the other dimensions through the same symbols. Patterns that were identified were: number one: motivation; number two: happiness and worth; number three: self-happiness; number four: I am-ness and the fruit of I am-ness: number five: happiness spiritually; number six: peace and worth and lastly answered prayer. The pattern that was identified the most was happiness and secondly: worth.

Lastly I analysed the blind spots/aspects that stood out in the individuals' stories that were highlighted namely: number one: coming back to the spirit identity; number two: spirit identity and worth; number three: positive spirit identity; number four: spirit identity affecting body, soul and spirit positively and well as who I am and worth; number five: being happy spiritually; number six: spirit, will, worth and identity and lastly returning to God and spirit identity. The words that were highlighted the most was spirit identity and secondly worth.

3.7.1 VOICES ANALYSIS: HARVESTING: MAIN THEME; PATTERNS AND UNVEILED BLIND SPOTS

3.7.1.1 DATA ANALYSIS: STAGE 1 & STAGE 2

The initial first stage data analysis was done collaboratively with the individuals through a deconstruction technique. Within the intra-active encounters within collaborative data analysis, the journey is one of mutual discovery and awareness, rather than being imposed on the individual. Questions with regard to the main message of their story, as well as having observed patterns; blind spots and positive outcome were done collaboratively (Appendix D: Voices analysis: data analysis). We discovered the effect of one negative in one dimension (e.g., body) on all other dimensions (e.g., soul and spirit), as well as the effect of one positive in one dimension having a positive effect on all other dimensions, when focused on the positive outcome, e.g., the spiritual dimension. We then collaboratively looked at the opposites of each word in each dimension (body, soul, and spirit) in terms of what they would like to experience as a positive outcome, opposite to the negative words written through specific questions. As we journeyed together, the individuals discovered their spiritual identity through interpreting their soul dimension of their thoughts, in the context of counselling. Thereafter, myself, as the registered counsellor, did the final stage (second stage) of the data analysis in seeing similarities of words in all three dimensions (body, soul and spirit), which were grouped together in keywords to summarise, analyse, and interpret the main

message, confirming their spirit identity, having a positive effect on body, soul, and spirit (Breakwell et al., 2012; Langdridge & Johnson, 2013; Richardson et al., 2011).

3.7.1.2 STAGE 1: MAIN THEME; PATTERNS AND BLIND SPOTS

As mentioned before, I used thematic analysis, in locating the data in relation to my qualitative method, in identifying, analysing, and reporting themes and patterns, within the data (Braun & Clarke, 2006). The first stage was done collaboratively with the clients/individuals, in journeying in the discovery of their spiritual identity, to see what the effects were on the whole person. Appendix D: Voices analysis: data analysis is an analytical tool of questions asked to the clients, by myself, as the registered counsellor, and applied to all data items of the individuals/clients, to see what effect the journeying had on them, as a whole, in discovering their spiritual identity. It showed the questions that were asked, through the thematic analysis (of which the results are discussed in chapter 4, in more detail, with regards to the individual items extracted from the clients).

I thus analysed the data in the initial stage collaboratively through general questions, together with the client, in discovering a the main theme, the unfolding of patterns (confirmations/repetitions), and opening up of blind spots (aspects not seen so evidently before in journeying with the client). I asked questions to the client, related to their data, and jointly used the answers of the clients in discovering a theme together. This was a flexible method that I used to organize, describe and interpret the data within my research topic (Braun & Clarke, 2006). Within the initial reflection, the individuals/clients were made aware of the three dimensions (body, soul, and spirit) and had to look at which dimension the individuals wrote more positive answers than negative answers. Thus, if the individuals wrote something positive in one dimension -- that is where the positive outcome lay -- and had a positive effect on all other dimensions, as the individuals discovered the positive outcome of their value, in journeying together.

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After the initial reflection analysis, the individuals had to write down positive words as an indication of what the individual would have liked to experience as a positive outcome. They had to write it next to their initial problem that they named (naming the problem), as well as writing it next to at all the other negative words they wrote down initially, in all three other dimensions (body, soul, and spirit). The positive outcomes, in turn, revealed and confirmed their value and identity. The latter was done through journeying with individuals in the discovery of their true spiritual identity, having had a positive effect on the whole person through the body, soul, and spirit approach. The latter had a positive effect on the individual as a whole. One positive outcome in one dimension, namely the spirit, had a positive effect on all other dimensions/cybernetic cycles (Miller & Martin, 1988). Cybernetic cycles refer to body (biological functioning), soul (thoughts, feelings, will – personality functioning) and spirit (faith and the view of the individual, in terms of their own view, of God's view of them in the midst of the problem) (Richardson et al., 2011).

The soul dimension was second in line and seen as the most overwhelming dimension (whereas the spiritual dimension was first in line, most often, in seeing more positive answers). If the individuals did not write any positive outcomes in the soul dimension, the individuals were made aware of the spiritual dimension in terms of their value and identity, which had a positive effect on their soul and body dimension. By looking at the soul and body dimension in the light of their spiritual dimension according to Romans 12:2 KJV, they discovered that they were already changed by the renewal of their minds, according to the latter principle, in other words, their spirit dimension (identity) was already changed, they just discovered their value and identity in the journey, having a positive effect on them as a whole person, irrespective of their religious view/outlook. This answered my research question on how one can journey with individuals in a discovery of their spiritual identity and that this discovery had an effect on their body, soul and spirit (Breakwell et al., 2012; & Miller & Martin, 1988). Through journeying

with individuals, it was confirmative that their spiritual identity revealed more positive outcomes as the main theme, in discovering their value, having an effect on them as a whole person. This confirmed my understanding that more individuals had seen positive outcomes in the spirit dimension, than any other dimension.

3.7.1.3 STAGE 2: PATTERNS/CONFIRMATIONS: SIMILARITIES: SYMBOLS & KEYWORDS & BLIND SPOTS/HIGHLIGHTS

The patterns and blind spots that have been identified answered the research questions and gave insight and understanding in the individuals' journey in their discovery of their spiritual identity, having a positive effect on them as a whole person (Ryan, 2006). I used a thematic analysis in unraveling the meanings contained in accounts, through a process of interpretation, within the text or stories of the participants/clients. The latter was a reflection of my research, in reading for meaning, identifying and structuring themes, as well as producing a summary table and integrating cases through master themes (Langdrige & Johnson, 2013).

As the counselor, I then proceeded to the second stage, to analyse patterns through identification: finding similarities in the positive words through symbols and keywords. All the positive words were taken one by one in each dimension (body, soul, and spirit) and grouped together in the other dimensions through the same symbols. The latter was then written underneath each other in keywords (all the similar words grouped in one keyword), and I then decided on a name that was similar to each set of keywords, in summarising the keywords. These words were then summed up in one word, which signified and confirmed the positive outcome of the individuals, opposite to the original name given, and was a the best fit with the positive outcome of the individuals' story, confirming their value as well as their identity.

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In journeying with the individuals in the discovery of their true spiritual identity and through the already reality of their true identity and origin, as being made in the image of God, irrespective of the individuals' religion, their value was affirmed. This method of using both in in-depth (qualitative unstructured) interviews (narrative storytelling), as the initial stage as well as semi-structured interviews (brainstorming), as the second stage in the research (thus 2 stages in total as the data collection method) was compatible with the particular research design that I chose namely a qualitative research design. I chose this particular method because data analysis using qualitative methods are concerned with analysing meaning and experiences and their resultant effects (Langdridge & Johnson, 2013).

I chose this these particular methods of data collection and analysis to answer the research questions in seeing the individuals' stories emerging in discovering their spiritual identity, affirming their value and worth through emergent listening. My research method thus involved a direct interaction or exchange, verbally between myself as the counsellor and the individuals/clients, in affirming their worth as a whole person, within the context of a qualitative design. My methodological choice was an ethical practice as I collaboratively listened and engaged with the individuals, opening up ways of knowing and being that affected the whole person and affirmed their journey in wholeness (Denzin, & Giardina, 2016). My research is concerned with the capturing the richness of an individual's experience, as was seen in my chosen research design, where meanings of the individuals were emphasized, as well as how they co-constructed meaning through language (Breakwell et al., 2012; Richardson et al., 2011; Smyth, 2008). Through doing part of the data analysis with the individual, it opened up space to explore new identities emerging, in seeing a new way to explore discourses, in doing qualitative research through a critical lens, in which the individuals' stories are lived and journeyed with (Denzin, & Giardina, 2016).

The benefit is that the outcome of the discovery is not solely from the perspective of me as the counsellor, but rather a co-journey of discovering worth and value in our identity. Positive outcomes becomes evident as I journeyed with the individuals in affirming their positive identity, most of which were seen as their spiritual identity, having an effect on the individuals' whole selves. In mirroring the individuals' responses, the individual comes to a persuasion of their discovery of worth as reflected in their spiritual identity, in experiencing a divine intervention (Donda, & Heilman, 2014). Individuals' life stories are broad enough to warrant them being coded for themes that reveals important psychological insights about the storytellers' identity (Luyckx et al., 2011). Through co-identity analysis, it can prevent prejudice in terms of the construction of identity through the integration of the narrative discourse as it unfolds from the individuals' experiences. In analysing for patterns collaboratively as a narrative practice, it allowed exploration of the individuals' identity from the level of the teller and not only from the counsellor, affirming their own discovery. This co-analysis allowed me to show how the individuals' identity was constructed as a function of the interactive engagement (Luyckx et al., 2011). The latter confirmed that journeying with the individuals in discovering their spiritual identity, had a positive effect on their whole person as they were agents of their own story. It lends the agent (individuals) to a construction of their own identity in which they are involved and seeing how their spiritual identity surfaced (Luyckx et al., 2011).

3.8 TRUSTWORTHINESS: RESEARCH QUALITY AND INTEGRITY

Research quality is ensured by five principles namely: credibility, transferability, dependability, conformability and authenticity and I proceeded with the latter principles to ensure reliability and validity (Treharne et al., 2015). The potential risks and precautions were also taken into account, to minimize the risks to individuals/clients in the research (ethical considerations) (Langdridge & Johnson, 2013).

3.8.1 STRATEGY EMPLOYED TO ENSURE DATA QUALITY

Validity (well-founded integrity of conclusions) and reliability (consistency) are described through strategies for quality, ensuring trustworthiness. The research is done with the necessary rigor, which includes openness, adherence to the specific philosophical perspective, thoroughness in collecting data, and consideration of all the data during theory development, logic, and clarity, with which the study sheds light on the studied phenomenon (Maritz et al., 2009).

Five strategies to ensure quality in research according to Guba's Model of trustworthiness are outlined below:

Validity (well-founded integrity of conclusions) and reliability (consistency) are described through strategies to ensure quality as well as minimizing the risks. The following are a few key factors in describing the latter:

- Credibility (truth value)
- Transferability (applicability)
- Dependability (consistency)
- Conformability (neutrality)
- Authenticity

3.8.2 ETHICAL CLEARANCE:

Frequent monitoring and reporting had to be implemented to minimize the risks in gaining ethical clearance. The individuals have been informed of the benefits of the research, outweighing the possible risks. Additional counselling and debriefing, due to sensitive issues, were also offered to minimize the risk factors (Appendix F: Informed consent form). In my research, one child, ten years old (thus under sixteen) participated, thus she couldn't give sole consent. I therefore asked her parents for consent prior to the counselling session through a consent form. Thereafter consent was also sought from the child involved. This was part of engaging the child, so she had an opportunity to make her own decisions as well as ensuring ensure she was a willing client in the counselling sessions.

I was aware of any possible signs that the child may not have wanted to participate in the counselling process of the in-depth interview as well as the brainstorming, through her "saying no" or "showing no" through "non-response", "pulling away" or "ignoring", of which the signs were not evident. I gave a consent form (Appendix G: Informed consent form parent guardian) to the parent as well as having explained the research adequately before the child's notes could be utilised. The latter implementation ensured that the possibility of harm has been limited and that the individual had the right to withdraw from the research, in the event of discomfort, etc. due to sensitive issues discussed during the research. Protection of the rights of the vulnerable individual thus has been implemented, and her parent was made aware of the right to withdraw, if potential risks were posed to the vulnerable individual (child – age ten years).

3.8.3 ETHICAL CONSIDERATIONS: POTENTIAL RISKS AND PRECAUTIONS TAKEN TO MINIMIZE THE RISKS TO INDIVIDUALS IN THE RESEARCH

The research was guided by ethical aspects, including: autonomy (respect for the person), beneficence (balancing risks and benefits), non-maleficence (absence of harm) and justice (Maritz et al., 2009). The individuals'/clients' rights in terms of personal privacy, confidentiality, and anonymity, informed consent, as well as freedom of participation, were considered as an utmost priority. With regards to personal privacy, confidentiality, and anonymity, I have protected the clients' identities and privacy so that the information collected and analysed through their notes, does not harm or embarrass them in reporting on the findings in my study. Not utilizing a tape recorder was also useful to maintain the rights of those individuals who felt uncomfortable with recording their voices (Ntseane, 2012).

A consent form has been given to the individuals/clients and other relevant affected persons to ensure the obtaining of informed consent for utilising their notes after the two sessions. The latter was based and guided on principles of informed and non-coerced consent. Informed and non-coerced consent respects the autonomy of the individuals. The individuals had the freedom to participate or to not participate in the research. An informed consent was given through the signature of those individuals that participated as a means of their freedom of participation (Ntseane, 2012). Some other key rights that were also focused on were: freedom of choice, expression, access to information, equality, justice, human dignity/life and protection against harm, especially for vulnerable participants/clients (Maritz et al., 2009). With regards to the above, it was important essential to consider, in the case of the child participation in my research study, that it might have been experienced as an unequal power relationship, which could have made it difficult for the child to withdraw from also giving their consent in the research (Jelsma & Clow, 2005). However, I attempted to flatten the power gradient in ensuring that the child still had the freedom of choice to be able to participate through ongoing checks and

clarification. The child has been given the freedom to express herself, without fear that her information would be shared with her parents. All the individuals had access to information in giving them insight, through the e-mail, sharing in detail the goal of the research, as well as describing and confirming to them how their notes would be utilised, taking into consideration their privacy and autonomy (Jelsma & Clow, 2005). Through the sessions, a relationship was built with the individuals, as to establish an atmosphere of ongoing openness and trust. The latter gave the individuals who participated, confidence in knowing that I could be trusted with their sensitive information without being exploited, and in this way, still protecting their dignity (Jelsma & Clow, 2005). A healthy balance was maintained between me and the individuals as to not have an overly -dependence on me as the counsellor and in this way, preventing harm. This was maintained through self-reflection and maintaining healthy boundaries in the counsellor-client relationship (Jelsma & Clow, 2005).

Through a consent form given to sign after the sessions in gaining their permission to utilise their notes, it was stipulated that if the need arises for a referral to be made in case of, e.g. suicidal ideation, I would be able to refer the individual to someone in the field for further intervention. The latter was not necessary in the case of the specific participants' participation; however, through the latter, the protection of harm against themselves or others was explained as to implement the research in an ethical way (Jelsma & Clow, 2005).

Certain Specific barriers to informed consent were thus avoided:

- Direct/indirect coercion:

*Taking undue advantage of the individual and *abusing one's authority and influence of the research – hence the term “steering” was replaced by the principle of “journeying”

- Undue inducement of individuals in the name of research

*consenting against their better judgment to participate in studies involving risks

Other main rights that were implemented in terms of ethical considerations were (Mdau, 2011):

- The right to personal privacy, confidentiality, and anonymity:

By acting sensitively to matters of privacy, a contractual agreement was made with a consent form as well as an information sheet (Appendix H: Continue information sheet) and was given to the individuals, stating the confidential nature of the counselling. I, as the researcher, was open, honest, and clarified, the aim of the research. Co-operation of the individuals have been respectfully requested, and the significance of participation was carefully explained.

The individuals had the right to decide when, where, to whom, and to what extent his/her attitudes, beliefs, and behavior would be revealed. All data and information obtained have been treated as confidential. The findings have been objectively communicated to the individuals.

- The right to freedom of choice, expression, and access to information:

The participation was voluntary, and the individuals were able to withdraw, if they wanted to, without fear of prejudice. Informed consent has been obtained from all participants. Participants have been informed of the purpose of the research, design and method: gathering and analysis of data (voices heard and voices analysis), duration, nature of participation, as well as the advantages and benefits of the research.

The identity and qualifications of me as the researcher/registered counsellor have been made known to all related parties. Individuals have been informed verbally of how confidentiality and privacy were safeguarded and verbally during the data collection process. The individuals had access to the research findings if they so wished.

- The right to equality, justice, human dignity/life, and protection against harm:

Individuals were treated equally. No individual has been discriminated against on the grounds of race, gender, socio-economic status, disability, religion, or spiritual beliefs, and no judgments were made. The research was planned and executed in a way which that fostered beneficence and excluded harm or exploitation of individuals, emotionally or physically. Individuals had the right to withdraw from the research, if they experienced discomfort due to the sensitive nature of the research in the counseling context.

- The right of the community and the science community:

The quality of the research has been ensured through adhering to the highest standards of research planning, implementation, and reporting. The research has been done honestly and with integrity, with no manipulation of evidence. Adequate procedures and methods of science have been used. All efforts have been made to remain neutral and unbiased. For the individuals older than eighteen years, the informed consent form has been submitted for minors, or in cases where diminished responsibility existed, a consent form to be signed by the parent or legal guardian was submitted.

Vulnerable participants, like children, were protected in terms of the rights and a contractual agreement to ensure that the risks were minimized. The latter was guided by the principles of rights. The costs incurred have been implemented, as similar to a session for counselling, due to the research implementing a counselling approach. Medical aid has been used as a means of payment, as in a normal typical session, according to the HPCSA's ethical procedures. The latter was done with the consent of the individuals, without exploitation. A contractual agreement on the payment method has been given (Appendix I: Payment). No extra costs were incurred in utilising their notes for data analysis after the sessions.

The individuals were hereby given an indemnity to Carin Olwagen, in any case of the individuals' negative behavior and/ill behavior, disrespect, loss or harm/potential harm, against themselves or others (Appendix J: Indemnity and Appendix K: Indemnity parent/guardian). Steps have been taken in the case where events or harm were experienced by the individuals, through debriefing and counselling, by a referring specialist in the field if needed (Maritz et al., 2009). As seen from the latter, ethical considerations were implemented to have healthy boundaries between the individual and me as the counsellor/researcher. The collaboration of the counselling approach as a research approach is a step in a brave direction and may be filling a gap in the division between counselling and research. By implementing the values of quality and ethics the same applies within the counselling context as well as the research context and are parallel to each other. The procedures for counselling and research were thus combined in the exploration of the problem as well as the outcomes. After the counselling sessions, all the principles were implemented to continue the safeguarding and rights of the individual. It may be a bold step; however it can pave the way for more collaboration while maintaining all the ethical principles of each field by combining the two in one (Maritz et al., 2009).

CHAPTER 4

RESULTS AND DISCUSSION

4.1 INTRODUCTION

This chapter explores the collaboration with the individuals in terms of the effects of the problem on them as whole people as well as the positive outcomes, themes, patterns, highlights of their narratives as well as the results and discussions on the outcomes. The discovery of individuals' worth and value captured my gaze, as I journeyed with them within the counselling context. What struck me was the lack of holism within counselling approaches, and as we journeyed together, a reality emerged beyond the visible body and the experience of the soul and its senses. The dimension of the spiritual identity of individuals was explored collaboratively, in order to gain a deeper understanding of the effect it had on individuals as whole beings. Through my research study, voices emerged in key themes of identity, cybernetics, and spirituality that elicited questions regarding how these themes played a role in discovering individuals' spiritual identity and the effects on them - body, soul and spirit.

Merton and Sztompka (1996) echoed identity in relation to spirituality as an intrinsic integration of our being-ness, which supported the discovery of my own wholeness and that of my clients, within our spiritual identity, having had a positive effect on all other dimensions of our being. Through in-depth and semi-structured interviews, I had gained an insider view on individuals' unique stories playing out, within their diverse problematic experiences. Within the thematic analysis of the voices in the journey, positive outcomes; main themes; patterns/confirmations as well as blind spots/highlights emerged, confirming the important vital role of seeing individuals as whole persons with a spiritual identity, as the core of

their positive being. The main themes that emerged was worth; freedom; being happy; self-acceptance, peace, I-am-ness and positive motivation in being a Christian. Below I present a brief description of each client in the journey in exploring identity and spirituality. Thereafter, I present the clients' initial responses as an illustration of the clients experiencing more positive outcomes in their spiritual dimension. I then describe how we journeyed in opening up on spirituality and spiritual identity in counselling where certain specific main messages, patterns/confirmations, and blind spots/highlights emerged after reflection.

4.2 A BRIEF DESCRIPTION OF EACH CLIENT IN THE JOURNEY

Each client has their own unique story in the journey, with each having their own symbolic name for their story of identity and what they want to experience. David (pseudonyms were used for all clients to protect their identity) was a 33 year-old man referred to me by his mother, who is a devout Christian and who was concerned about her son's unnecessary use of medication. She described him as "backslidden" and was concerned about his lack of interest in life, as well as his spirituality. David was positive about coming for the session, as he realized that he needed help with his current life management. He was very open when I asked him about his life story and what he thinks might be problematic. David was short and skinny yet sat very self-assured, as if to make himself taller. After a while in the session, he became relaxed and lay back on the sofa, yet his hand would twitch as he spoke. He discussed his lack of enthusiasm for life, that he was very lazy at work, as well as using too many sleeping pills, due to his lack of sleep. When I asked him how it affected his faith, he mentioned that he tried to be a Christian but experienced his "old self" as a blockage, although he prayed about his experiences.

Josef was a 49 year-old, Afrikaans man referred to me by a family member. He mentioned that a “new set of ears” would help him to see things differently. Josef was skeptical about utilising his potential due to a series of unfortunate events and felt that he was not adding value to life, when asked what he sees as problematic in his story. He sat with arms folded and eyes staring at the opposite desk in the room. Through his body language, he made it clear that he was not experiencing freedom. While he elaborated about his stress and isolation due to his lack of experiencing God giving him a “breakthrough”, he also mentioned that he sees himself as a failure and felt inadequate in relation to his view of how he thinks God sees him. Though he had a strong sense of making a difference in life, his feelings of being caged in had a negative effect on his thoughts. His pessimistic outlook was overwhelming, and this had an effect on his behaviour. He would often isolate himself in the midst of his conviction of wanting to be a “channel through which God worked.”

Sara was a 32 year-old white woman who referred herself for the session due to experiencing a lack of worth and feeling bodily fatigued due to a lack of self-care. Sara sat on the edge of the chair and seemed very nervous and impatient. Her hair seemed uncared for, and her clothes were wrinkled. She explained in the first session that she wanted to be happy in herself again and to not experience feelings of guilt, due to her use of alcohol. Sara used alcohol to feel better about herself. Afterwards she would feel angry at herself and try to make others also feel bad about them. When we explored her identity and what her view on God was amidst the “destruction” experience, she mentioned that she knew that God had not forgotten her.

Cali was an African woman, also age 32, who was referred by a colleague due to experiencing moodiness at work. She had thick make-up on and wore expensive clothing. She would sit up straight on the sofa and would often look at her nails that were painted with glitter. Cali wore designer shoes and a matching handbag. When we explored what the effect on her thoughts were due to her moodiness, she mentioned

that she experienced a fear of rejection and tried to be someone she was not. This would have a negative effect on her behaviour in that she would entertain the negative thoughts and go shopping to try to alleviate her unhappiness. We together explored her spirituality, and she explained that she struggled with forgiving herself and that she felt guilty, although she was aware that she was born of God and viewed God as her Father.

Frengi was a 10 year-old girl who was referred to me by her mother. She was concerned about her daughter due to her negative behaviour at school. Her daughter would get red cards due to bullying and not listening in class. When I asked Frengi in the first session what she thought may be the cause for her behaviour, she explained that a particular child in school would tease her and call her names. This made her feel ugly, and Frengi would then act out in anger towards her teachers and other children. While Frengi elaborated on her story, she would stand up and walk up and down in the room, scratching for things in her school bag as if she was looking for something. She had a very dominant posture and seemed as if she was not scared of anything, with her arms swinging while talking about her situation. She said that she wanted to be happy and experience peace of mind. I asked her what effect it had on her faith, and she said that she wanted to believe more and engage in her spirituality.

Judas was a 44 year-old man who was referred to me by his daughter. She felt that he needed a sounding board for talking about his problems. Judas was scared that he and his daughter would continue fighting and therefore came to the session. He was very tall and dark dark-skinned and walked with a slow and hesitant pace to the counselling room. He discussed in the first session how he does not like confrontation. When exploring the main issues, he explained that he doubted himself, due to him and his daughter not seeing eye to eye. His avoidance of conflict also had a negative effect at work, as they would argue with him about his work standards, and this made him feel inferior and aggressive. He wanted to experience peace and self-acceptance and desired to resolve conflict in a positive way. Judas

said that he is strong in his faith but needed wisdom and insight in understanding how to deal with confrontations.

Paul was a 68 year-old retired man. He came for the session on his own accord due to struggling with the adjustment of being on pension. Paul walked with a limp, and it seemed as if his hip was painful. His head was facing to the ground when talking. Besides the adjustment experience, he mentioned that his spirituality was important to him. When we explored what may be the effects of this adjustment on him as a whole person, he mentioned that he felt lonely and disappointed in himself. Paul was not engaging with his family as usual and felt guilty for isolating himself. He wanted to experience the feeling of “togetherness” and prayed for a miracle to change him.

4.3 MORE POSITIVE OUTCOMES IN THE SPIRIT DIMENSION

Appendix D is an example of the analysis I did in reflecting on the themes of the overall positive outcomes, patterns, and blind spots/highlights of the client’s stories and mind maps by referring to figures illustrating this. The primary positive outcomes that the individuals highlighted of all the dimensions were that they saw more positive outcomes in the spirit dimension than any other dimension. This was the case for five out of the seven clients. I started the engagement with each client by asking them some standard questions, as described in Chapter 3. I then invited them to draw up a mind map. Below I present two more extended examples of clients’ responses as well as some short examples to provide a sense of the types of responses I received. This is followed by the analysis of what the key outcomes were that arose from clients’ initial responses and mind maps in terms of the body, soul and spirit. Each of the clients I saw appeared to do their best to respond to these initial questions and tasks and came up with responses similar in form, although different in detail and substance, to those provided by David and Cali. This was also seen in Figure 4.1 and Figure 4.2. What was clear from

clients' reactions to this part of the interaction was that the effect of their problems on their body and soul dimension was predominantly negative (as seen in their responses); however, their spiritual dimension was more positive than the other dimensions, in particular, "their view/perspective of God in the midst of their problem"; "God's perspective of them" as well as their spiritual identity.

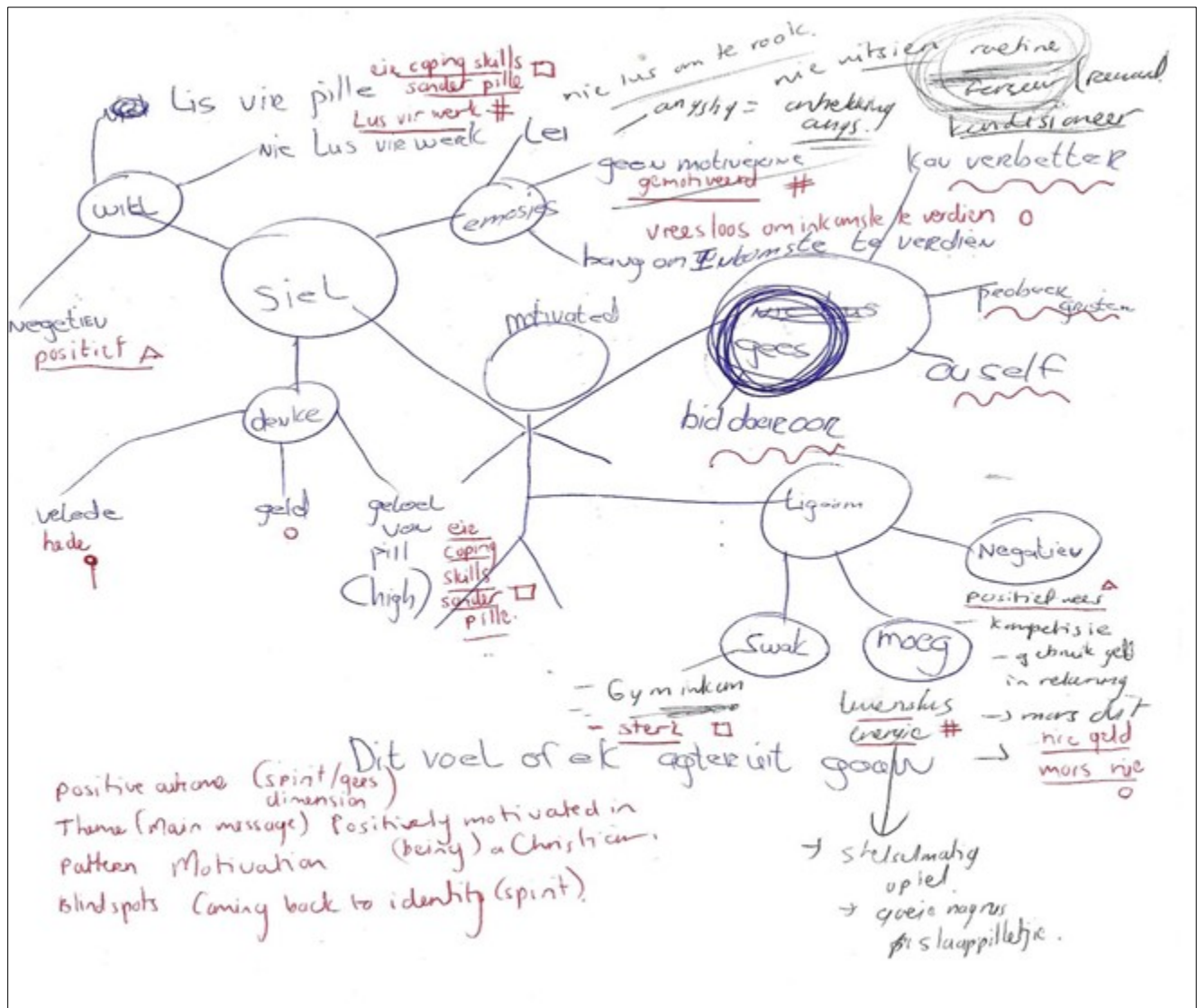


Figure 4.1 David's mind map

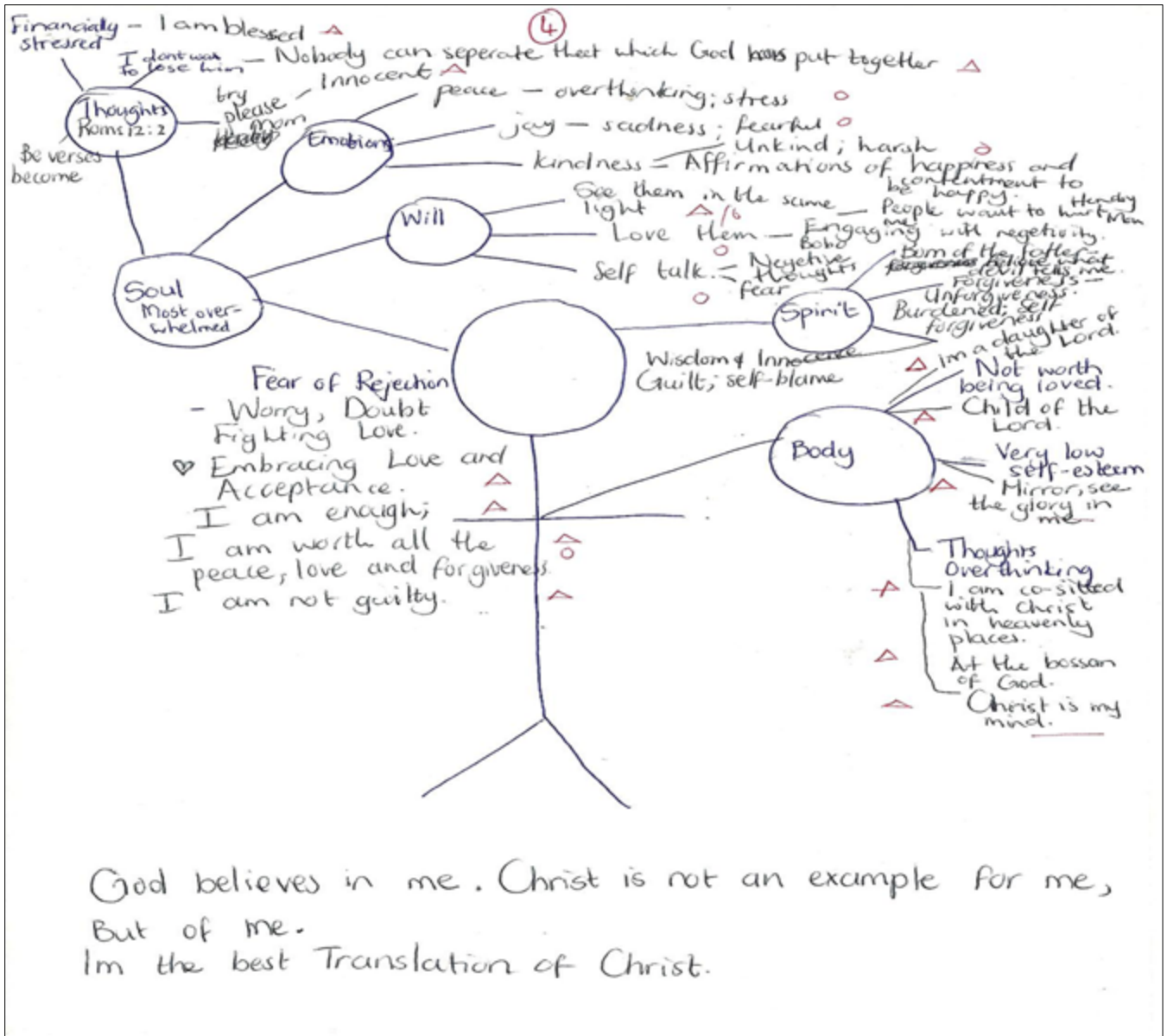


Figure 4.2 Cali's mind map

Here is an example of the questions asked while doing the body, soul and spirit mind map (Appendix D)

Introduction question

Counselor: "If you could name the problem, what would it be called symbolically, that makes you think of the problem – give it a name and write the name on top of the head of the stickman/woman."

David's story name was "lack of motivation," which caused him to be lazy, affecting his personal and work life.

Cali named her problem "fear of rejection" as a summary name for her story.

Question 1

Counselor: "What are the effects of the problem (name) on your body (when you imagine yourself looking in the mirror – what do you see)/what does the problem (name) tell you about yourself in terms of your self –view?: Write 3 keywords, one keyword on each line, e.g. the problem (name) makes me to think that I am "useless" – write the word "useless" on a line, etc."

David wrote that a lack of motivation had the effect on his body namely of tiredness, feeling weak and negative. His body posture was laid-back, and he seemed very sleepy.

Cali said that the effect on her self-view was that she felt not worth being loved. She had very low self-esteem, and this resulted in her overthinking her situation of feeling rejected. She seemed on edge while talking.

Question 2

Counselor: "What are the effects of the problem (name) on your soul – in terms of your thoughts? Write down 3 thoughts that the problem makes you think of, that is overwhelming thoughts – especially when you cannot sleep. What thoughts recur in your mind? Write a thought/sentence for each line."

David mentioned that his thoughts dwelt a lot in the past, on how to make money and that he wanted the experience of using medication. These thoughts played over and over in his mind while experiencing a lack of motivation.

During the times when Cali could not sleep, she would stress about finances as she would go shopping to alleviate her feelings of “fear of rejection.” Cali wanted to be a good daughter and partner, but “fear of rejection” would have an effect on her thoughts to think of how to please her mom and that she does not want to lose her relationship.

Question 3

Counselor: “What are the effects of the problem (name) on your soul – in terms of your emotions? Write 3 emotions that the problem causes in you.”

David explained that a lack of motivation caused him to feel lazy and anxious, as well as experiencing intense emotions of fear to earn a living.

Cali experienced feelings of unkindness and harshness towards herself. Stress, sadness, and fearfulness are the most intense emotions that “fear of rejection” caused.

Question 4

Counselor: “What are the effects of the problem (name) on your soul in terms of your will? Write 3 things that you want to do/that you do because of the problem.”

David said that a lack of motivation caused him to desire using medication, a lack of desire to work, and being negative.

Cali entertained her negative thoughts of people wanting to hurt her due to the “fear of rejection”

Question 5 (3 questions on the topic)

Counselor: “What effect does the problem (name) have on your spirit in terms of your faith/belief – write one sentence on one line?”

David said that a lack of motivation caused him to try harder to be a Christian.

Cali said that she started believing what the devil told her about herself – that she was not worthy of being loved.

Counselor: “What effect does the problem (name) have on how you see God in the midst of the problem?”

David said he experienced God as hearing his prayers about motivation.

Cali saw God as her forgiveness, amidst her feelings of “fear of rejection”

Counselor: “What effect does the problem (name) have on how you think God sees you in the midst of the problem?”

David explained that God might see him as his old self again, who is not lazy.

Cali expressed her view of how God sees her – as being burdened and in need of self-forgiveness.

Josef’s story name was called “caged in”. “Caged in” had an effect on his body in causing stress reactions, and his heart would often beat faster than normal. He felt light-headed when experiencing stress and, as a result, isolated himself frequently. When Josef looked in the mirror, he could not help but think that his prominent nose and chin made him feel self-conscious. “Caged in” also had an effect on his soul dimension in that he often had thoughts of hopelessness. After his lack of successes in playing the piano correctly during concerts, his thoughts repeated in his head of how he would not be capable of playing any notes in harmony again. This had a negative effect on his zeal for life. His frustration due to the latter and feelings of self-loathing increased and made him feel weak. Due to his continued feeling of a lack of control over his talents and gifts as a musician, he would often think of running away from his fear of failure as a musician. However, the effects of “caged in” had a surprisingly positive result in his spiritual dimension. Even in the midst of feeling inadequate, he still clung to the hope that God’s perspective of him was positive and that God saw him as someone who was delivered from “caged in.” He still

experienced God as love and comfort in the midst of his blockages in experiencing freedom. Josef's spiritual dimension and spiritual identity was more positive than the body and soul dimension.

Sara named her story "destructive" and wanted to experience contentment and happiness with herself. Her use of alcohol played a role in the effects of "destructive" on her body and soul. She felt that she was not pretty, and her bodily fatigue had a negative effect on the way she looked after her health. This provoked emotions of anger in others due to her not being able to decrease her alcohol intake. Her children also responded negatively to her indulgent actions. She felt ashamed and unworthy. Although "destructive" had a negative effect on her body and soul, her spirit identity was more positive. She mentioned that although she experienced herself as rejected by her earthly father, she knew that God had not forgotten her, and we explored her positive thoughts of God as being a "loving Father", as she mentioned. What follows are the examples of Josef and Cali's summary, confirming their overall positive outcome of "worth" and "spirit identity" that had a positive effect on them as whole persons. I summarized it in key words used from their story and mind map's evaluation questions, as seen in Appendix D: Analysis: Opposites: body, soul and spirit: questions.

Δ Waarde
 expressed; op ander gefokus; vrymoedigheid; gesonde selfbeeld; #waardig, sukses
 ○ blydskap + vrede; hoop; vreugde + blydskap; optimisme + gerieflike;) Blydskap
 ● in beheer; sekuriteit; nie ontvug + nie verlam voel nie) in beheer
 ⊕ Geesidenhiteit
 God sien my as vry gekoes, liefde ^s y anhels, vrede
 huf
 Positiene uitkoms: Waarde + Geesidenhiteit
 Hoofkema : Vryheid + waarde
 Pahoon : Blydskap + waarde
 Blindelkol : Geesidenhiteit + waarde

Figure 4.3 Josef's summary

Josef described that he wanted to experience himself being able to be “expressive” in his gifting without the stress of making mistakes, which would have an effect of peace and happiness for him. He wanted to focus on others rather than on himself and thus not be self-conscious, which could lead to an

experience of peace also in his body dimension. Josef explained: "I want to experience and see myself as having a healthy self-image and focus on my strengths rather than my weakness." He explained that by discovering his worth, he had the confidence to help others with their music. Josef explained that he wanted to focus on positive thoughts and be optimistic rather than pessimistic. He wanted to enjoy life again by seeing things positively and not making failure part of his identity. The latter would have the effect of him experiencing peace and hope that he could experience success again in his music and playing with freedom rather than feeling caged in his own mind. He felt more secure and in control after the sessions and did not feel caged in anymore. He wanted to be present in the moments of life. Josef said: "Focusing on my positive spirit dimension gives me a sense of worth in my identity, that I am competent and worthy for God to use me." Josef elaborated on his spirit dimension in his story and mentioned that when he focused on his spiritual identity, which is being worthy and successful and that God sees him as free, he experiences peace and security as he imagines himself seen in God's loving embrace. This is also seen in Figure 4.3.

Δ I am
 I am a daughter of the Lord
 a child of God
 mirror, see the glory in me
 I am co-seated with Christ in
 heavenly places
 Christ is my mind.
 I am blessed
 be vs become
 Nobody can separate what God has
 put together
 wise
 innocent
 See them in same light
Positive outcome:
 Wisdom + innocence in Christ

○ Fruit
 peace
 joy
 kindness
 Love them
 See them in same light
 Happiness and contentment
 affirmations
 To be happy

Δ I am
 ○ Fruit of I am) Who I am (worthy).

Main theme : I am
 Patterns : I am + Fruit of I am
 Blind spots : Spirit identity is the positive outcome
 affecting body, soul + spirit
 (Who I am) = worthy.

Figure 4.4 Cali's summary

Cali said that the only aspect that was positive was that she still saw God as her Father because she did not know her biological father. She thus saw herself as "a daughter of the Lord". Cali was engaging in her spirit dimension and her spiritual identity as a child of God. Cali wanted to view herself in this way and believe that she is forgiven for her worry and doubt. She wanted to embrace love and acceptance

and wanted to see herself the way “God made her”, as being in God’s image and having God’s wisdom and innocence. Cali explained that in seeing God as her Father, she felt good enough and worthy of peace, love, and forgiveness. Cali said: “I am... a daughter of the Lord”, “I am...a child of God”, “I am...like a mirror reflecting God’s glory...when you see me, you see His glory in me...” Cali mentioned in her story that she is blessed and that nobody can separate what God has put together. She saw herself as already blessed due to her spiritual identity and not trying to “become” blessed. She felt more acceptance in her relationship with her partner as she realized that “what God has put together, no one can separate”. As Cali remembered verses in the Bible that referred to her spiritual identity, she explained that she does not only have positive thoughts in her soul dimension but also in her spiritual dimension, that she has the mind of Christ and sees herself as co-seated with Christ in heavenly places. This is also seen in Figure 4.4.

4.4 OPENING UP ON SPIRITUALITY AND SPIRITUAL IDENTITY

An important theme that unfolded in my body, soul, and spirit approach while, in journeying with individuals in the discovery of their spiritual identity, was the opening up of discussion on spirituality and spiritual identity. Instead of “developing” the true spiritual self as in the sense of “steering,” the spiritual identity rather “unfolded” as the individuals and I, as the counsellor, journeyed together in a mutual collaboration of “discovery.” This is reminiscent of the process of holistic counselling as described by Haynes (2016) in that the individual comes to the awareness of their spiritual identity, as an unconscious dimension of their being that was previously “hidden, ” has now been revealed in the consciousness within the collaborative journey. In this way, it was a more holistic, open, respectful, and ethical manner in which spirituality was included in counselling.

Below is a brief description of how David discovered his spiritual identity as an illustration of this process. David was initially focused on the body and soul dimension feeling tired and weak, causing a lack of motivation, negative coping skills, and a reluctance to work. The negative coping skills were that David was using too much sleeping medication, due to his lack of sleep, as well as spending all his money at once. He often wanted to compete with others and was very fond of materialistic things. Although he had a job as a foreman at an industrial company, he did not feel fulfilled at his the age of 33 and felt that he was not using his potential. He saw himself as not being motivated enough to have his own business. When we collaboratively journeyed together in an open and respectful manner without criticism, David could explore the spiritual identity and realized that in being a Christian and through prayer, positive motivation had been discovered in coming back to the spiritual identity. The latter was awareness that David came to when I asked him about his view of God and how he thought God viewed him in the midst of his “lack of motivation”. When looking at the effect of his “lack of motivation” on his faith, he realized that he wanted to come back to his spiritual identity, namely to be a Christian, who valued prayer. He remembered his mom being concerned about his faith and thought fondly of her as the one who prayed for him to be his “old self” again. David wanted to re-kindle his identity as a “motivated Christian”. This can also be seen in Figure 4.5.

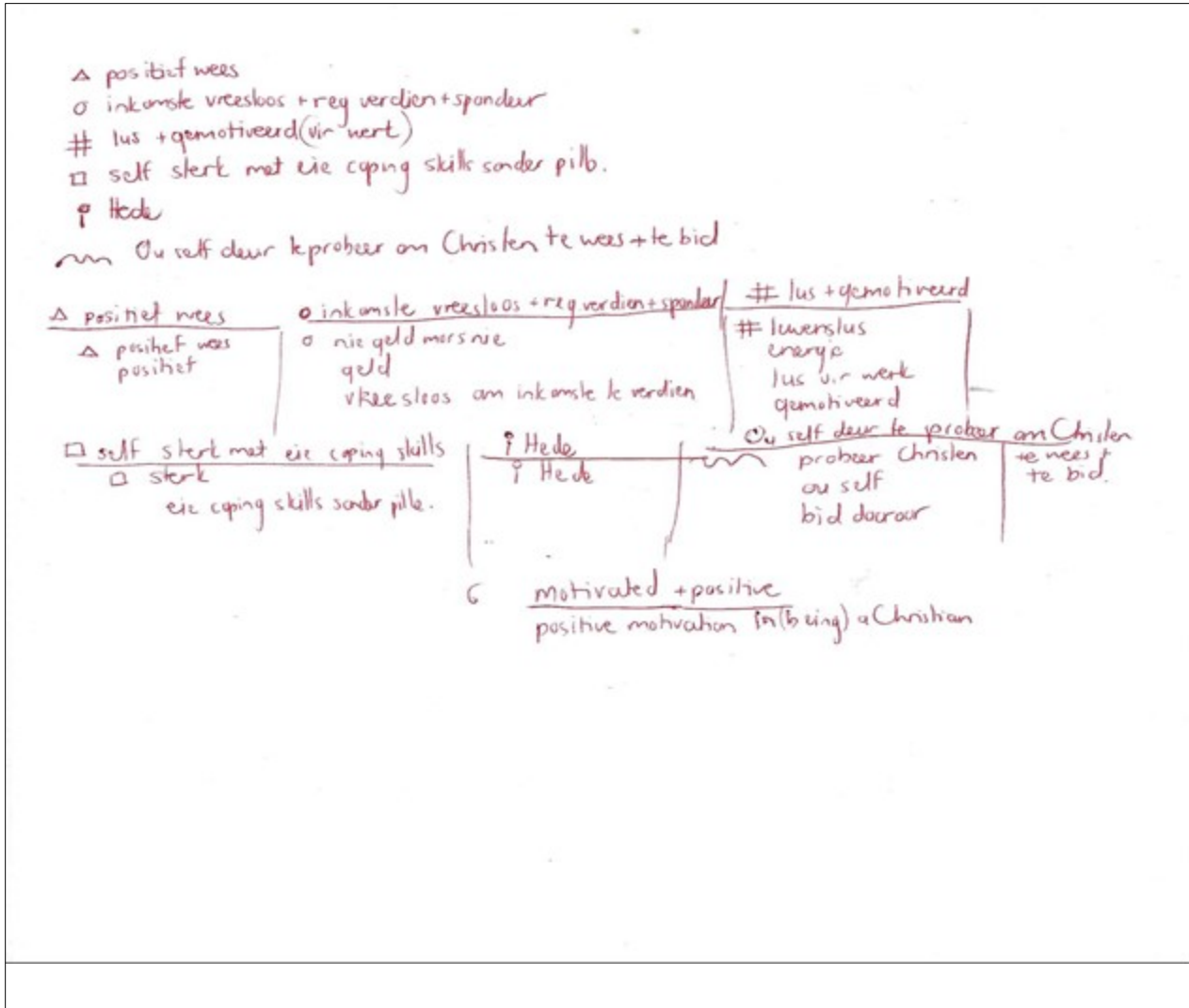


Figure 4.5 David's summary.

Spirituality was thus included in the discussion in a flexible way and in exploring the spiritual dimension. The client opened up on positive matters of his spiritual dimension, without imposing, but rather opening up collaboratively by having an open discussion in a holistic and ethical manner. Another example was Frengi's "hurt" experience due to bullying affecting her body and soul dimension negatively, yet her spiritual dimension was positive in exploring and opening up on her view of spirituality. Although she

sometimes felt like hurting others because she was hurt and acting out on her anger towards the bullies and teachers at school, I asked her how she experienced her faith. By opening up discussion on her spirit dimension, she started making positive affirmations of how she wanted to believe and pray more and that she is already busy with reading the Bible in seeking answers as to how to overcome “hurt”. She said that she was happiest when she read of how God forgave others, and this affected her actions positively in praying for the bullies who hurt her. Her spiritual dimension was opening up a more holistic way of looking at the problem and how it affected her not only in her body and soul dimension, but also in her spirit dimension. She experienced happiness, peace, and healing through journeying together in exploring her spiritual identity.

Paul was focused on his “loneliness” and adjustment after having to go on a pension. He was feeling like a failure because he could not adapt. Paul was so disappointed in himself that he started feeling more and more depressed. He saw himself as a total sinner due to his negative emotions and lack of spending time with family and friends like before. When we explored his spiritual dimension and opened up discussion on his spirituality, he mentioned that prayer was his only solace. He wanted to be sure that his prayers would be answered, and though he felt alone, he mentioned that his faith community was an answer for engaging again in the positive in sharing with others to re-kindle his new life. In opening up a discussion on spirituality, Paul became more positive and focused more on how he could adjust rather than being focused on his disappointment. Paul could open up on his spiritual experience, and this motivated him to explore this journey further.

Reflection analysis: Question 1: Main message:

Counselor: “If you look at all the dimensions namely body, soul and spirit – what message is it giving you in terms of an overall message – is it telling you something?”

According to David his main message was a confirmation of his awareness of wanting to be positively motivated in being a Christian. The foundation of faith which his mother instilled was playing a big role and he wanted to return to his identity of being an energetic and enthusiastic believer of Christ. This is also seen in Figure 4.1.

Cali’s said boldly that her main message was that she wanted to be who she was made as, in the image of God. She wanted to discover her “I am-ness” in God whose Name is the “I Am”. With her “I am-ness” she explained: “I am... a daughter of the Lord”, “I am...a child of God”, “I am...like a mirror... When you see God, you see His glory in me...” instead of trying to become someone she was not. She realized that she was already accepted and loved in God. This is also seen in Figure 4.2.

4.5 REFLECTION: MAIN MESSAGE, PATTERNS/CONFIRMATIONS AND BLIND SPOTS/HIGHLIGHTS OF THEIR STORIES AND THEIR OVERALL POSITIVE OUTCOMES

After the clients answered the initial standard questions and had done their mind maps collaboratively, I asked some reflection questions with the clients while they were looking at their mind maps. The idea was to collaboratively look at what they wrote down in terms of the problem and how it affected them as whole persons, in seeing what the main central message of their mind maps were. The clients’ answers were significant in that the results confirmed the same findings in the clients (and very clearly so for five of the seven clients), namely that their spiritual dimension was predominantly more positive than their body and soul dimensions. Though different in substance, the clients’ positive definite answers in their spiritual dimension were a confirmation of their main message of discovering their spiritual identity as positive. The reflection questions and analysis was done collaboratively with the clients to reflect on their mind maps and to discover what the main messages of their stories were, what was confirmed in their story and what opened up for them or what was standing out for them in their stories as a tool to summarise it further. Here are some of the reflection questions, as seen in the text boxes.

We then collaboratively evaluated whether there were any words or themes that they wrote down that repeated in all the dimensions or that was similar in meaning. These words or themes that they wrote more than once or that had the same meaning were called patterns or confirmations. What follows are examples of David and Cali, illustrating the type of question and the patterns/confirmations that emerged in their journey. The patterns/confirmations were themes that repeated in their mind maps or meanings that came up more than once.

Reflection analysis: Question 2: Patterns/themes repeating:

Counselor: “If you look at all the dimensions, namely body, soul and spirit – what pattern do you see – things that repeat themselves (not necessarily the same words but the same concepts)?”

David realised that due to his lack of motivation, he wanted to see himself according to his spiritual dimension in being motivated again. This was a theme that repeated in discussing the effect of “lack of motivation” on his body, soul, and spiritual dimension as a whole person.

Cali wanted to experience the fruit of her spiritual identity, and the pattern that repeated in her story was that the fruit of her “I am-ness” was peace, joy, kindness, and love, which was the opposite of all the negative experiences of self-blame, fear, unhappiness, and guilt.

Overall, three out of seven individuals confirmed, through their story and mind map, that “happiness” was the result of discovering their spiritual identity, as well as two out of seven confirming that their “worth” was the result of discovering their spiritual identity. We will look at Frengi and Judas’ results in terms of the patterns of positive effects that emerged in the discovery of their spiritual identity. This is also seen in Figure 4.6.

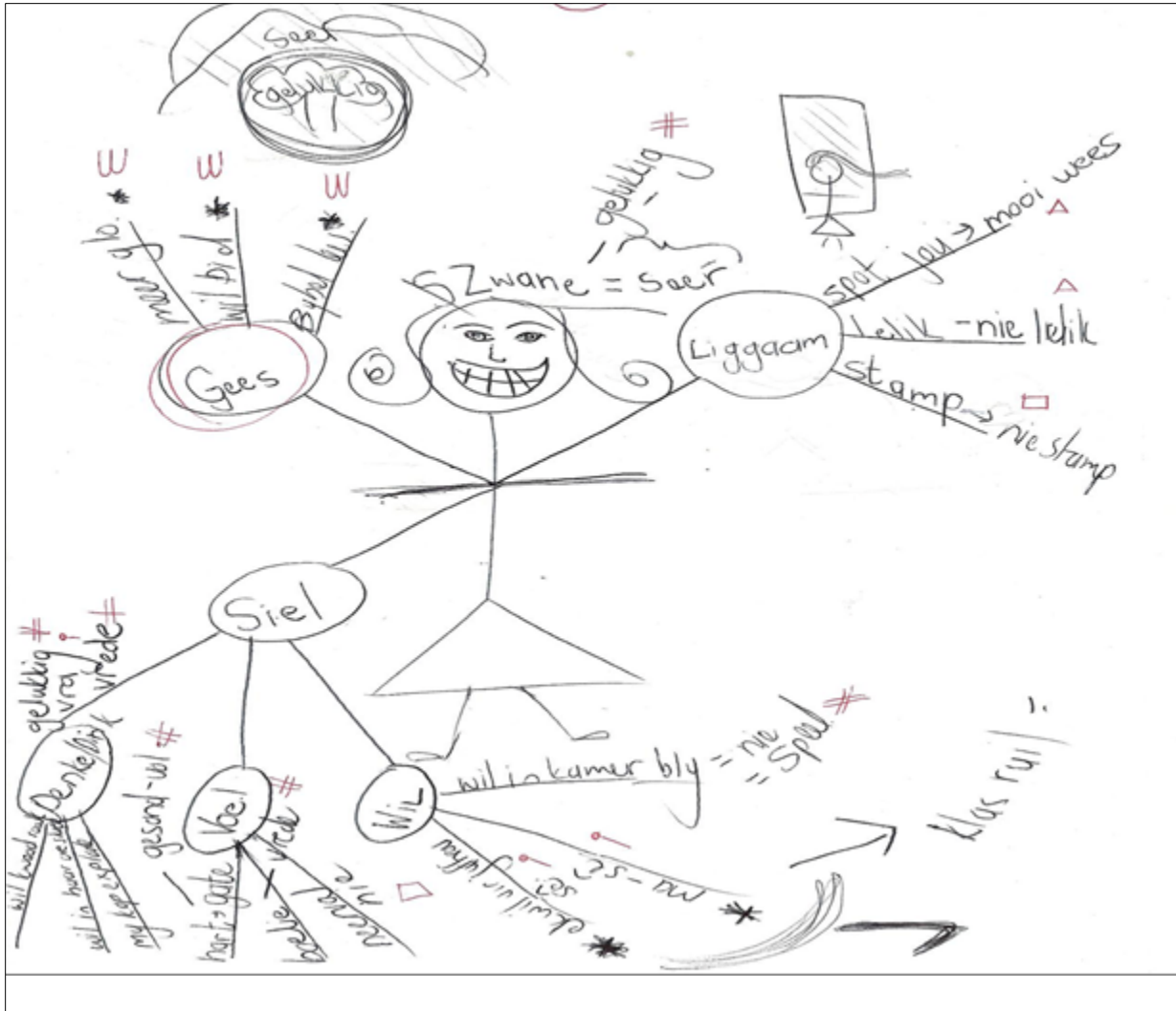


Figure 4.6: Frengi’s mind map.

In referring back to Frengi’s story, I asked her what she would like to experience as a positive outcome of her story, and she explained that she wanted to experience “happiness” instead of hurt. “I want to see myself as good and pretty!” she said loudly. I asked her what effect this would have on her emotions and thoughts, and she replied that she does not want to be an angry person, “I want to see myself happy

and peaceful,” Frengi explained. “If I do not hurt the children back and listen to the teachers, it will make me want to play peacefully with the children and not bully them”. I asked her how she felt after our previous session and if something good happened. She said that she felt less angry and started praying for the child that called her names. Her body language showed that she was also calmer, as she sat quietly in her chair, drawing her mind map of how she felt much more positive. When I asked her if the girl hurt her again lately, she mentioned that she offered her a sandwich and wanted to see the girl as a friend rather than someone that made her feel hurt. “I am a happy girl!” she said with enthusiasm and I asked her what made her say that. She said that she read in the Bible that God rejoiced over her with singing. She discovered her spiritual identity as positive and this had a positive effect on her body, soul and spirit.

I asked her to draw her face on paper as she felt then and she drew a big smile. I then said that she looked very happy and she said: “I am...” while she drew a cross with a hand reaching towards the cross. “What does the drawing mean?” I asked in response and she said, jumping up with arms up high: “it is Christ showing me that I need to look at the cross, I will be happy always!” I then responded and asked: “what does the cross mean?” She said: “it is what God has done in Christ in taking my “hurt” away and giving me “happiness” in return”. We together looked at the drawing, and when I confirmed her value and worth, she mentioned that she realized that she is a “good” person. The latter was confirmative in her experiencing her worth in discovering her spirituality and spirit identity.

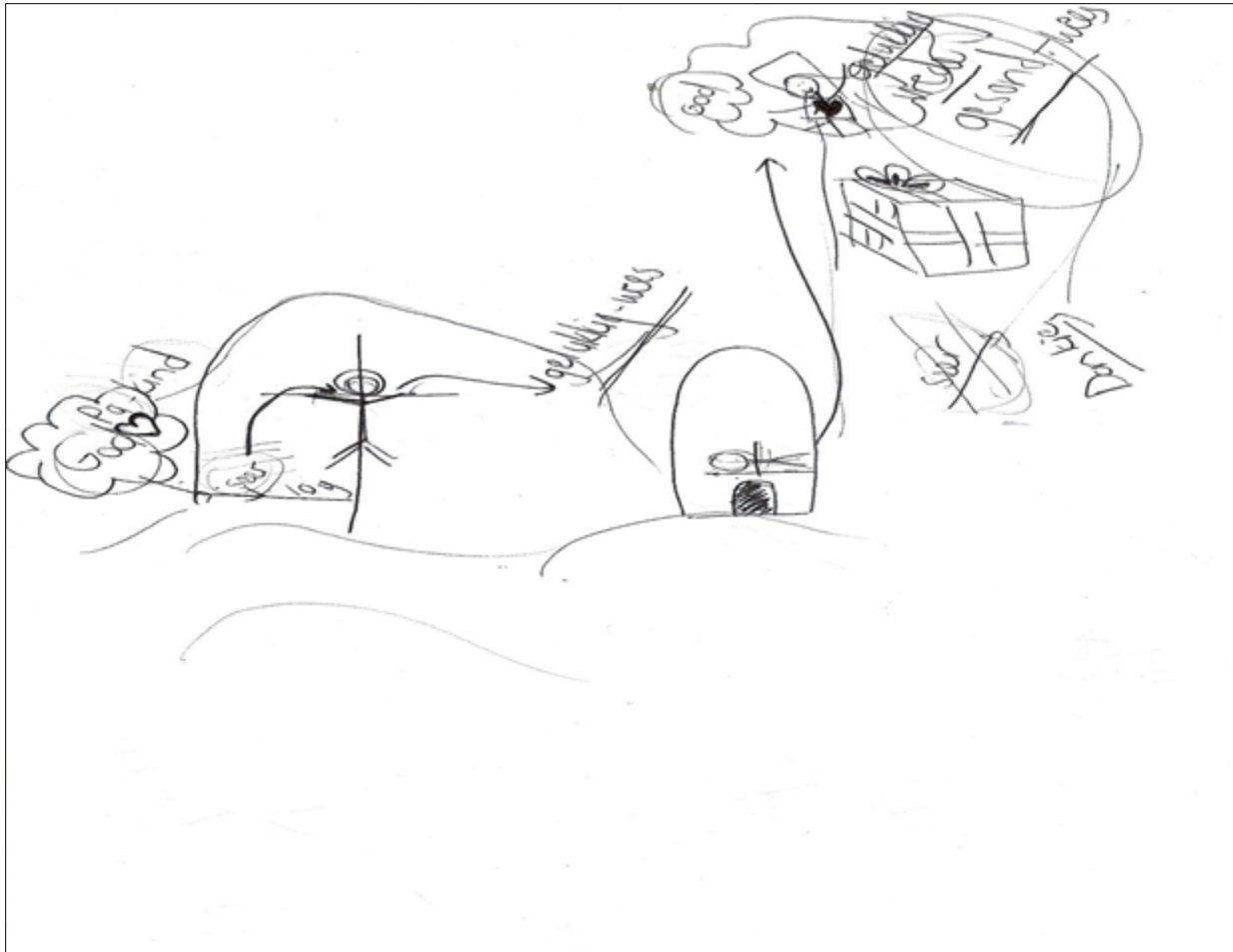


Figure 4.7 Frengi’s drawing

The reality of her spiritual identity had the effect of “happiness” on Frengi. When she focused and embraced the truth about her spiritual identity, “happiness” was a pattern that emerged from her experience and had an effect on her as a whole person. Frengi believed that her spiritual identity had the effect of happiness. Her mother mentioned when calling me with Frengi’s progress that her health also improved as she was often feeling sick and absent from school, but after the sessions were not feeling sick anymore. What follows is a referral back to the story and mind map of Judas in discovering

patterns of “peace” and “worth” in his story as he journeyed in his spiritual identity. This is seen in Figure 4.8 and Figure 4.9.

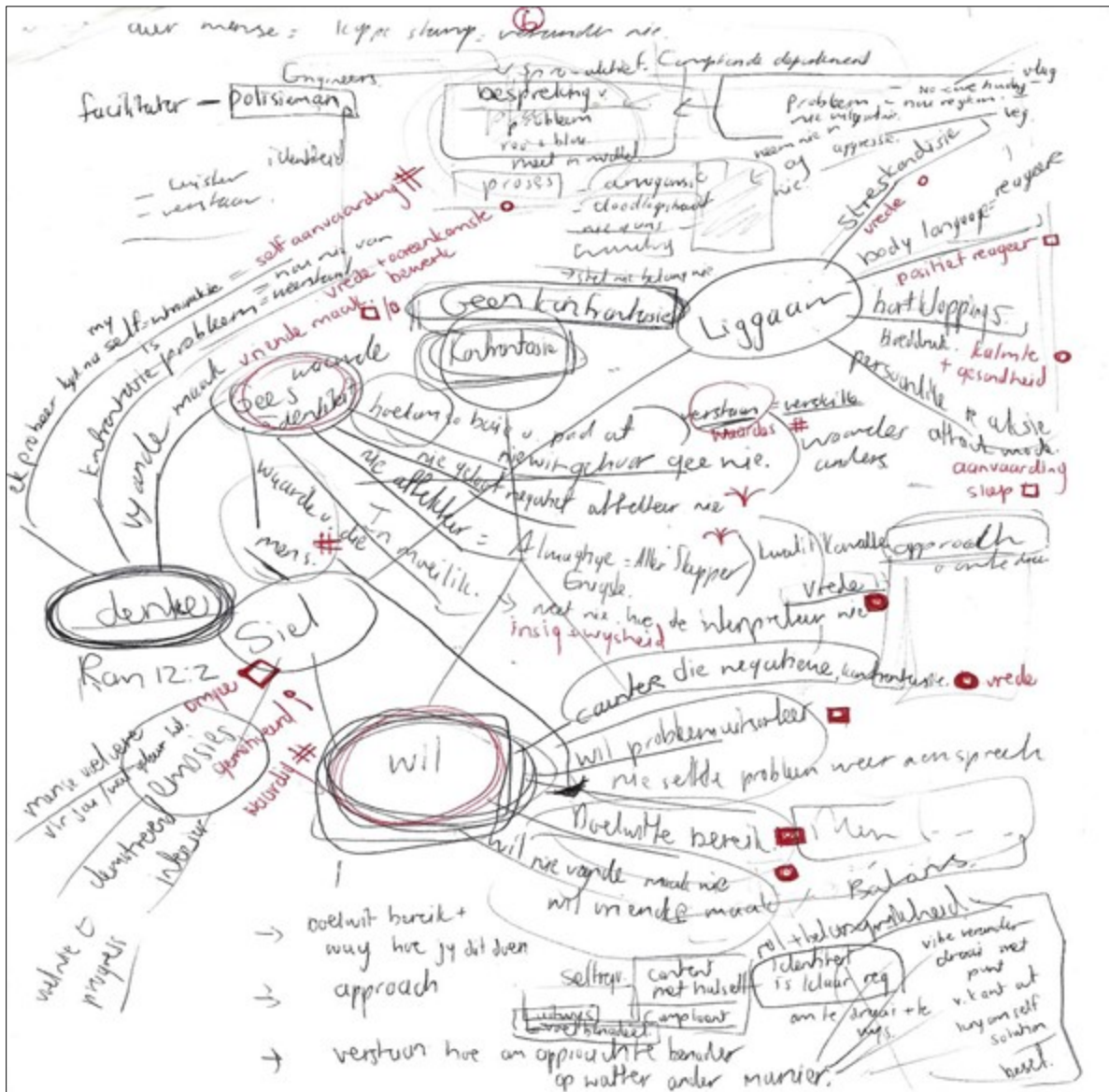


Figure 4.8 Judas’s mind map

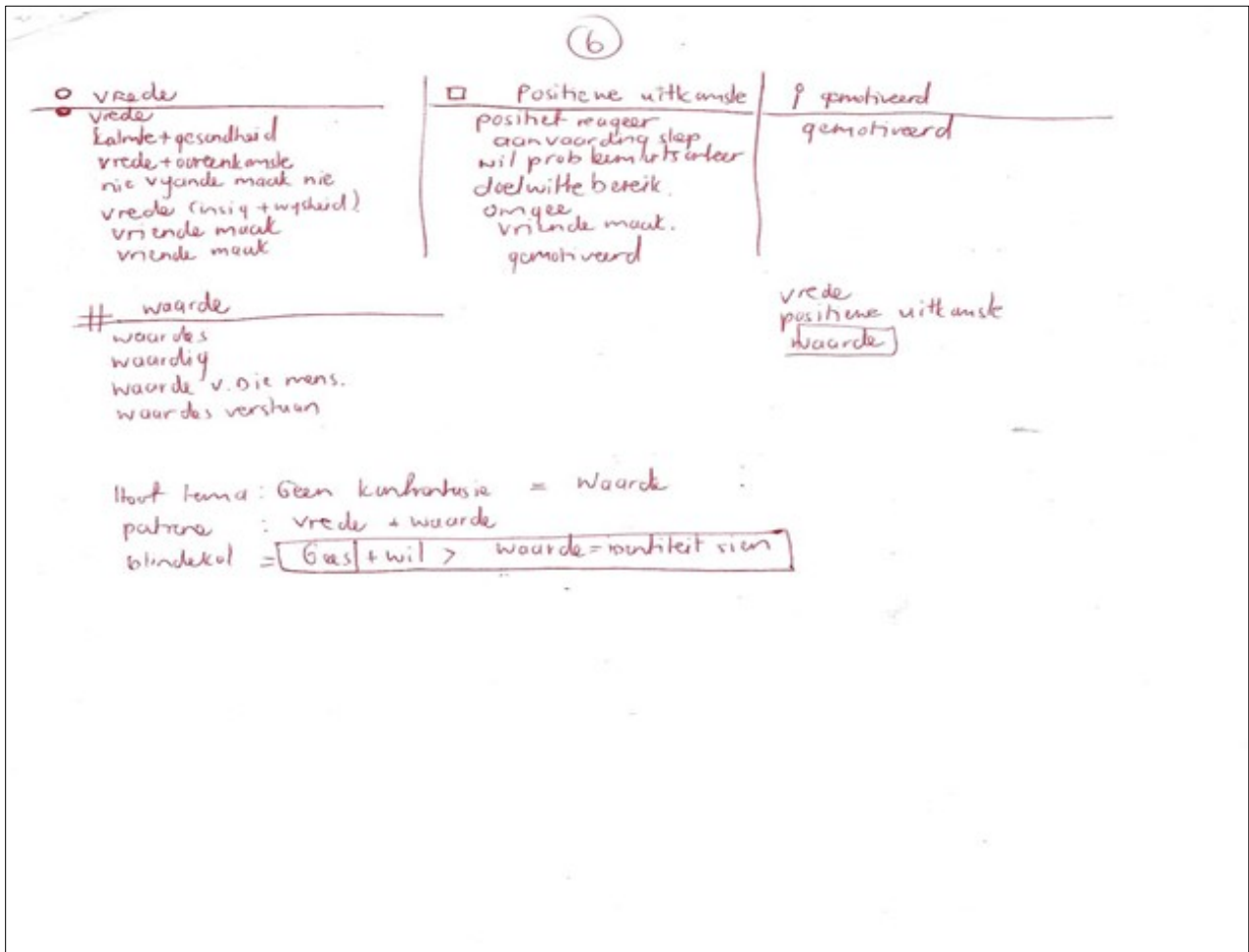


Figure 4.9 Judas's summary

Reflection analysis: Question 3: Blind

spots/highlights:

Counselor: “If you look at all the dimensions namely body, soul and spirit – what blind spots (things that you haven’t seen so clearly, though you knew it before) is it showing you? (For example: if you drive on the road you have to turn your head to see the blind spot of cars coming. In the same way the approach is “turning your head” to see the blind spots open up – thus: what is it showing you/making you aware of?”)

David became aware of his blind spot when exploring the effect of “lack of motivation” on his body, soul and spirit. He wrote more positive words at his spirit dimension and this confirmed to him that he needed to come back to his spirit identity which was the only positive dimension in his life. When he prayed he experienced God in the midst of “lack of motivation” and this was a motivation for him to continue exploring his spirit dimension which was positive.

Cali’s blind spot was that when she started seeing herself as forgiven and forgave herself for living according to a false identity, she embraced the truth of her spirit identity that God believed in her. She mentioned that God was not an example “for” her, but an example “of” her identity. A significant moment in the session arose when she exclaimed: “I am the best translation of Christ.”

His positive story was described as wanting to experience good conflict resolutions, peace of mind, and accepting himself for who he was. Judas had a desire to seek wisdom and insight in resolving conflicts. “I want to feel worthy again as a father and employee,” he said. He mentioned that if he saw himself as a good father and employee, he would be able to experience peace and react more positively in the way he handled conflict. The next session he came and with a lot more conviction described how him and his daughter came to an agreement that she could go out with the boyfriend of her choice, as long as he brought her home at the time he decided on and that she should invite him to Sunday dinners so that Judas and him could get to know each other better.

“She was so thankful that she hugged me after the discussion, and I did not even raise my voice,” Judas explained. I felt like I was a good father and that God was pleased with me.” For the first time, he listened to how his daughter felt instead of pressing his opinions on her. He also mentioned that he experienced more peace at work and could also look at the standards of the work, together with his employees, listening to their opinions instead of trying to argue his case. I asked him what effect it had on his self-view, and he mentioned that he felt worthy of respect. “We are going to give thanksgiving to God for his

wisdom this Sunday after dinner by lighting candles and each one saying a prayer... I feel so at peace..." said Judas. As Judas described his positive pattern of peace and worth, his calm and collected approach in understanding his daughter and his co-workers' values, brought a sense of friendship and as a result, also restored his health in that he did not experience anxiety attacks after a debate or disagreement. Judas felt worthy again as a father and colleague and also wanted to treat others in their worth and value with the wisdom and insight God provided. We then looked at the blind spots/highlights of their stories to see whether there was anything in their story that stood out for them, that they did not see so clearly before, and that was now highlighted for them in their stories.

The blind spots unfolded as the body, soul, and spirit journey highlighted aspects that the individuals knew before, but had not seen so clearly as what they saw it while doing the body, soul, and spirit approach. Five out of seven individuals, with diverse demographics, discovered their spiritual identity as being their true identity, having a positive effect on them as a whole. The latter results were confirmative in all of the individuals, irrespective of the differing different problems experienced. Three out of seven individuals experienced the positive outcome of their worth in terms of their identity as confirmative with regards to their blind spots opening up that was related to their spiritual identity. Here is an example of the question asked with regard to the blind spots or highlights of David and Cali to see what is standing out for them and what they can see clearer now than before, when evaluating their mind map.

What follows is an example of the question asked in the analysis of the clients' overall positive outcomes in their stories.

Reflection analysis: Question 4: Positive outcome:

Counselor: "If you look at all the dimensions, in which dimension do you see more positive outcomes (positive things that you have written down) e.g. "I see a positive outcome in spirit, because I always see God as faithful".

David described his upbringing and how his mother would always be at his bedside in the evenings, praying for his well-being. He would later on also pray for his mother continuously and this had a positive effect on him. His spirit dimension was strong in the midst of him feeling "weak" and this motivated him to follow in his mother's footsteps. David started to see himself according to his spiritual value and was positive to remain in his identity as a "motivated Christian".

To use another example, I will elaborate on Cali's journey of how through collaboration and questions, the opening up of discussion on spirituality and spiritual identity unfolded. Due to client Cali's "fear of rejection" her feedback from her colleagues had a negative effect on her. She suppressed a lot of her feelings of guilt and self-blame which had a negative effect on her self-esteem and self-view. When I asked what effect did "fear of rejection" has on her faith, she mentioned that she always desired the approval of her mother and her partner, however, she built a wall around herself to not let people hurt her and did not trust easily. This caused her to feel guilty and she blamed herself for not being good enough for others.

She realized that her faith was affected by her burdens in that she wanted to forgive herself for being so hard on herself. She said that the only aspect that was positive was that she still saw God as her Father because she did not know her biological father. She was engaging in her spirit dimension and her spirit identity as a child of God. Cali wanted to view herself in this way and believe that she is forgiven for her worry and doubt. She wanted to embrace love and acceptance and wanted to see herself the way "God made her", as being in God's image and having God's wisdom and innocence.

Cali explained that in seeing God as her Father, she felt good enough and worthy of peace, love and forgiveness. Cali thus opened up on her view of God and this had a positive effect on her spirit dimension and spirit identity as she discovered that she could forgive herself for the "fear of rejection". She discovered her spirit identity as positive even amidst her overwhelming negative experiences in her body and soul dimension.

4.6 AUTHENTIC PRACTICE: EMBRACING OUR WHOLENESS

Through the interdisciplinary thinking in crossing the divide between psychology and spirituality, another vital theme arose, namely that of authentic practice. Through myself as the counsellor's exploration of my own true self in terms of my spiritual identity, it paved the way as a foundation for journeying with the individuals in an authentic and truly genuinely accepting manner in embracing their and my own wholeness.

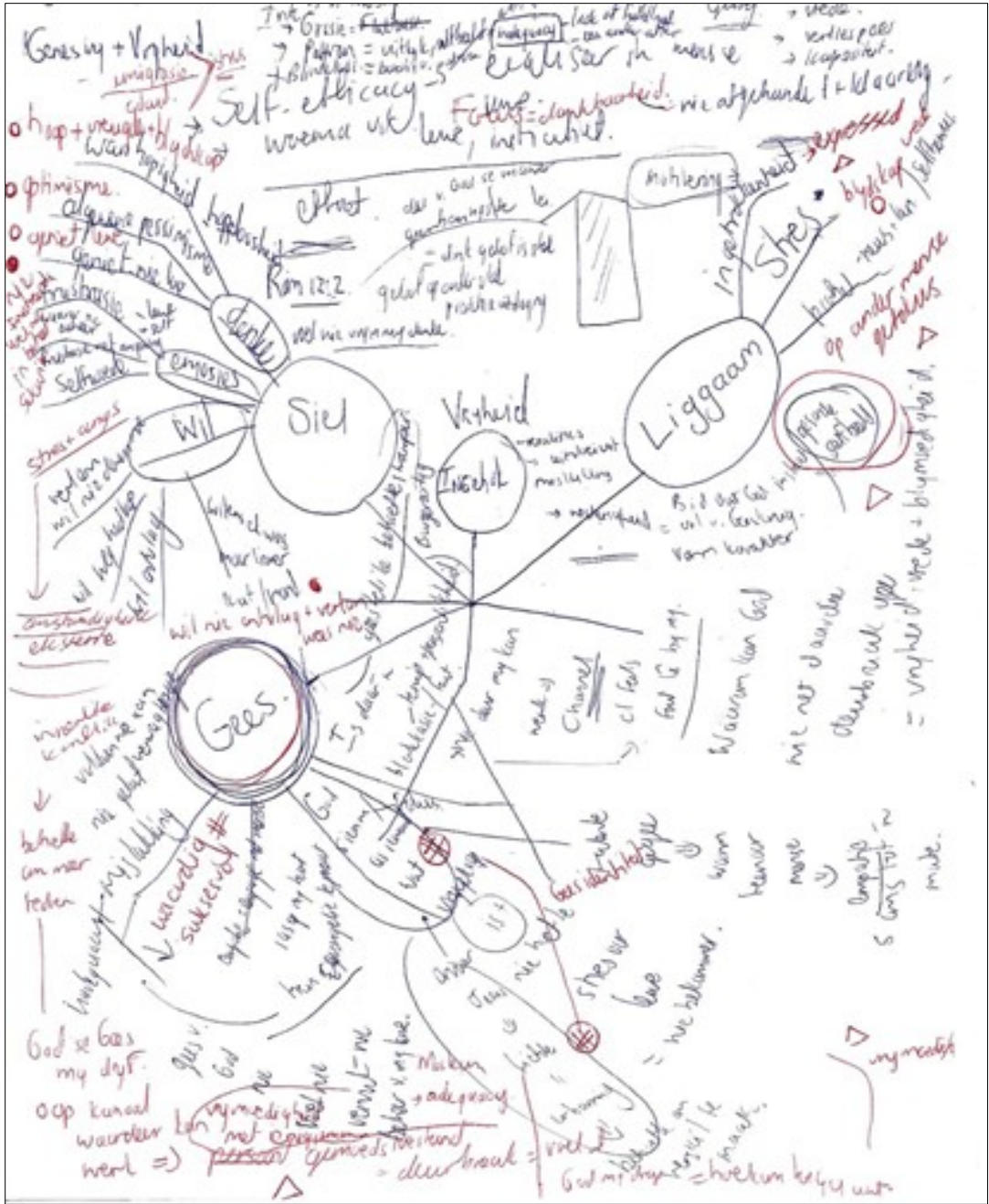


Figure 4.10 Josef's mind map

Referring back to Figure 4.10 mind map of Josef's story, he experienced a sequence of failures, and as a result, he felt that he was useless. When I asked him what he could name his problematic story, he exclaimed that "caged in" was a proper description of how he felt. His body language expressed his feeling of not being free as he sat with folded arms and had a lack of eye contact. I asked him how he viewed himself when he imagined himself looking in the mirror. "I see myself as stressed and withdrawn," he explained as he wiped his chin and mentioned that he felt very self-conscious. He was stressed due to not being able to fulfill his calling of being a successful pianist. Josef described how he failed the whole orchestra when they were performing in front of thousands of people in an international conference. "I played the wrong notes in a specific piece of music, and this caused havoc, as it was out of tune, and the violinists were following out of harmony," Josef said with a frown and eyes widening. I could see the sweat from his brow as he described his sense of failure. Josef mentioned that his thoughts were negative and overwhelming when I asked him what effect "caged in" had on his thoughts. He said: "thoughts of hopelessness and pessimism often repeat in my mind," and "it really feels as if God is not giving me a breakthrough in my failures." When I asked what effect this had on how he thought God viewed him, he explained that he felt as if God saw him as inadequate and not competent enough. When asked what effect it had on his faith, he mentioned that he was persuaded of wanting to be a "channel through which God worked" and that somewhere in the back of his mind, he still believes that God sees him as having freedom from "caged in." In the midst of exploring the questions on the spiritual dimension, the client discovered his spiritual identity as being free in the midst of his feelings of failure. I could share my own experience in an authentic manner of how my thoughts were renewed in discovering my own spiritual identity, having the effect of worth in my own experience. The client felt accepted, and we jointly embraced our wholeness in this authentic manner by relating to my client.

What follows is a description of the reflection analysis: description 1 of Appendix D in which I included Josef's mind map as a reflection:

Counselor: "If you see one negative in one dimension, e.g. in body, it may have an effect on another dimension, e.g. on soul and spirit, e.g. like a domino effect, as all the dimensions are interconnected. For example, your bodily experience of stress and isolation that he mentioned had a negative effect on his soul dimension, namely his thoughts, emotions and will, which was negatively described by Josef as seen in his recurring negative thoughts of hopelessness; pessimism and a lack of enjoyment in life (as also seen in Josef's mind map: Figure 4.10).

The latter had a domino effect on his emotions causing frustration that he could not live out his calling as he imagined, as if he was not in control of his gift for music and often made mistakes, as well as his self-anger towards himself for letting the other orchestra members down. The negative thoughts and emotions had a negative effect on his outlook as Josef equated his failure to failure in all of his life. These made him want to run away and escape in his own isolation and caused him to behave as if he was numb. "Caged in" also had a negative effect on how he thought God viewed him, as being incompetent and inadequate. Josef saw the effect of "caged in" on all three dimensions – body, soul, and spirit as he looked at his mind map and remembered what he described.

Josef and I then collaboratively looked at reflection questions together (Annexure H: Analysis: Opposites: Body, soul, and spirit: Questions) to see what the opposite of each word was that he described in his mind map in each dimension (body; soul, and spirit) that he wanted to experience which was positive. When we could co-author his life in the positive it could have a positive effect on him as a whole person when we focused on the positive.

Analysis: Opposites: Body, soul, and spirit: Questions:

Analysis: Question 1: Opposites:

Counselor: "What is the opposite of each word written in body? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Josef described that he wanted to experience himself being able to be "expressive" in his gifting without the stress of making mistakes which would have an effect of peace and happiness for him. He wanted to focus on others rather than on himself and thus not be self-conscious which could lead to an experience of peace also in his body dimension. Josef explained: "I want to experience and see myself as having a healthy self-image and focus on my strengths rather than my weakness".

Counselor: "What is the opposite of each sentence written in soul – thoughts; emotions and will? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Josef explained that he wants to focus on positive thoughts and be optimistic rather than pessimistic. He wanted to enjoy life again by seeing things positively and not making failure part of his identity. The latter would have the effect of him experiencing peace and hope that he could experience success again in his music and playing with freedom rather than feeling caged in his own mind.

Counselor: "What is the opposite of each word/s written in spirit? Write the opposite that you want to experience (if it is already positive it can remain positive)."

He wanted to be competent and adequate in God and wanted to see himself that way. Josef mentioned that wanted to do more for God and be an open channel for God who can speak to anyone with confidence of his faith. He already saw himself as an instrument through which God could work and was persuaded that if he focused on his spirit identity as the positive outcome, it could also have a positive effect on his soul and body as he meditated on the positive.

Counselor: "What is the opposite of the original name of your story? Write the opposite that you want to experience in your life."

Josef realized that when we collaboratively focused on the positive outcomes and what he wanted to experience it had a positive effect on his thoughts and emotions. He felt a lot more calm and peaceful in the session and his whole body seemed relaxed and less rigid. His arms were open and not folded anymore, having a positive effect on his body language. He expressed with enthusiasm in the session that his life story of experiencing "freedom" is a discovery affecting his thoughts to think that he is not a failure but rather a successful person. Josef said: "Focusing on my positive spirit dimension gives me a sense of worth in my identity, that I am competent and worthy for God to use me. He discovered that he could see himself in a positive way in all dimensions as a whole person and this had a positive effect on his self-image. "I am no longer "caged in" when I believe that I am adequate and can express myself the way God made me instead of focusing on the failure I experienced" explained Josef.

Josef and I focused together on the joy and worth he experienced in this discovery and said with a smile that he felt enthusiastic to start writing a new piece of music about his spirit identity and story of “freedom”. He mentioned that he might think of starting giving piano lessons to children struggling with their own identity and collaboratively journey with them in playing songs of worth and positivity. Josef realized and discovered that his spirit identity was still a stable reality, amidst his feelings of “caged in” and this made him want to break through out of the cage into his freedom instead of waiting for God to give him a breakthrough. Josef thanked me for sharing my story of wholeness with him and being able to relate to him in terms of the thoughts he experienced. We could embrace our wholeness in an authentic way in sharing each other’s’ story and in Josef discovering his spirit identity having a positive effect on him as a whole person.

I described to Josef, as a further collaborative reflection (Appendix D: Voices analysis) how the same effect also unfolded in his positive outcome that he described in his story, when he referred to his faith and how he was convicted that he could be used of God, as a channel through which God could work. This had an effect on his faith in the spirit dimension when asked what effect “caged in” had on his belief. He described, when discussing the spirit dimension, how he believed that God still believed in him in seeing Josef free from “caged in.” Counselor: “If you see a positive outcome, e.g. in spirit, it may have an effect on all other dimensions, soul and body, when you focus on the positive outcome of your story e.g. in Josef’s spiritual dimension”. I refer to Frengi’s story and include Figure 4.11 to show the positive outcomes of her story that was opposite to all her negative experiences.

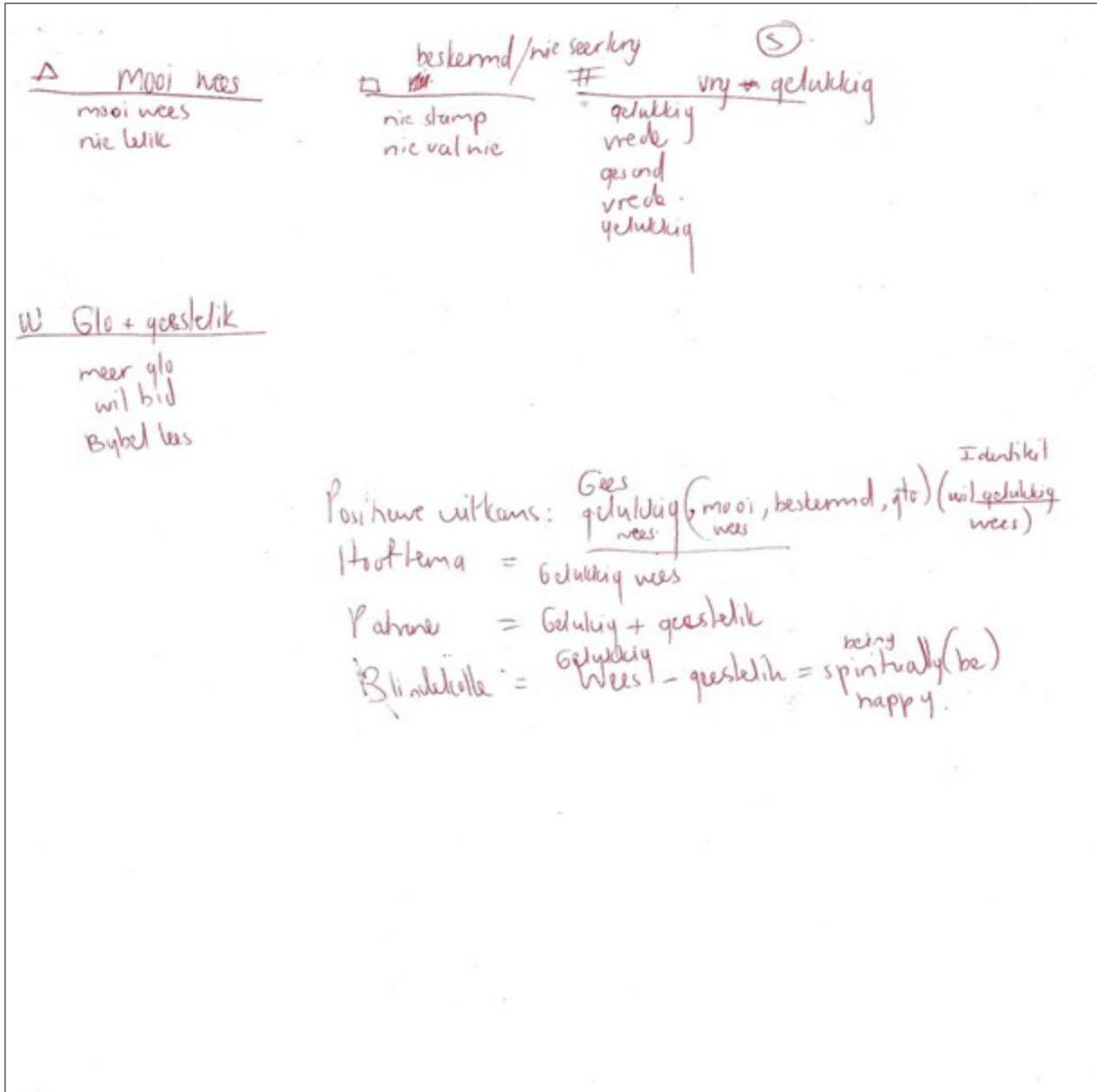


Figure 4.11 Frengi's summary

We journeyed together in exploring all the opposites of what she wanted to experience, and Frengi elaborated on how she wanted to experience herself as beautiful. When she started engaging in prayer, faith and the reading of her Bible, she became less angry and more peaceful towards her bullies. She saw her bullies in forgiveness, and this made her to experience more peace, happiness, and ultimately healing. She did not want to hurt others anymore and started seeing herself as being spiritually happy. Frengi was honest towards herself and me in the journey, and I could also share my experience of forgiving others who hurt me in the past and how it affected me positively. I could look at others in a new light, and this resulted in me being able to have empathy and understanding for what others go through in life. Frengi listened with enthusiasm, and she was happy that I could also share my story with her as it related to her experience. This was our journey together in an authentic manner in both seeing our wholeness.

4.7 TRANSCENDING LIMITATIONS THROUGH DISCOVERY

My study focused on transcending the limitations of psychological approaches of Miller and general identity development in counselling through the “discovery”, rather than the “development” of individuals’ spiritual identity. The central theme that arose was that once the individuals’ self –identity reached a limit of coping with problems within the body and soul dimensions, the discovery of their spiritual identity transcended the limitation of coping with problems from a body-soul view to include a view from the client’s spiritual identity (Wolff, 2008). In discovering the spiritual identity beyond the body and soul, I will use an example of Sara’s story to illustrate how she discovered her spiritual identity and how it transcended her body-soul identity.

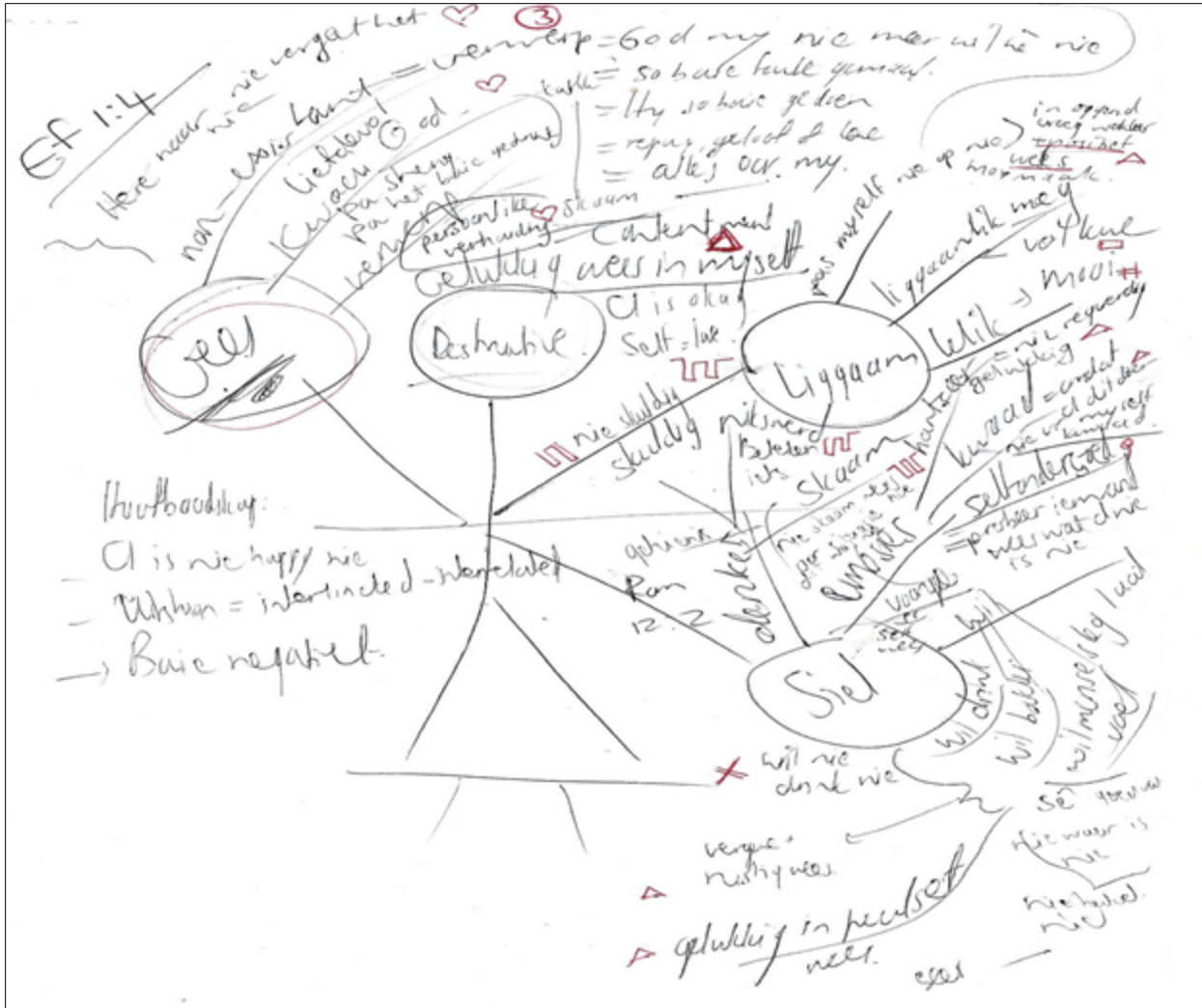


Figure 4.12 Sara's mind map

As mentioned previously in Sara's brief description, she experienced herself as destructive, due to her habit of using alcohol to alleviate her overwhelming feelings of being a mother with two young children. She would often experience panic attacks when she needed to go and fetch her children at school. Sara felt guilty and angry at herself when passing the bottle store after fetching her children and drinking in the afternoons while they played outside. She wanted badly to be happy and not feel so bad about

herself, yet found herself shouting at her children for no reason and making them feel bad in turn. Although she neglected herself a lot, having a lack of energy and not looking after her appearance, she mentioned that she remembered her deceased grandfather always telling her that God has not forgotten her. That hope brought her to the point where she came to the sessions.

As we explored her story more and did the mind map together of her story's effect on her body, soul, and spirit, she explained her self-view as being negative and thought she was ugly. This had the effect on her will in that she was not diligent in looking after herself. She would often skip meals while drinking, and she described how her father used to drink a lot as well when she was young. She would often do introspection and found her emotions to be overwhelmed with anger. While she discussed her thoughts of not feeling good enough, she also mentioned how she wanted to stop drinking and treat her children with love and care. When we explored the effect of "destructive" on her spirit, she said with her head bowed: "I often think that God has rejected me due to all my mistakes... and I feel ashamed". She thought that God was much like her father, as an angry and strict God. When I asked her what effect it had on her faith, she said that her deceased grandfather always reminded her that God had not forgotten her, and she clung to that hope as a positive outcome for her story.

Sara was overwhelmed with her negative coping skill of drinking too much, and this affected the way she viewed herself in her image and how she looked. Her body was neglected, and her soul was full of negative emotions of anger, guilt and feeling unworthy. Yet, although her spirit dimension was viewed by herself as negative, she did hold on to a positive remembrance and discovered that her spiritual identity was filled with the hope of how God has not forgotten her. Together we explored the positive outcome and the positive experiences that she would like to have in her body, soul and spirit. She mentioned that she wanted to see herself the way God sees her, in value that she was worth remembering. She wanted to be happy in herself and love herself again. This made her feel that she

wanted to forgive herself for the way she treated herself and her children and that she could see herself as a loving mother. When Sara focused on God as Loving, she realized that she did not want to continue on the path of destruction. She discovered that she was not rejected but already loved and seen as worthy in her spiritual identity.

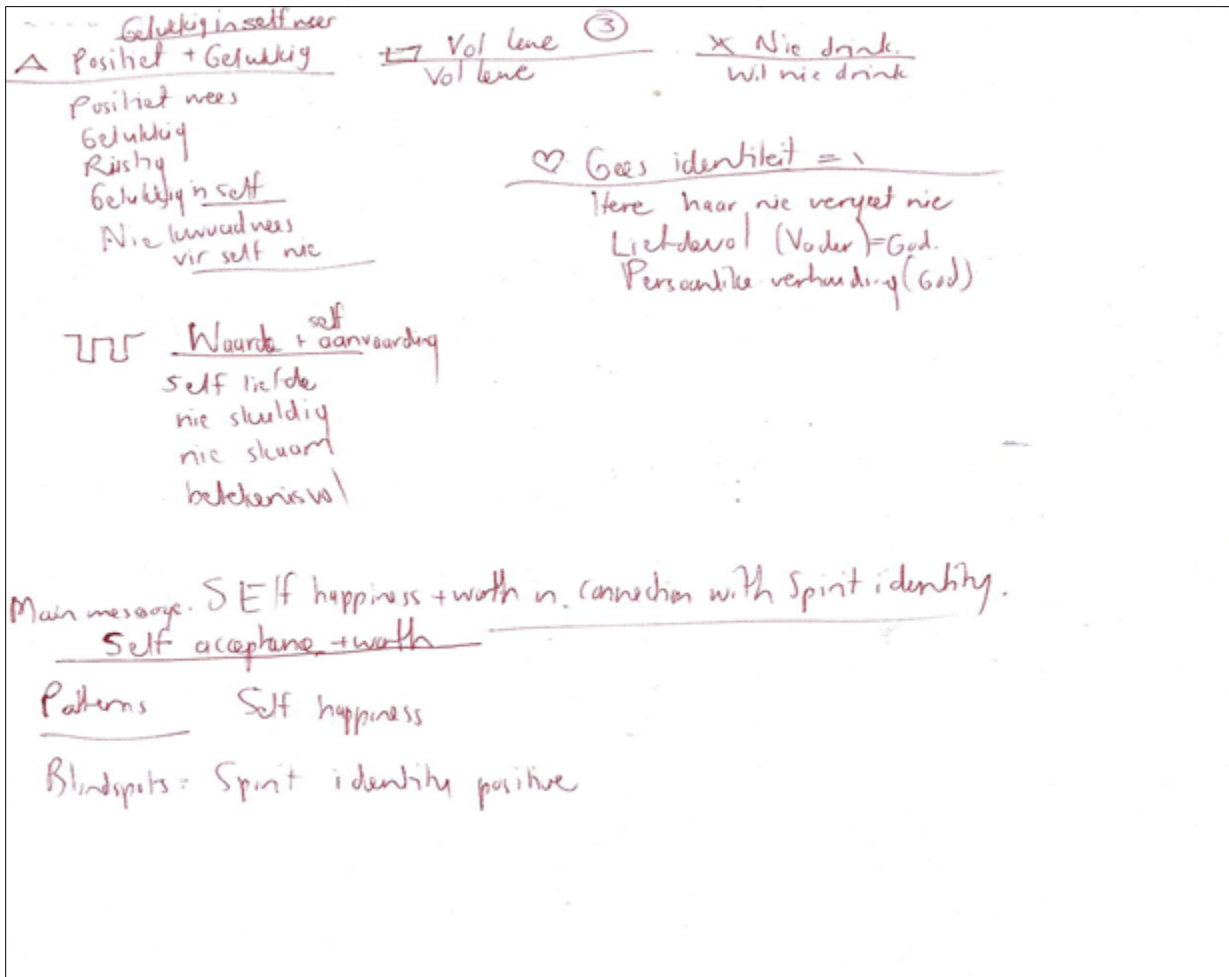


Figure 4.13 Sara’s summary

Sara wanted to see herself in this new change and had a desire to ask whether we could explore her spiritual identity from a spiritual point of view as she wanted to see herself from God's view and not her own. Sara wanted to know how to renew her mind. Together we reflected on her spiritual identity and looked at her soul dimension and how she could experience this change (Appendix D: Analysis: Interpreting 1: pastoral counselling). Here is a snapshot of our discussion from a pastoral perspective:

Counselor: "We are going to look at your mind map again and explore the soul dimension that you wrote down. Encircle the word "soul" that you wrote down, as we are going to explore, specifically, the word "thoughts" that you wrote down next to your "soul" dimension."

Sara encircled her soul dimension, and while looking at what she wrote down at her thoughts, she mentioned that her thoughts and mind needed to change, but she did not know how.

Counselor: "Rom 12:2 KJV says: "And be not conformed to this world: but "be" transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God."

Sara asked: "Does this mean that I need to become changed or transformed by the renewing of my mind?"

Counselor: "The latter states: "be" transformed, it did not state "become" transformed. "Be" equals "are" thus; you "are" changed by the renewing of your mind and thoughts, as you discovered God's Faith and positive view about you."

Sara exclaimed: "This means that when I discovered God's view about me, I did not have to try to become loved but that I was already "loved and remembered by God!"

Counselor: "Yes, the latter positive identity is a confirmation of your value and worth in terms of your spiritual identity."

Sara: "Wow! I can already see myself as happy and content in my spiritual identity, reminding me of my worth! I do not have to allow destructive to overwhelm my body and soul...I only need to focus on God's view of me! He is not an angry God...I am loved!"

Paul's journey in discovering his spiritual identity had an effect on how he saw himself. He discovered that he needed to return to his spiritual relationship with God and make things right. Although his body-soul dimension was predominantly his focus, he renewed his faith in God and experienced a positive effect in the latter two dimensions. He did not feel guilty anymore for isolating himself. Paul was more involved with his grandchildren's lives and had a more open relationship with his siblings. He also invited his friends to share in his commitment by having a prayer group at his home. Paul's spiritual identity had a positive effect on all the other dimensions, and he felt energetic and alive again. He started seeing himself as someone who belonged and accepted this as his new identity. We discussed how it made him feel to share with others how God answered his prayers in making him feel whole again. He explained that his spiritual identity was the focus that kept him persevering in prayer.

4.8 CONFIRMING VALUE AND WORTH

Myself, as the counsellor, together with the individuals, co-constructed their spiritual discovery of their spiritual identity, thereby confirming their worth and value collaboratively in gaining insight and understanding in their true identity. Through the unconditional positive regard and acceptance of the individual's worth and value, it was confirmative in them discovering their value and worth in their spiritual identity. The latter had a positive effect on the way they viewed their body, soul and spiritual dimension as a whole, which created a long term positive outcome. Thus, confirming their value and worth in this way, was a positive outcome in the journey in wholeness (Wolff, 2008).

Frengi had a need to see herself in worth and happiness. Once she engaged in her spirituality, as mentioned previously, she became more open to discuss how she saw herself. She mentioned that she is

starting to see herself as a good person. She realized that in holding on to the hurt, it would cause more pain, but in letting go and forgiving others, she could herself also experience peace. This made her feel worthy of acceptance, and she started extending this positive regards also to her past bullies. Frengi accepted her spiritual identity as the answer to her problems in seeing that she is able to be happy again. She started seeing herself as someone who has value and did not need to seek approval of others. She accepted herself for who she was and said: "I am happy!" The reality of her spiritual identity was the positive main message of Frengi's story, namely happiness through forgiveness, thus in discovering the latter; it had a positive effect on all other dimensions: body, soul, and spirit. When she focused and embraced the truth about her identity, she discovered her worth and value as we together explored "happiness" from her spiritual identity.

In referring to Cali's story, she came to the awareness that her spiritual identity was the most positive message in her life. She discovered that her spiritual identity was the opposite of all her negative experiences of not being worthy. Cali realized that she was "born of the Father" as her true original identity, as described in her own words. This gave her a sense of worth in that she saw herself as the "daughter of God". The more she believed the truth about herself that she was all the opposites of the negatives, she came to experience her acceptance and worth. She explained that the opposite of the fear of rejection was acceptance and discovered the truth of who she was in her spiritual identity as forgiven, worthy of being loved, and having peace. Cali was so overwhelmed with her spiritual identity that she explored even more of who she was and said that she made a list of who she was according to her identity in Christ. She said: "I am a daughter of the Lord; I am a child of God; I am co-seated with Christ in heavenly places; I have the mind of Christ; I am already blessed and do not try to become blessed; I am inseparable from God; I am wise and innocent in Christ." She explored the latter from the foundation of her true identity as she read the pages of Ephesians in the Word of God. She highlighted all her positive words and confirmed that she was worthy. This had a positive effect on her body, soul, and spirit as she started seeing herself the way God saw her. She engaged her thoughts on the positive attributes and meditated

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on her spiritual identity that brought her more of the fruit of peace and love. She was no longer burdened by “fear of rejection,” but she embraced her spiritual identity as the reality.

4.9 INTEGRATION: INCLUDING A SPIRITUAL DIMENSION

A natural outflow of the above themes within my body, soul, and spirit approach was that through the integration of seeing individuals as whole beings, including a spiritual dimension, awareness was created within the counselling context of the value of seeing individuals in a more integrative and holistic manner (Wolff, 2008). Such a psycho-spiritual integrative approach is more relevant in the field of counselling in journeying with individuals in wholeness and affecting their dimensions of body, soul and spirit positively in the context of identity (Haynes, 2016; Josselson, 1994). In this example, I am referring back to Judas, who was motivated by his daughter to come for counselling due to their continued conflicts, which also had an effect on his work relationships. He had low self-esteem and did not like to argue or confront conflict situations both at home and at work. His body language was displayed as hesitant and reluctant as he walked with at a slow pace to the practice office. I asked Judas what he thought the main problem was, and he mentioned that “confrontation” was his biggest giant. His positive story was described as wanting to experience good conflict resolutions, peace of mind and accepting himself for who he was. Judas had a desire to seek wisdom and insight in resolving conflicts. He had a sense of faith in God as the “Almighty Creator” and did not see his faith affected by his struggle for resolutions at the time.

We discussed the effect of “confrontation” on his body, soul and spirit in a holistic manner, including the spiritual dimension and relevant exploration of all the dimensions as a whole person. This is also seen in Figure 4.8. His body was experiencing stress as he mentioned a lot of sweating, heart palpitations, and aching hands when he was confronted with conflict. While he discussed his experiences, he also said that his first response in an argument would be to attack his daughter or co-workers when arguing. When

he was struggling to sleep at night due to the confrontation, he would think of how to resolve the problems and that he did not want to make enemies. His co-worker argued about his standards that he implemented to safeguard the other employees on site. His first emotion was feeling inferior as he did not know how to defend him, and this demotivated him. "People just do not care!" he explained with an aggressive tone. If it wasn't for his supervisor who backed him up in the meeting, he would have run out of the office. Confrontation clearly had an effect on his body and soul. While we explored the spirit dimension together, Judas said that when he and his daughter fought about her choice of boyfriend, he would feel as if God saw him as being on the "wrong road" and that he did not want to "listen." "I need wisdom as to how to resolve my approach on conflict," he said with a lowered voice. We together looked at the positive outcomes, and he mentioned that his spiritual dimension is the only positive dimension in his story. This is also seen in Figure 4.8 and Figure 4.9.

He realized that even in the midst of "confrontation", God was still who he was, and this meant to him that his own identity did not change because of the conflict. Collaboratively we journeyed together in seeing what the opposites were of the negative in each dimension. "I want to feel worthy again as a father and employee," he said. He mentioned that if he saw himself as a good father and employee, he would be able to experience peace and react more positively in the way he handled conflict. The next session he came and with a lot more persuasion, described how him and his daughter came to an agreement that she could go out with the boyfriend of her choice, as long as he brought her home at the time he decided on and that she should invite him to Sunday dinners, so that Judas and him could get to know each other better. "She was so thankful that she hugged me after the discussion, and I did not even raise my voice," Judas explained. I felt like I was a good father and that God was pleased with me. For the first time, he listened to how his daughter felt instead of pressing his opinions on her. He also mentioned that he experienced more peace at work and could also look at the standards of the work, together with his employees, listening to their opinions instead of trying to argue his case. I asked him what effect it had on his self-view, and he mentioned that he felt worthy of respect. "We are going to

give thanksgiving to God for his wisdom this Sunday after dinner by lighting candles and each one saying a prayer... I feel so at peace..." said Judas. Looking together at the effect of "confrontation" as well as the effect of "worthy" on him as a whole person, brought an awareness to Judas of his spiritual identity and the positive effect it had on him in all dimensions – body, soul and spirit. By including his spirit dimension, we could journey together by including all dimensions, as a whole person, as a holistic and integrative approach.

In referring to the example of Sara, she did not realize that her spiritual identity was positive, until we explored her spiritual identity. Because of her spiritual identity opening up a fresh outlook on how she viewed herself in relation to God as her "Father," she could experience healing for her past experiences of having a strict father who could not express his love. Sara looked at her earthly father with new eyes in seeing that she is already loved by God. She could love her father and experience a full life again. This made her calm and created the desire in her not to use alcohol to numb the past. She could experience happiness, worth and self-acceptance, after her exploration of coming to the awareness that God has not forgotten her. She stopped blaming herself for her actions and started seeing herself in connection with her spiritual identity. Her blind-spot of not knowing that she was loved by God opened up, and she could embrace her spiritual identity. By integrating the spirit dimension, she highlighted and confirmed that her spiritual identity was positive. This resulted in her seeing herself as a whole person and not just the product of her relationship with her father, but also including her relationship with "God as her Father."

4.10 MOST POSITIVE OUTCOMES IN THE SPIRIT DIMENSION

Through authentic practice in embracing and sharing our wholeness, the clients discovered their spiritual identity transcending the limitations of their body-soul dimensions. The latter confirmed their value and

worth and resulted in positive outcomes through a psycho-spiritual integrative approach. The clients discovered their spiritual identity as a reality instead of trying to develop an identity as their minds were renewed. This had a positive effect on them as whole persons confirming that journeying with individuals in discovering their spiritual identity does have a positive effect on them as whole persons and is an approach worth exploring in the context of counselling. Most of the individuals had seen positive outcomes in the spirit dimension more than any other dimension, which had a positive effect on the whole person through the body, soul, and spirit approach. Five out of the seven clients experienced more positive outcomes while exploring the spiritual dimension than any other dimension, e.g. soul and body. For example, Frengi wrote more positive statements in the spirit dimension than in the soul and body dimension. The client stated that to believe more, to pray and to read the Bible made her realize that she is already created in beauty (body dimension) and experiences peace and happiness in the soul dimension when focusing on her identity of being spiritually happy. Paul experienced loneliness as having an effect on his body and soul, feeling a sense of helplessness; depressive symptoms as well as a lack of success.

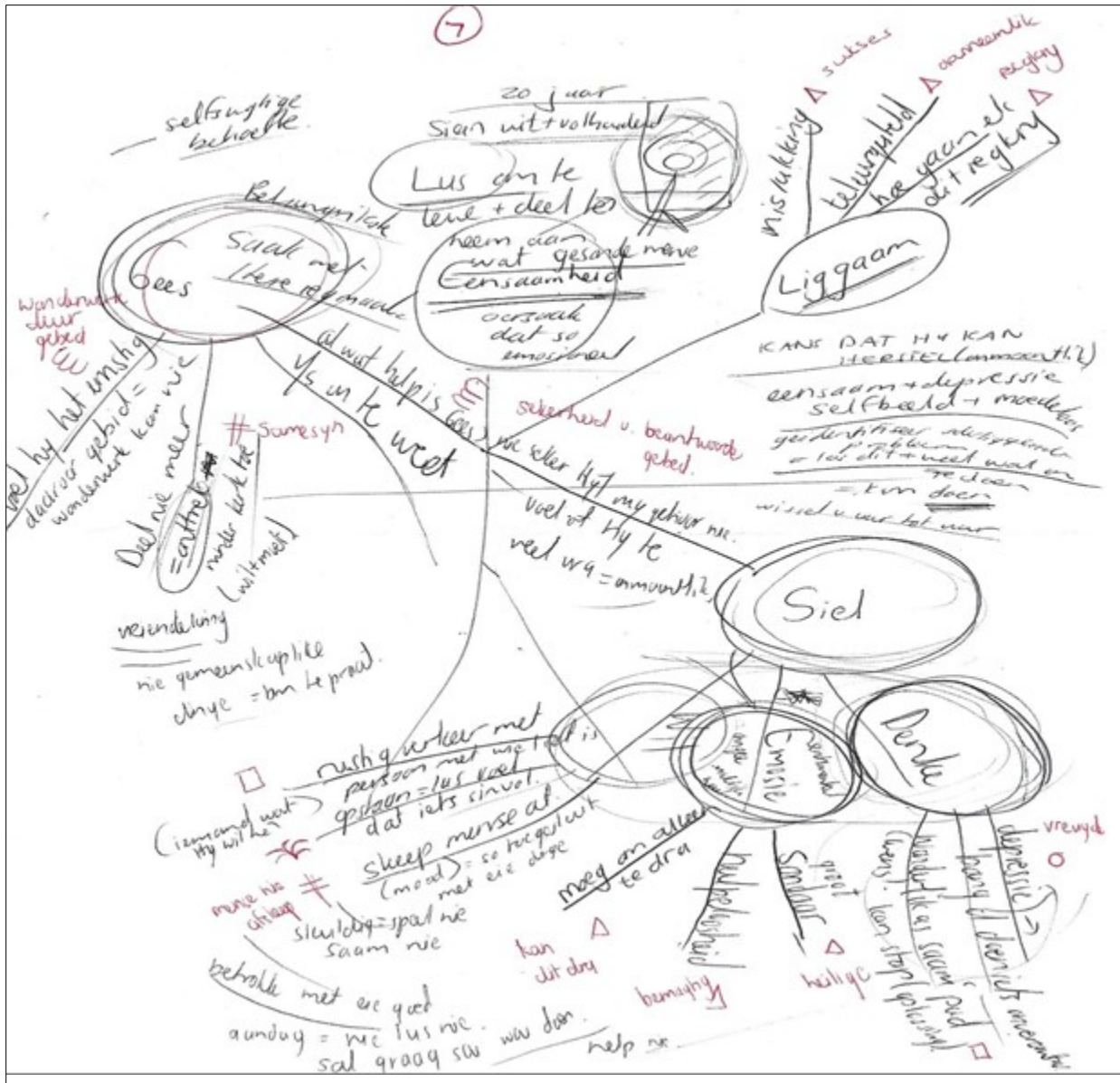


Figure 4.14 Paul's mind map

Due to his retirement, as stated in his brief summary in the previous section, he struggled with the adjustment of being at home, without his colleagues around him. He used to manage a group of people, and now, he had to re-focus all his attention at home. He was very downhearted and felt as if he had not accomplished all that he wanted to in his career. This made him look down on himself besides his bodily

aches and his hip giving him problems. Through all his struggles, he mentioned that his faith was important to him and that he often thinks of his spirituality.

As we journeyed together discussing the effect on his spirit, the client mentioned that the only security he experienced was in the spirit dimension. He felt that the most important aspect for him was to make sure that his relationship with the Lord was right. Paul was not sure if he could ask for the impossible in prayer; however, he felt that he should pray about the matter of his loneliness to experience a zeal for life again and to engage with his family and friends. He found it a helpful and collective experience in answered prayer when he felt that he added value to his grandchildren. The latter made him feel assured in his spiritual dimension. We discussed the positive effect on his body and soul from this viewpoint. Paul stated that after his second session, he realized that his spiritual identity was more positive than all his other dimensions, and this caused him to experience a greater positivity in his motivation to live and share his life with others.

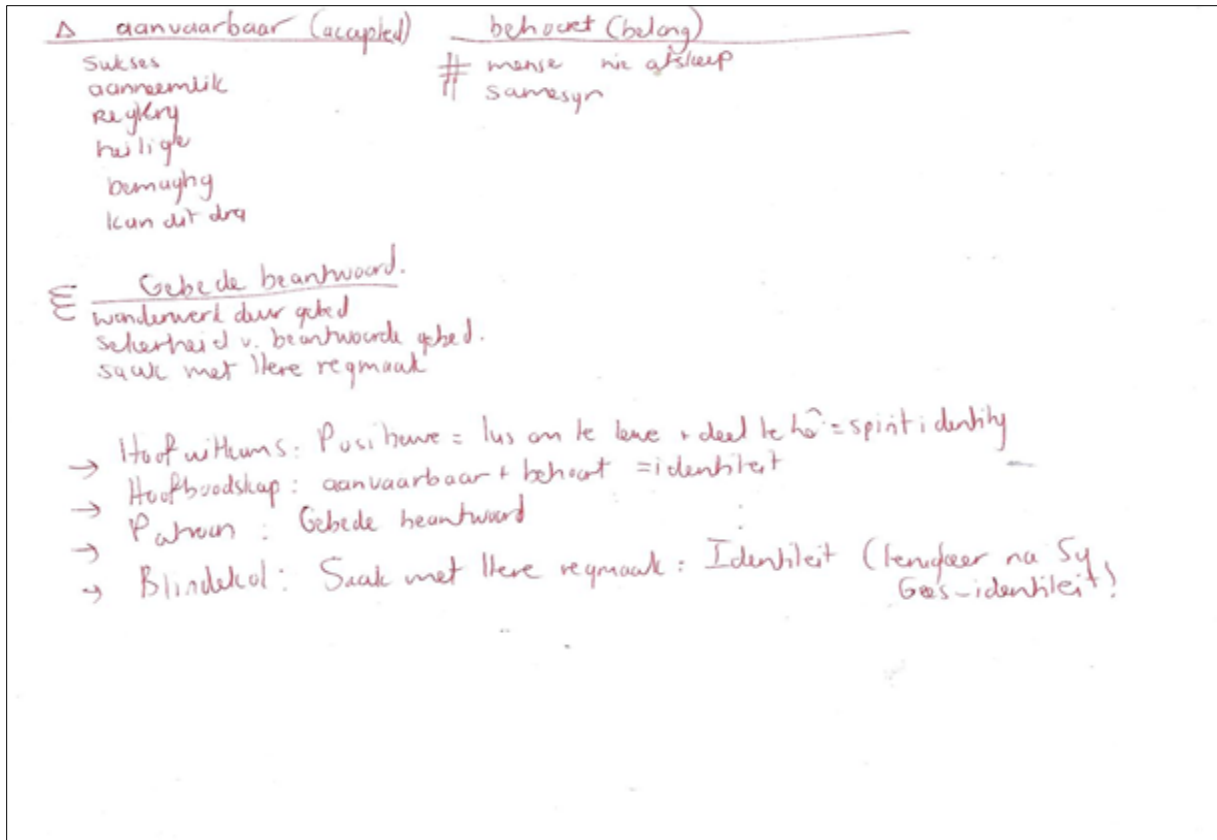


Figure 4.15 Paul's summary

Once he opened up more with his family and friends, he could experience the effect of looking forward to his retirement and that his body was feeling a lot more energetic, even amidst the aches and pains he felt in his hip. One positive outcome in one dimension, namely spirit, had a positive effect on all other dimensions. As Paul came to the awareness and focus of his collectiveness in a community of faith, it confirmed and revealed the client's togetherness and value in life. This in turn, had a positive effect on the will of the client to not withdraw and confirmed his thoughts of walking a road with others in coming back to his spiritual identity.

4.11 DISCOVERING THEY ARE ALREADY CHANGED

The most highlighted theme/positive outcome was that the individuals discovered that they are already changed in their spiritual identity within the renewal of their mind in the spiritual dimension, according to Romans 12:2 KJV. This resulted in the individuals in turn, discovering their value and worth in the journey, which had a positive effect on them as whole individuals regardless of their religious/theological/traditional view, as seen in referring to Sara's example again. This is also seen in Figure 4.12. Counselor: "The latter states: "be" transformed, it did not state "become" transformed. "Be" equals "are" thus; you "are" changed by the renewing of your mind and thoughts, as you discovered God's Faith and positive view about you."

Sara exclaimed: "This means that when I discovered God's view about me, I did not have to try to become loved but that I was already "loved and remembered by God!"

Counselor: "Yes, the latter positive identity is a confirmation of your value and worth in terms of your spiritual identity."

Sara: "Wow! I can already see myself as happy and content in my spiritual identity, reminding me of my worth! I do not have to allow destructive to overwhelm my body and soul...I only need to focus on God's view of me! He is not an angry God...I am loved!"

Here are a few other statements the clients made to illustrate the above:

David: "Coming back to my spiritual identity in being a Christian is giving me motivation! I do not have to become what I already am! I can only discover who I was all along in my spiritual identity!"

Josef: "God already sees me as free, and I have been in His loving embrace and therefore experience peace! My focus needed to shift from the negative to my positive worth and spirit dimension!"

Cali: "I realize that I am already accepted, I just needed to come to this discovery!"

4.12 CONCLUSION

According to the results, the effect of journeying with an individual in a discovery of their spiritual identity as whole persons was that more individuals discovered their spiritual identity and worth/value as the main primary positive outcomes of their view on of themselves as whole persons (Koch, 2005). The main primary positive outcomes that the individuals highlighted of all the dimensions were that they saw more positive outcomes in the spirit dimension than any other dimension. This was the case for five out of the seven clients. Thus the latter discovery confirmed the results and conclusion that journeying with the individuals in the discovery of their spiritual identity produced more positive outcomes in the spiritual dimension, which had a positive effect on them body, soul and spirit (Haynes, 2016; Josselson, 1994). Through authentic practice in embracing and sharing our wholeness, the clients discovered their spiritual identity transcending the limitations of their body-soul dimensions. The latter confirmed their value and worth and resulted in positive outcomes through a psycho-spiritual integrative approach. The clients discovered their spiritual identity as a reality instead of trying to develop an identity as their minds were renewed. This had a positive effect on them as whole persons confirming that journeying with individuals in discovering their spiritual identity does have a positive effect on them as whole persons and is an approach worth exploring in the context of counselling (Fukuyama & Sevig, 1997).

Through the emergent patterns/confirmations and blind spots/highlights, the results indicated the answers to the research questions, namely: "What effect did journeying with the individual in the discovery of their spiritual identity have on the whole person? In what way did I journey with individuals to a discovery of their spiritual identity? How did individuals understand and discover a spiritual identity in counselling? How was the counsellor journeying with individuals in a non-directive way, to discover their identity in a problem situation as a whole? How did the journeying with individuals produce more

positive outcomes in the spiritual dimension? How did this discovery have a positive effect on the whole person.”

Themes were discovered showing the main positive outcome opposite to the negative effects in all the dimensions, where a pattern/confirmation and blind blind-spot/highlight also emerged in discovering their spiritual identity having a positive effect on all the other dimensions, answering the research questions (Langdrige & Johnson, 2013; Weber, 1963). Overall, three out of seven individuals confirmed, through their story and mind map, that “happiness” was the result of discovering their spiritual identity, as well as two out of seven confirming that their “worth” was the result of discovering their spiritual identity. The latter were patterns identified and the themes that were highlighted was that seven out of seven individuals confirmed that their spirit identity was the dimension that stood out the most for them as a positive outcome having a positive effect on all other dimensions (Appendix E). According to these themes, as I was capturing the voices, finding contrasts and parallels while journeying with the individuals in their discovery, the effects resonated with my explorative research in answering the research questions (Bergin, 1991; Grant & Epp, 1998).

CHAPTER 5

5.1 INTRODUCTION

Chapter 5 is a summary of the results of the research study and how it connects to the literature in filling the gap. What follows are the highlights of the significance of the research in terms of its value and contribution within the counselling context, the limitations of the study, as well as further recommendations for future research. In journeying with individuals in the discovery of their spiritual identity and the effects on the whole person, it opened up options for counsellors and psychologists, in the helping professions, to use the approach to explore spirituality in the counselling context and open up discussion on spirituality. Further research in the context of spiritual identity and its effects on the whole person may contribute to the field of counselling and change the way we think and experience wholeness, from a more holistic view, by including the spiritual dimension to build upon the body, soul and spirit approach.

5.2 SIGNIFICANCE OF THE RESEARCH: CONTRIBUTION

The research problem was significant both theoretically as well as practically in terms of therapeutic interventions and the application in the counselling context of psychology (Canning et al., 2000). My study has made contributions to the literature on identity due to the mainstream theories of identity development lacking the inclusion of the spiritual dimension of identity. Thus my research study filled the gap within the research on the discovery of individuals' spiritual identity. Instead of "steering" the individual to a productive goal as seen in Miller's theory of cybernetics, my theory developed by standing on his shoulders, in "journeying" with individuals in the discovery of their spiritual identity and the effects

on the whole person. This contributes to a much more collaborative and integrative approach, within the context of an open and accepting regard for individuals as whole persons. The effect of journeying with individuals in the discovery of their spiritual identity was predominantly positive and confirmed the individuals' happiness and worth as whole persons by including a spiritual dimension. We collaboratively journeyed together in an open and respectful manner in which spirituality was explored in an open and accepting and authentic manner, which resulted in the discovery of their spiritual identity (Haynes, 2016; Josselson, 1994).

Their spiritual identity unfolded by opening up discussion on spirituality and seeing what effect the problem had on them as whole persons, including the spiritual dimension as a holistic approach, as Haynes (2016) also described the importance of seeing the client in a more integrative and holistic manner. The latter had a positive effect on the clients as whole persons and confirmed their value and worth discovered in their spiritual identity (Koch, 2005). This transcended their limitation of coping from a body-soul dimension to include a spiritual dimension, having a positive effect on them. The results confirmed individuals' discovery of their spiritual identity, when their self-identity reaches a limit of coping with problems, rather than their spiritual identity being developed, as in the traditional models of counselling (Marx & Engels, 1964). By including their spiritual identity, it prompted the individual to see the effects of their problems beyond a mere body-soul approach to include a spiritual dimension. Myself as the counsellor, only served to enrich their journey in a non-directive way. The latter is significant in terms of a more ethical way of journeying with individuals in the counselling context, specifically when opening up discussions on spirituality. This contributes to an altogether fresh and new approach in the integration between psychology and spirituality (Walker et al., 2004; Phipps & Vorster, 2011; Tan, 2011). The significance of the research outcomes was that it led to a more effective counselling approach within psychology, by journeying with the individual in the discovery of their spiritual identity and its holistic impact (Walker et al., 2004; Phipps & Vorster, 2011; Tan, 2011). Such a psycho-spiritual integrative approach is more relevant in the field of counselling in journeying with

individuals in wholeness, having a positive effect on all their dimensions of body, soul and spirit in the context of identity (Haynes, 2016; Josselson, 1994).

The most significant contribution that the research study provides is that it can be used to train other counsellors and psychologists in the helping professions, to implement the body, soul and spirit approach, within the counselling context, in journeying with individuals in the discovery of their spiritual identity, in seeing the positive effect on the whole person. Thus, through my approach, psychologists and counsellors may be equipped to address spiritual questions and issues with their clients in an authentic, open, and non-judgmental way (Haynes, 2009 & Josselson, 1994). Through the approach, discussion on spirituality can be introduced in the counselling context to see positive outcomes, which are more stable than the short term coping skills used in so many psychological approaches. The psycho-spiritual approach is more inclusive and integrating as discussed in the previous chapter, and can serve as a means of developing a more holistic psychological approach, by including the body, soul and spirit approach, which will improve the quality of counselling significantly (Burke et al., 1999). In conclusion, discovering one's spiritual identity is truly an authentic, positive journey in wholeness, having an effect on the whole person.

5.3 LIMITATIONS OF THE STUDY

My study has been primarily concerned with journeying with individuals in the discovery of their spiritual identity and the effect on them as whole persons. Thus my research concentrated on the impact of this discovery on all the other dimensions through the inclusion of a spiritual dimension. My study is restricted to the individual's body, soul and spirit dimensions and does not focus on the relational and systems contexts within the broader community. However, the leap from focusing only on the body-soul dimension to the body, soul and spirit dimension by including spiritual discussion, fills the gap in the

context of counselling, of which there is yet much research to conduct. One of the practical considerations of the study was whether the individuals were open to explore the spiritual dimension in the context of identity, irrespective of their religious outlook. All twenty clients who came for sessions were open to explore the spiritual dimension, and seven of the twenty gave their permission to utilize the notes afterwards. The latter limited the number of participants who were also impacted by the approach and valuable examples were lost in the process of seeing more results emerging. It was evident, as seen in the previous chapter, in journeying with individuals, that it had a positive effect on the whole person in discovering their spiritual identity. The results were a renewed mind, which had a positive effect on their view of themselves and God as well as their body and soul dimension (Tan, 2011). Another limitation of the study is that it is based on a single counsellor who also did the analysis. Some elements of the approach and its interpretation may take on other forms once more counsellors and researchers are involved.

5.4 RECOMMENDATIONS

The body, soul, and spirit approach may contribute to more research in the field of identity in counselling and change the way we think and experience wholeness, from a more holistic view, by including the spiritual dimension. The latter approach can be used to build on and develop more holistic psychological approaches, to be used in the counselling context, irrespective of the individual's religious or traditional views. More research can be done on the applicability of the approach within not only individuals but also the broader context of couples, family and group systems. The latter can also be implemented with testing the reliability and validity of the approach amongst specific demographic variances, amidst differing religious and cultural identities.

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APPENDIX A

OPEN ENDED QUESTIONS: NARRATIVE STORY

I used the first data collection method (stage 1) namely an in-depth interview method, rich in the description of the individual's story, through storytelling, as an initial stage of the research with open ended questions.

Open ended questions asked by the counsellor:

- Tell me more about your life story
- What are the main problems you experience in your story?
- How do you see the effect of these problems on your identity/How does this influence the way you see yourself?
- How does this influence your thoughts and emotions as well as your will/actions?
- How does this affect your spiritual identity/faith?

APPENDIX B

HEARING VOICES: DATA GATHERING QUESTIONS (STAGE 2)

1. Counselor: "In gaining objectivity in "subjectivity" we are both (individual/client and counselor) going to draw a stick man/woman representing yourself as the participant/individual."
2. Counselor: "You consist out of a body, soul and spirit".

We are going to look at the problem and its effect on you - body, soul and spirit - to gain objectivity in your subjectivity/a bird's eye view as a summary of your "story".

Often one is overwhelmed by one's story, not seeing positive outcomes. You are invited to journey together in the discovery of your spiritual identity and see the effects on your body, soul and spirit as a whole."

3. Counselor: "Draw 3 lines from any place on the stickman/woman (representing 3 cybernetic cycles – body, soul and spirit) and draw a circle after each line – wherein which we are going to write a word in each circle. It is a brainstorming method to reduce your "story" to be less overwhelming, discover patterns and open up blind spots in the situation."
4. Counselor: "Choose any circle and write the word "body" inside, choose another circle and write the word "soul" inside, write the word "spirit" in the last chosen circle."

5. Counselor: "Draw 3 lines after each circle – each line represents an answer to each question."
6. Counselor: "At the circle of the soul – draw another circle after each line (3 circles in total) and write in circle 1 the word "thoughts", in circle 2 the word "emotions/feelings" and in circle 3 the word "will – meaning what you want to do/not".

Data gathering: Schedule of questions

Introduction:

Counselor: "If you could name the problem, what would it be called symbolically, that makes you think of the problem –give it a name and write the name on top of the head of the stickman/woman."

Question 1:

Counselor: "What are the effects of the problem (name) on your body (when you imagine yourself looking in the mirror – what do you see)/what does the problem (name) tell you about yourself in terms of your self –view?: Write 3 keywords, one keyword on each line e.g. the problem (name) makes me to think that I am "useless" – write the word "useless" on a line etc."

Question 2:

Counselor: "What are the effects of the problem (name) on your soul – in terms of your thoughts? Write down 3 thoughts that the problem makes you think of, that is overwhelming thoughts – especially when you cannot sleep. What thoughts recur in your mind? Write a thought/sentence for each line."

Question 3:

Counselor: "What are the effects of the problem (name) on your soul – in terms of your emotions? Write 3 emotions that the problem causes in you."

Question 4:

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Counselor: "What are the effects of the problem (name) on your soul in terms of your will? Write 3 things that you want to do/that you do because of the problem."

Question 5: (3 questions on the topic)

Counselor: "What effect does the problem (name) have on your spirit in terms of your faith/belief – write one sentence on one line?"

Counselor: "What effect does the problem (name) have on how you see God in the midst of the problem?"

Counselor: "What effect does the problem (name) have on how you think God sees you in the midst of the problem?"

APPENDIX C

MIND MAP-OUTLINE

Refer to Chapter 4 individuals mind map outlines presented in figures.

APPENDIX D

VOICES ANALYSIS

1. First stage: Voices analysis: Data analysis: Collaboratively journeying with the client:

Questions: Main message; pattern; blind spots and positive outcome.

2. Reflection analysis: Question 1: Main message:

Counselor: “If you look at all the dimensions namely body, soul and spirit – what message is it giving you in terms of an overall message – is it telling you something?”

Reflection analysis: Question 2: Pattern:

Counselor: “If you look at all the dimensions namely body, soul and spirit – what pattern do you see – things that repeats itself (not necessarily the same words but the same concepts)?”

Reflection analysis: Question 3: Blind spots:

Counselor: “If you look at all the dimensions namely body, soul and spirit – what blind spots (things that you haven’t seen so clearly, though you knew it before) is it showing you? (For example: if you drive on the road you must turn your head to see the blind spot of cars coming. In the same way the approach is “turning your head” to see the blind spots open up – thus: what is it showing you/making you aware of?”

Reflection analysis: Question 4: Positive outcome:

Counselor: “If you look at all the dimensions, in which dimension do you see more positive outcomes (positive things that you have written down) e.g. “I see a positive outcome in spirit, because I always see God as faithful”.

3. Reflection analysis: Description 1:

Counselor: “If you see one negative in one dimension e.g. in body, it will have a negative effect on another dimension e.g. on soul and spirit e.g. like a domino effect, as all the dimensions are interconnected. If you see one positive in one dimension e.g. in spirit, the same applies, it will have a positive effect on another dimension e.g. on soul and body.”

Reflection analysis: Description 2:

Counselor: "If you see a positive outcome e.g. in spirit, it will have a positive effect on all other dimensions, soul and body. If you see a negative outcome e.g. in spirit, it will have a positive effect on all other dimensions, soul and body."

3 Analysis: Opposites: Body, soul and spirit: Questions:

Analysis: Question 1: Opposites:

Counselor: "What is the opposite of each word written in body? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Counselor: "What is the opposite of each sentence written in soul - thoughts? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Counselor: "What is the opposite of each word written in soul – emotions? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Counselor: "What is the opposite of each word/s written in soul – will? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Counselor: "What is the opposite of each word/s written in spirit? Write the opposite that you want to experience (if it is already positive it can remain positive)."

Counselor: "What is the opposite of the original name of your story? Write the opposite that you want to experience in your life."

4 Analysis: Interpreting (pastoral counselling):

4.1 Analysis: Interpreting 1: pastoral counselling:

Counselor: “Encircle your soul dimension, specifically the thoughts, where you wrote the soul dimension on your mind map.”

Counselor: “Rom 12:2 KJV says: “And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God.”

Counselor: “The latter states: “be” transformed, it did not state “become” transformed. “be” = “are” thus “you are transformed/changed” by the renewing of you mind, which is the discovery of God’s Faith about you. Thus you are changed already e.g. to “be satisfied” = you are satisfied (true spiritual identity) – just discover this already reality of God’s Faith which He accomplished “before the foundation of the world” Ephesians 1:4; 1 Peter 2:20 (before the world began).”

Counselor: “The latter positive words are a confirmation of your value and worth in terms of your spirit identity’.

4.2 Analysis: Interpreting 2: pastoral counselling:

Counselor: “The reality of your true spiritual identity is the positive main message of your story (opposite to the negative main problem), thus in discovering the latter it will have a positive effect on all other dimensions including body, soul and spirit when you focus and embrace the truth about your identity (in the same way as in which one negative in one dimension had a negative effect on the other dimensions.

5. Second stage of data analysis done by me after the sessions: Similarities – Symbols and keywords:

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I looked at the first positive word at body and drew a symbol next to it e.g. * I also looked at all the other positive word/s and sentences in all the other dimensions, drawing the same symbol e.g. *next to the other word/s and sentences that matched the first positive word or that could have been categorized as having “similarities” e.g. first positive word at body: “happy” – symbol - * matches “joy” – symbol - * etc.”

Thereafter I wrote all the positive words with the same symbols e.g. *underneath each other as keywords e.g.:

happy *

joy *”

I then took the second and third positive word at body – drew a symbol next to it e.g. # and looked at all the other positive word/s and sentences in all the other dimensions, drawing the same symbol e.g. # next to the other word/s and sentences that matched the first positive word or that could have been categorized as having “similarities” e.g. second positive word at body: “beautiful” – symbol - # matches “pretty” – symbol - # etc.”

I wrote all the positive words with the same symbols e.g. #underneath each other as keywords e.g.:

beautiful #

pretty#”

I repeated the same pattern with all the other positive word/s and sentences in body, soul and spirit.

Analysis: Headings to sum up the similarities in the columns:

I chose a word/heading (other than the words) in each set of keywords for each positive word that summed up the similarities e.g.:

happy *

joy *

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Chosen word was “content” to sum up “happy” and “joy”

e.g.

“CONTENT*”:

happy*

joy*

I did the same with the rest of the word:

e.g.

“GOOD LOOKING”:

beautiful #

pretty#”

Analysis: Patterns identification:

I wrote all the summary words next to each other:

e.g. “CONTENT”; “GOOD LOOKING””

Counselor: I then identified a pattern (summing up all the summary words) in the words e.g. SATISFIED”

Analysis: Blind spot opening up:

I saw that the positive outcome for the individual’s life story was: “SATISFIED””

I could then see the blind spot opening up of the opposite of the problem of their initial story’s name as: “SATISFIED” – the latter confirmed their positive outcome in terms of their original value and worth of being created in satisfaction in discovering their spiritual identity.

Conclusion:

Journeying with an individual in a discovery of their spiritual identity had a positive effect on body, soul and spirit.

APPENDIX E

Annexure J

1) Positive outcome: Spirit identity

1) Spirit dimension • 1 David
 2) Waarde (worth) + Spirit identity • 2 Josef
 3) Self-happiness + worth² in connection with Spirit identity • 3 Sara
 4) Who I am (worthy) Cali
 5) Spiritually happy - identity • 4 Frengi
 6) Worth - no contribution Judas
 7) Positive = motivated to live + share = spirit identity. • 5 Paul.

② Theme: worth

1) Positively motivated in being a Christian
 2) Freedom + worth
 3) Self-acceptance + worth
 4) I am-ness
 5) Being happy +
 6) Peace + worth
 7) Acceptance + belonging = identity

③ Pattern: happiness

1) Motivation ✱ $\frac{1}{7}$ motivation
 2) (Happiness) + worth $\frac{2}{7}$ worth
 3) Self-happiness $\frac{3}{7}$ happiness
 4) I am-ness + Fruit of I am-ness
 5) Happiness spiritually $\frac{1}{7}$ Peace
 6) Peace + worth $\frac{1}{7}$ Answered prayer
 7) Answered Prayer $\frac{1}{7}$ I-am-ness

④ Blindspot: Spirit identity

1) Clinging back to spirit identity $\frac{2}{7}$ Spirit identity
 2) Spirit identity + worth ✱ $\frac{3}{7}$ worth
 3) Spirit identity positive $\frac{1}{7}$ Being happy
 4) Spirit identity is the positive outcome affecting body, soul + spirit positively who I am - worth ✱
 5) Being happy = spiritually
 6) Spirit + will = worth = seeing identity
 7) Making (returning to God + spirit identity) right with God

⑤ Spirit identity $\frac{5}{7}$
 Worth $\frac{4}{7}$
 Self happiness $\frac{1}{7}$
 Positive = motivated to live + share $\frac{1}{7}$

$\frac{1}{7}$ Positively motivated in being a Christian
 $\frac{3}{7}$ Worth $\frac{1}{7}$ Peace
 $\frac{1}{7}$ Freedom $\frac{1}{7}$ I-am-ness
 $\frac{1}{7}$ + Being happy
 $\frac{1}{7}$ - Self-acceptance

APPENDIX F

INFORMED CONSENT FORM

I, _____, hereby give informed consent and permission to participate in the research study.

I acknowledge that I gave my consent willingly and freely, without being unduly influenced to do so, by the researcher or any other person.

I, _____ the undersigned am aware of the aims of the study and have the right to withdraw at any stage of the research study in the case of any possible risk. You have the right to withdraw from the research, if you experienced discomfort, due to the sensitive nature of the research, in the counselling context. Additional counselling and debriefing, due to sensitive issues, are also offered to minimize the risk factors if any.

I, _____ have been informed of the benefits of the research, outweighing the possible risks. Additional counselling and debriefing, due to sensitive issues, were also offered to minimize the risk factors.

The aim of the study has been explained to me, and I understand the method, procedure, recording of data (writing), duration, nature of participation as well as the advantages and benefits of the research. In addition, I hereby agree that the brainstorming and questions of the interview will be used for the purposes of the data gathering only, and that no personally identifying information will be released in any form, without my prior informed consent and thus understand the terms of confidentiality in this regard.

I, _____ the undersigned am aware of the ethical principles implemented in the study to protect my rights which is:

- The right to personal privacy, confidentiality and anonymity

- The right to equality, justice, human dignity/life and protection against harm/prejudice
- The right to freedom of choice, expression and access to information

And I _____ the undersigned am aware that the study will not infringe such rights.

I, _____ the undersigned hereby give my informed consent to claim from the medical aid, in that the research is seen as part of a session, according to the requirements and ethical standards of the HPCSA.

Thus signed at _____ on this _____ day
of

APPENDIX G

Informed Consent form (parent/guardian)

I, _____ (parent/guardian of), _____,
hereby give informed consent and permission to let my child participate in the research study.

I, _____ (parent/guardian of), _____,
acknowledge that I gave my consent willingly and without being unduly influenced to do so by the researcher or any other person.

The purpose of the study has been explained to me, and I understand what is expected of my child's participation.

In addition, I hereby agree that the research data will be used for the purposes of the data gathering only, and that no personally identifying information will be released in any form.

I, _____ (parent/guardian of) _____ am
aware of the aims of the study and have the right to withdraw my child at any stage of the research study.

I, _____ (parent/guardian of), _____ am
aware of the ethical principles implemented in the study, to protect my child's rights which is:

- The right to personal privacy, confidentiality and anonymity
- The right to equality, justice, human dignity/life and protection against harm
- The right to freedom of choice, expression and access to information

And I, _____ (parent/guardian of) _____ am
aware that the study will not infringe such rights of my child.

Thus signed at _____ on this _____ day
of _____

APPENDIX H

CONTINUE: INFORMATION SHEET

Integrating psychology and spirituality to open discussion on spiritual identity and its effects on the whole person in a counselling context

Invitation:

You are invited to take part in a research study. Before you decide whether to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to *read the following information carefully*.

What is the purpose of the study?

The study is being conducted as part of the research in fulfillment of the requirements for the Degree of Master of Psychology at UNISA.

The aim of the research:

The aim and significance of the research outcomes is that it could lead to a more effective counselling approach, within psychology, by journeying with individuals in the discovery of their spiritual identity and its holistic impact, instead of “steering” the individual towards a productive goal.

The design & method: gathering and analysis of data (voices heard and voices analysis) as well as the duration:

This research is descriptive, explorative, contextual and inductive-qualitative in nature through a qualitative research design. My research's data collection method is twofold, using both in-depth, quality (qualitative or unstructured) interviews (narrative storytelling), as the initial stage, as well as semi-structured interviews (brainstorming), as the second stage during data collection (thus 2 stages in total). The data analysis [technique] is done through a deconstruction technique, using questions and keywords, to summarise and analyse the main message, as well as observing patterns and blind spots emerging through the individuals' journey of discovery, in their spiritual identity, having an effect on the whole person. The duration will be maximum 2 sessions to complete the method of the research.

Why are you being invited to participate?

You have been invited to participate in this study as you and your life story, related to this topic, is of value as part of the counselling process. The latter would assist myself, as the researcher, to gain an in-depth understanding of the needs of psychology and those involved in the counselling process of the helping profession. My attempt in the research is to investigate the significance of coming to this discovery of spirituality, the spiritual realm and the spiritual identity in counselling and evaluating its effects on you as the individual. Through my research, psychologists and counsellors may be equipped to address spiritual questions and issues with their clients. The latter will improve the quality of counselling and include the spiritual dimension, thus opening discussion on faith and spirituality within the counselling context.

Do I have to take part?

You have the right to decide whether to take part in the study. If you decide to participate, you will be given this information sheet to keep and be asked to sign a written consent form (Appendix F: Consent form) stating the confidential nature as well as the ethical considerations of taking part. Should you decide to take part, you are still free to withdraw at any time and without giving a reason.

What will happen to me if I take part?

The data collection will be done as part of the counselling sessions. All that is required by you is maximum two hour of your time, which is the duration of two sessions, to complete the research.

What are the potential advantages & benefits of taking part?

It may be personally beneficial by coming to a discovery of one's spiritual identity (which may have an effect on you as a whole person: body, soul and spirit), as well as being part of developing a unique approach, for use in counseling and psychology settings (including pastoral counseling). The latter will also improve the quality of counselling, in terms of a more holistic approach. The focus on the spiritual identity can help you as an individual, to discover a long-term source of solution and stability amidst the chaos. The latter may awaken you as an individual to your health and wholeness, liberating you to live within your identity (this is done within the context of counselling and psychology). The latter is in view of enriching and discovering the impact of the journey on your spiritual identity as a holistic person.

Will what I say be kept confidential?

Through in-depth, quality (qualitative or unstructured) interviews (narrative storytelling), as the initial stage, as well as semi-structured interviews (brainstorming), as the second stage during data collection, the descriptive summary of your story and the data collection, through the brainstorming, will be used for data analysis. We will journey together in analysing your brainstorming (body, soul and spirit approach). Both will be anonymous and will not reflect your name or link back to you. All data will be strictly confidential and will be safeguarded.

Will there be any costs involved?

The research is seen as part of the counselling sessions according to the ethics of the HPCSA and with your permission, you may participate and cover the cost of the sessions through your medical aid (Appendix I: Payment).

Who has reviewed the study?

The study is reviewed and receives ethical clearance from the Department of Psychology at UNISA. The study is supervised by Prof. M.J. Terre Blanche, UNISA.

Contact information:

Should you require any further information you may contact Me Christa Barrish at 012 429 8087.

Should you have concerns about the way in which the research has been conducted, you may contact my supervisor: Prof Martin Terre Blanche at Terremj@unisa.ac.za

Thank you for taking time to read the information sheet and for participating in this study.

Researcher: Carin Olwagen, masters in psychology student at UNISA – qualified Registered Counsellor, in private solo practice in Secunda.

I, _____ (participant/client/individual)

1. Confirm that I have read and understand the information sheet (Appendix H: Continue: Information sheet) for the study and have had the opportunity to ask questions.
2. Understand that my participation is voluntary and that I am free to withdraw at any time.
3. Agree and give permission and consent for the researcher to be able to use the research method's data/voice for the purposes of the research.

Signature _____

Date _____

APPENDIX I

Payment

I, _____ the undersigned hereby give my permission to claim from the medical aid for the maximum of two sessions (according to the ethical standards of the HPCSA), and hereby give my permission to participate in the session as part of the research.

I, _____ the undersigned am aware of the benefits of the research in journeying with me in the discovery of my spiritual identity, which may have an effect on me as a whole person (body, soul and spirit).

If the appointment is not cancelled 24 hours prior to the session, I (the undersigned) will be held liable for payment of the session.

I (the undersigned) will be held responsible for payment if the medical aid does not have funds available/if the member benefits do not include counselling/main member refusal of payment.

Payment:

Method of payment: Cash/Medical aid:

Medical aid name:

Medical aid number:

Benefit plan:

Main member name and surname:

Main member birth date:

Client name and surname:

Client birth date:

Client member number:

Signed by:

The undersigned: _____

Date: _____

Place: _____

APPENDIX J

INDEMNITY

I, _____ (the undersigned) hereby give indemnity to Carin Olwagen, in any case of me the undersigned's negative behavior and/ ill behavior, disrespect, loss or harm or potential harm against myself or others.

In this instance I, _____ (the undersigned) am aware that I may be referred to an alternative specialist in the field to minimize the risk and that an alternative emergency contact may also be utilised for assistance.

Emergency contact (name and surname): _____

Emergency contact number: _____

The undersigned: _____

Date: _____

Place: _____

APPENDIX K

INDEMNITY: PARENT/GUARDIAN

I, (parent/guardian of) _____ hereby give indemnity to Carin Olwagen, in any case of my child's negative behavior and/ ill behavior, disrespect, loss or harm or potential harm against him/herself or others.

In this instance I, _____ (the undersigned) am aware that my child may be referred to an alternative specialist in the field, to minimize the risk and that an alternative emergency contact may also be utilised for assistance.

Emergency contact (name and surname): _____

Emergency contact number: _____

Parent/Guardian: _____

Date: _____

Place: _____

APPENDIX L

Introduction question

Counselor: “If you could name the problem, what would it be called symbolically, that makes you think of the problem – give it a name and write the name on top of the head of the stickman/woman.”

David’s story name was “lack of motivation,” which caused him to be lazy, affecting his personal and work life.

Cali named her problem “fear of rejection” as a summary name for her story.

Question 1

Counselor: “What are the effects of the problem (name) on your body (when you imagine yourself looking in the mirror – what do you see)/what does the problem (name) tell you about yourself in terms of your self –view?: Write 3 keywords, one keyword on each line, e.g. the problem (name) makes me to think that I am “useless” – write the word “useless” on a line, etc.”

David wrote that a lack of motivation had the effect on his body namely of tiredness, feeling weak and negative. His body posture was laid-back, and he seemed very sleepy.

Cali said that the effect on her self-view was that she felt not worth being loved. She had very low self-esteem, and this resulted in her overthinking her situation of feeling rejected. She seemed on edge while talking.

Question 2

Counselor: “What are the effects of the problem (name) on your soul – in terms of your thoughts?

Write down 3 thoughts that the problem makes you think of, that is overwhelming thoughts –

especially when you cannot sleep. What thoughts recur in your mind? Write a thought/sentence for each line.”

David mentioned that his thoughts dwelt a lot in the past, on how to make money and that he wanted the experience of using medication. These thoughts played over and over in his mind while experiencing a lack of motivation.

During the times when Cali could not sleep, she would stress about finances as she would go shopping to alleviate her feelings of “fear of rejection”. Cali wanted to be a good daughter and partner, but “fear of rejection” would have an effect on her thoughts to think of how to please her mom and that she does not want to lose her relationship.

Question 3

Counselor: “What are the effects of the problem (name) on your soul – in terms of your emotions? Write 3 emotions that the problem causes in you.”

David explained that a lack of motivation caused him to feel lazy and anxious, as well as experiencing intense emotions of fear to earn a living.

Cali experienced feelings of unkindness and harshness towards herself. Stress, sadness, and fearfulness are the most intense emotions that “fear of rejection” caused.

Question 4

Counselor: “What are the effects of the problem (name) on your soul in terms of your will? Write 3 things that you want to do/that you do because of the problem.”

David said that a lack of motivation caused him to desire using medication, a lack of desire to work, and being negative.

Cali entertained her negative thoughts of people wanting to hurt her due to the “fear of rejection”

Question 5 (3 questions on the topic)

Counselor: “What effect does the problem (name) have on your spirit in terms of your faith/belief – write one sentence on one line?”

David said that a lack of motivation caused him to try harder to be a Christian.

Cali said that she started believing what the devil told her about herself – that she was not worthy of being loved.

Counselor: “What effect does the problem (name) have on how you see God in the midst of the problem?”

David said he experienced God as hearing his prayers about motivation.

Cali saw God as her forgiveness, amidst her feelings of “fear of rejection”

Counselor: “What effect does the problem (name) have on how you think God sees you in the midst of the problem?”

David explained that God might see him as his old self again, who is not lazy.

Cali expressed her view of how God sees her – as being burdened and in need of self-forgiveness.

APPENDIX M

AUTOBIOGRAPHICAL REFLECTION

Through doing the research study, I was able to capture the essence of the body, soul, and spirit approach, which I used for years in my practice as it emerged. It helped me to gain an understanding of how the approach fits into the broader counselling context and how to articulate the approach within the theoretical framework and methodology. I struggled considerably with finding compatible supervisors to develop the approach collaboratively within the academic journey in an effective practical way after Dr. Hugo (my initial supervisor) passed away, as he was equipped in the field of psychology, theology, and pastoral counselling, which is also my specialized and integrated fields of study.

However, the vision of putting the journey into words kept me going, as I was called 15 years ago to “lead My people out of Egypt”. Through my own personal challenges of being restructured twice and losing valuable mentors, I had to stand up for who I was, in remembering and re-discovering my own spiritual identity, in seeing my own value and journey in wholeness. Within this authentic journey, I am now able and equipped to train and recommend the approach to other counsellors and psychologists in discovering their authentic spiritual identity and journeying with others in enriching their view of themselves in union with God. It has indeed dawned on me, that my identity is found in God as revealed in Christ Jesus as my true worth and spirit identity, as a whole being. As I focus my attention and love on the One who loves me with an everlasting love, and embraces me in acceptance and worth, I am able to journey with individuals in discovering their worth in spirituality. Experiencing the positive effects on the body, soul and spiritual dimensions in my clients are what inspires me to continue in this journey of discovery.

