

**THE ROLE OF 'SELF' IN THE CONTEXT OF THE FAMILY -
A PASTORAL-THEOLOGICAL STUDY.**

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Gen 2:7 *And the LORD God formed man of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living being.*

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CHAPTER 1.

1.1 Background.

“Self, self-concept, and self-awareness”, are catchwords used in magazine articles, television talk shows and the like, indicating a growing proclivity to find out more about the inner workings of man. Whilst this is by no means a new tendency, for, indeed, it has been with us for millennia, there is a new twist in the tale; in that contemporary, secular psychology, which is only a relatively recent science, has also added its voice to the discussion, perhaps confusing the issue for many people. It is within this setting that this study is undertaken.

1.2 PROBLEM STATEMENT.

1.2.1 DEVELOPMENTS IN PSYCHOLOGY.

The problem regarding divergent and sometimes conflicting views regarding 'self' becomes more apparent when a study is made of recent bibliography in psychology and the observation is made by leading psychologists that psychology is the study of the behaviour and experiences of man (Louw & Edwards, 1998:5). It would appear then that there has been a paradigm shift within the field of psychology, in that the focus has moved from a study of the 'self' to a study of the behaviour of man. Divergent views are expressed in this regard. The Dictionary of Pastoral Care and Counselling states that there is “The Problem of the Reality of the Self” and then makes the observation “There is, thus, no self as entity” (cf. Hunter, 1990: 1125). In their discussion of the various approaches, Meyer, Moore & Viljoen (2003:27) refer to “Hermeneutic methodology” in which human behaviour is read and interpreted in the same way that a text would be read and interpreted. They then go on to state that psychology was decidedly unready for scientific study and unable to develop into an independent discipline. (Meyer et al., 2003:27) Whilst there are many attempts to define the 'self' which result in as many divergent definitions, some psychologists admit to the fact that it is nigh on impossible to define the 'self' (Conn, 1997:3; Louw & Edwards, 1997:5; Deikman, 1996:350; Ryckman, 1993:1; Kramer 1991:7). Eric T. Olsen states in his opening remarks of his essay “There is No Problem of the Self”

“Because there is no agreed use of the term 'self', or characteristic features or even paradigm cases of selves, there is no idea of 'the self' to figure in philosophical problems. The term leads to troubles

otherwise avoidable; and because legitimate discussions under the heading of 'self' are really about other things, it is gratuitous. I propose that we stop speaking of selves" (Olsen, 1999:49)

Since the origin of psychology as a science in the late nineteenth century, with Wilhelm Wundt in Europe and William James in America (cf Gerkin, 2002:54), until circa 1970, the study of man was focussed on the individual. The majority of psychological meta-theories have debated about, and tried to define the nature of the essence of man. In the light of their own peculiar models, psychologists have tried to find answers for the plethora of questions concerning the behaviour of man, be it deviant or sociably acceptable behaviour. The work of Freud, Jung, Adler, Frankl, Horney, Maslow, Kohut, and others are examples of this earlier tradition, while the work of Carl Rogers and his "Client Centred Therapy" and Maslow's self-Actualization theory are typical examples of the contemporary tradition (cf Pereira, 2003; Ryckman, 1993:27-552; Meyer, Moore & Viljoen 1993:30-459).

This problem regarding the 'self' is by no means confined to psychology. It would appear that this paradigm shift in psychology has created an ever-widening schism between these two scientific fields of pastoral theology and secular psychology, whilst authors like Mark McMinn, Charles Gerkin, Stanley Grenz, Walter E Conn and others from within the realm of theology, have endeavoured to bridge this gap.

Stander has indicated that the time has come for Christians also to take a second look at the concept of the soul and spirit of man, because in his opinion, the Christian view of the soul has its origins in the pagan schools of philosophy in antiquity (Stander, 2002:158) It is his contention that nowhere in the Old Testament do we read of a division between a body and soul, but rather that man is a living being, and that theologians in the post-New Testament era were strongly influenced by Greek philosophy.

1.2.2 DEVELOPMENTS IN PASTORAL THEOLOGY.

The object of Pastoral Theology is the study of man as a creation of God, the relationship between God and man, inter personal relationships and how these relationships have been affected by the fall of man and the concomitant sinful situation, and how, in Jesus Christ, the fall of man and the effects of sin is remedied, and not the behaviour of man *per sé*. (Stoll, 2003:5; Gerkin, 1997:121, McConnel, 1996; Adams1979: xiii) The focus of Pastoral theology can never

be confined and restricted to the behaviour of man alone. Phillip Rieff stated that religious man was born to be saved, psychological man was born to be pleased. (cf Kilpatrick: 2003)

It would appear as if Pastoral Theology has come to an important phase in its development as an academic discipline which has been marked by a hotly contested ongoing debate between various proponents for either *more involvement* with psychology on the one hand, and on the other, a *complete separation* from psychology (cf Brown: 2003; Cooper: 2003; Adams: 1979:ix.). Glenn Asquith, (cf Woggon, 1995:45) contended that pastoral theology must break out of the individual, psychological counselling mode and shift to a primarily theological task.

Whilst both disciplines lay claim to being involved with the study and cure of the soul (cf Olthuis, 1989:313; Ryckman 1993:5) there is also an apparent divergence in theory between the two fields, raising the question: Can psychology continue to contribute to the theological study of man, and especially, the role of the self within the context of the family?

In the field of pastoral theology the question of the identity of the "self" remains crucial due to the fact that the concept of "self" in psychology differs immensely from the concept of "self" as understood in pastoral theology. John McArthur contends, "The word 'psychology' means "the study of the soul." True 'soul-study' cannot be done by unbelievers (MacArthur, 1994:8).

Adams (1973:144) states that,

"Apart from the organic, chemically induced problems of bodily perception that may cause one to feel as if he is separated from his body, such talk is nonsense. It is not biblical. The *real* self is the one that you and God know that you are: 'It is your own self that you see in your heart' (Proverbs 27:19b, T.E.V.)"

Stanley Grenz (2002:41) offers valuable insights when he holds that "...Christian theologians announced that each human is created in the divine image, understood either as a structure of human nature or the individual as standing before God". In expounding the concept of the *imago dei*, Grenz (2002:50) concludes that the survey of biblical texts yields a Christ centric, eschatologically focussed anthropology in which the Old Testament idea of human kind as the *imago dei* is interpreted as reaching its fulfilment in the new humanity headed by Jesus Christ. Personhood, then, is bound up with relationality, and the fullness of relationality lies ultimately with the triune God. 'Self finds its identity in its Christ centeredness' (Grenz 2002:57). The

concept of 'self' as *imago dei* will be studied further in the basis-theoretical perspectives of the 'self'.

2.1 THE RELATIONSHIP BETWEEN PASTORAL THEOLOGY AND PSYCHOLOGY.

A bi-polar tensional relationship has existed for a long time between the academic fields of Pastoral Theology and Psychology, to the mutual benefit of both fields of study, in which the focus of attention has been the identity of the innermost being of man. The perplexing question of the identity and composition of the workings of the essence of man and how this "essence" relates to his actions has occupied mankind for centuries. Early philosophers like Pythagoras and Plato wrestled with this problem which has continued to vex mankind ever since. Augustine, John Locke, Descartes and Hume through to the contemporary philosophers and psychologists still attempt to define the 'self' (cf Gallagher & Shear, 1999: ix; Meyer, Moore, & Viljoen 2003:24).

This relationship has been productive and beneficial, but in recent years the development of psychology as a science has brought a gradual parting of the ways, which has recently even led to some scathing remarks from some American theologians, who have labelled psychology as demonic inspired theories. Adams (1979:4) for instance, has stated that "The Bible's position is that all counsel that is not revelational (biblical), or based upon God's revelation, is Satanic." Very strong words indeed, but is it simply true? Gallagher and Shear, (1999:ix) candidly admit that this conflict has its roots in the ancients. The one view represented by Aristotle, claimed that, who I am, is closely tied to my embodied existence and yet transcends it. The soul involves a multitude of functions including the physical and philosophical contemplation. The other view, held by the Pythagoreans, and expressed by Plato and even later still developed by Augustine, held that genuine humanness is a result of the purification of the "lower" functions in favour of a liberating spirituality (Gallagher & Shear, 1999:ix). Descartes said in 1641 "I know that I exist; the question is, what is this "I" that I know?" (cf Gallagher & Shear, 1999:1a). Galen Strawson (1999:1) states that the term "self" has a natural use in religious, philosophical and psychological contexts.

It is within this framework of the apparent inability of psychology to produce a definitive statement regarding the self, and the tendency of modernist theology to follow psychology's lead, that it has become imperative that the discipline of Pastoral Theology should take up the

challenge to study the "self" in the light of God's Word, and more definitively, study the role of the self in the present day family context, which leads to the research question;

What is the understanding of the 'self' within the context of the family and how should pastoral counselling be done to families in this regard?

The particular problems that will be investigated are:

- * What do the major personality theories claim regarding the 'self'?
- * What does the Bible teach about the 'self'?
- * What does the Bible teach regarding the 'self' within the family context?
- * What does an empirical study into the role of the 'self' within the family context reveal?
- * What will proposed counselling outlines on 'self' look like?

3. RESEARCH OBJECTIVES.

The purpose of this study is to research the concept of the 'self' as defined by psychology and theology with the prospect of arriving at a valid understanding of a Biblical notion of the 'self' within the family context, and to propose a method in the counselling of individuals within the family.

To reach this goal the researcher will endeavour to reach the following objectives:

- 3.1 To determine what psychology deems to be the 'self'.
- 3.2 To determine what the Bible deems to be the "self" within the family context.
- 3.3 To do an empirical study of the "self" within the family context
- 3.4 To propose a model for pastoral counsellors for the counselling of the individual within the family context.

4. CENTRAL THEORETICAL STATEMENT.

The central theological statement of this study is that understanding of the role of the 'self' within the context of the family is important and should be addressed by pastoral counselling.

5. METHOD.

5.1 This pastoral-theological study will be conducted within the reformed tradition.

5.2 The research model that will be used in this research corresponds to the model that was developed by Zerfass for practical theology, which is constituted in a basis theory, a meta-theory and a practice-theory (cf Heitink, 1993:113, Louw, 1998:75).

5.2.1 With reference to the meta-theory a research will be conducted into literature, articles and Internet searches in the associated fields of psychology and personality development. A qualitative-empirical study will be conducted using five consenting families.

5.2.2 In order to achieve the fourth goal of this study, a synthesis of the data gleaned from the meta- and basis-theories and the qualitative-empirical study will be used to propose a Biblical model of the role of the 'self' within the family context.

5.2.3 With reference to the basis-theory a research will be conducted into literature, articles, Internet searches and a grammatical-historical exegesis of relevant Scriptures from both the Old and New Testament.

5.3 Unless indicated otherwise, all Bible references will be made from the New King James Version.

5.4 Where reference is made to the male gender form 'he' in the text, the female gender is also implied.

For the purpose of this study, the meta-theoretical perspectives will be investigated first in order to form a clearer understanding of the secular psychological concept of the 'self'. Having done that, the basic-theoretical perspectives will be evaluated to form a biblical concept of the 'self' which is essential for pastoral theology and can then be compared to what has been written in the secular psychology.

6. CHAPTER DIVISION.

1. Introduction.
2. Meta-theoretical perspectives of the "self" within the family context.
3. Basic-theoretical perspectives of the "self" within the family context.
4. Practice-theoretical perspectives of the "self" within the family context.
5. Summary and conclusion.
6. Bibliography.
7. REPRESENTATION OF THE CORRELATION BETWEEN POINTS 6.2, 6.3 AND 6.4

(See following page.)

PROBLEM STATEMENT	RESEARCH OBJECTIVES	METHODOLOGY
What does psychology and the related social sciences state regarding the 'self'?	To determine what is meant by the 'self' within the related social sciences	To evaluate what is meant by the 'self' a literature survey will be conducted.
What does theology teach regarding the 'self'?	To determine what is meant by the 'self' from a theological perspective	A grammatical-historical exegetical study will be conducted to establish the Biblical concept of the 'self'.
What can be learnt from an empirical case study of five consenting families regarding the 'self'?	To conduct an empirical case study with consenting families	A qualitative empirical study will be done using structured interviews.
What guidelines can be proposed for counselling individuals on the role of 'self' in the family context?	To propose guidelines for counselling individuals on the role of 'self' in the family context	Data gleaned from the meta, basis, and practice theories will be synthesized to form guidelines for counselling individuals on the role of 'self' within the family context.

CHAPTER 2. META-THEORETICAL PERSPECTIVES OF THE SELF.

2.1 INTRODUCTION

There are two primary aims of this chapter, a) to determine what the meta-theoretical perspective of the 'self' within the family context is, according to Zerfass's model (*cf* Heitink, 1993:113; Louw, 1998:75), and b), whether this meta-theoretical perspective of the 'self' in the family context has any contributing value towards a Biblical perspective of the 'self'. For the purposes of this part of the study, the emphasis will mainly be on the field of secular psychology. An empirical study in the form of a qualitative study will be undertaken to form the second part of the basis theory.

Whilst Zerfass's model indicates the initial study should be done in to the base-theories first, and consequently the meta-theories, this study will first look into the meta-theories and then the base-theories of the 'self'. The reason for this is that the concept of 'self' has received more attention from the philosophical and psychological fields of study, and as a result of this, there has been far more research done in to the 'self' from a secular psychological viewpoint. 'Self' is a concept that is very often taken for granted, even in secular psychology, and the study will indicate that even in secular psychology there are differing viewpoints as to what constitutes the 'self' (*cf* Kalanjee, 2001:3).

In secular psychology and philosophy the concept of 'self' is very much intertwined, due to the very nature of the 'self'. 'Self' cannot be measured empirically or scientifically, at best it can only be observed, and certain deductions may be made from such observations. The implication for this study is, then, that whilst the purpose of the study is to determine what secular psychology says regarding the 'self', it cannot be separated from the philosophical nature of the concept of 'self' (*cf* Watkin, 1998: 362-373; Winter & Barenbaum, 1999:4, 5). The 'self' is an abstract object, a theorist's fiction, a "successful therapeutic event", (Safran-Naveh, 2000:1) which turns the 'self' into a "thing" to which attributes and powers are given (*cf* Deikman, 1996:350).

Bearing this in mind, it is not the stated objective of this research to study the philosophical concepts of 'self', but rather to investigate what secular psychology has to say regarding the 'self', as secular psychology is, in fact, closer aligned to pastoral theology than philosophy is, and it would appear, therefore, to have more practical value towards the practice of pastoral

theology.

Kalanjee (2001:12) states that it is clear that the 'self-concept' is an organised cognitive structure that an individual has about himself, and is derived from the sum of all of the individual's experiences.

It is necessary to point out at this stage that the concept of 'self' in secular psychology and 'human nature' and 'personality', are considered for the most part to be synonymous and interchangeable (Louw & Edwards, 1995:751), and that it will be so used for the purposes of this study.

In order to get a clearer understanding of the concept of 'self', it is necessary to go back in history to the roots of philosophy. Viljoen (1993:19) points out that the initial phase of the development of psychology can be divided into two stages, the first being the time when psychology was an integral part of philosophy, and the second, when it was part of certain natural sciences, particularly physiology and physics.

2.2 The history of psychology.

It is necessary to study the history of psychology as any science has a history, and any discipline is the way it is because its early proponents formulated certain questions and framed certain key concepts (Winter & Barenbaum, 1999:3, Taylor, 1989:3-24). Personality theorists have attempted to conceptualise the place of persons within the broader matrix of groups and society (Buss, 1993:31). It follows, therefore, that the concept of 'self' originated somewhere and from there developed into a major field of study (Winter & Barenbaum, 1999:4).

A time line of psychological thought is described to illustrate how this concept of 'self' originated and developed into the discipline as it now presents itself. (See 2.2.1)

A more detailed study of the various contemporary personality theories will also be discussed to indicate how development, within recent time, has influenced personality theories

2.2.1 A Time line of Psychological thought

This time line of psychology is not intended to be a fully comprehensive account of the

development of psychology, but rather to give an indication of the development of thought from the ancient Greek philosophers, up to the present day. Robert Feldman makes the observation, that even though a decade has passed since the writing of the first edition of his work "Understanding Psychology", life for him has continued. Newspapers continually report incidents involving irrationality, selfishness and violent conflicts among the world's peoples, and that for better or for worse, the essential characteristics of human behaviour has changed little over the past ten years. He then correctly states: "What has changed, though, is the field of psychology" (Feldman, 1996:xxiii). It is therefore imperative to show the development in the history of psychology.

The post-Eden world is not very different from the one we know now. The Bible states in Genesis 6:5 "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually". The Apostle Paul wrote regarding degenerate man as "...Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful..." (Romans 1:29:31) One has only to watch a televised news programme or that which goes under the heading of being "entertainment" to find more than ample proof that nothing, if anything, of the nature of man, seems to have changed since the beginning, from Paul's day and until now! A quick look at the time line of the development of psychology infers that not much has changed from Paul's day to the present!

An adaptation of an article by Pereira, (2003) on the time line of the development of philosophical and psychological perspectives on the 'self' is indicative of the intertwinement of psychology and philosophy on the one hand, and on the other hand, the later paradigm shift from the concept of 'self' as the identity and essence of man, to the behaviouristic study of 'self' and later to show the relevance for pastoral theology.

Table "a" – Time line of psychological thought.

600 BC	The Greek mathematician and philosopher Thales of Miletus formulates the Cosmogonic hypotheses.
474 BC	Parmenides of Elea writes On Nature.
Advent of Christian Era	

- 350 AD Aristotle writes *The Anima*.
- 1020 Avicenna suggests that the three ventricles of the brain perform five distinct cognitives processes: common sense, imagination, cogitation, estimation and memory.
- 1506 The Croatian humanist Marco Marulic employs the term "psichiologia".
- 1540 Phillip Melanchton publishes *Commentary about the Soul*.
- 1594 Otto Cassman, writes *Animae Humanae Doctrina*.
- 1649 René Descartes postulates the total separation of body and soul in the book *Passions of the Soul*.
- 1690 English philosopher John Locke publishes *An Essay Concerning Human Understanding*.
- 1745 Julien Offray de La Mettrie publishes *The Natural History of the Soul*.
- 1748 David Hume publishes *An Inquiry Concerning Human Understanding*.
- 1788 Thomas Reid publishes *Essay on the Active Powers of the Human Mind*.
- 1794 French philosopher Denis Diderot publishes *Essays on the Progress of the Human Spirit*.
- 1820 German philosopher Friedrich Eduard Beneke publishes *On the Relationship between the Soul and the Body*.
- 1852 Sir Henry Holland publishes *Chapters on Mental Physiology*.
- 1859 Alexander Bain publishes *The Emotions and the Will*.
- 1863 Wundt publishes *Lectures on Human and Animal Psychology*
- 1865 F. Galton publishes *Hereditary talent and character*.
- 1867 Henry Maudsley publishes *Physiology and Pathology of the Mind*.
- 1873 Wundt publishes *Principles of Physiological Psychology*.
- 1879 Wilhelm Wundt establishes the first psychological laboratory at the University of Leipzig in Germany.
- 1882 William T. Preyer publishes the first volume of *The Mind of the Children*.
- 1890 William James publishes *Principles of Psychology*.
J. M. Cattell publishes *Mental tests and measurements*.
- 1892 William James writes *The stream of consciousness*.
- 1894 John Dewey publishes *The ego as cause*.
- 1897 William Wundt publishes *Outlines of Psychology*.
- 1898 Baldin, Cattell & Jastrow publish *Physical and mental tests*.
- 1900 Sigmund Freud publishes *The Interpretation of Dreams*.
The first volume of Wundt's *Völkerpsychologie* appears.
William Stern publishes *On the Psychology of the Individual Differences*.

- 1901 Sigmund Freud publishes *The psychopathology of everyday life*.
- 1904 James R. Angell publishes *Psychology: An Introductory Study of the Structure and Function of Human Consciousness*.
- 1907 Carl G. Jung publishes *The Psychology of Dementia Praecox*.
Alfred Adler publishes his main work: *A Study of Organic Inferiority and Its Psychical Compensation*.
- 1910 Sigmund Freud publishes *The origin and development of psychoanalysis*.
Carl G. Jung publishes *The association method*.
- 1913 George H. Mead publishes *The social self*.
Carl G. Jung departs from Freudian views and develops his own theories.
- 1915 Sigmund Freud publishes the meta-psychological work *On repression*.
- 1918 Robert S. Woodworth publishes *Dynamic Psychology*, in which introduces the concept of drive.
- 1922 Sigmund Freud publishes *The Ego and the Id*.
- 1924 Floyd Allport publishes *Social Psychology*.
Max Wertheimer publishes *Gestalt theory*.
- 1925 Karl Abraham publishes *Psychoanalytical studies about the Character Formation*.
- 1929 Thurstone and Chaves publish *The Measurement of Attitude*.
- 1933 Floyd H. Allport publishes *Institutional behaviour*.
Alfred Adler publishes *On the Sense of the Life*.
- 1935 Kurt Koffka publishes *Principles of Gestalt Psychology*.
- 1937 Gordon Allport publishes his most significant work: *Personality: psychological interpretation*.
Karen Horney publishes *The neurotic personality of our time*.
- 1938 B. F. Skinner publishes *The Behaviour of the Organisms*.
- 1942 Hathaway & McKinley publish *Minnesota Multiphasic Personality Inventory – MMPI*.
Carl Rogers develops the therapy centred on the patient.
- 1949 The Wechsler Intelligence Scale for Children was first published.
Gilbert Ryle publishes *The concept of mind*.
- 1953 B. F. Skinner publishes *Science and Human Behaviour*.
- 1954 Gordon Allport publishes *The nature of prejudice*.
Abraham Maslow develops a hierarchical theory of human personality in the book *Motivation and Personality*.
- 1955 George Kelly publishes *Psychology of Personal Constructs*
- 1956 U. T. Place postulates in the article *Is Consciousness a Brain Process?*, the first

	modern statement of the identity theory.
1957	B.F. Skinner and Charles B. Ferster publish, after five years of collaboration, the book Schedules of Reinforcement. B. F. Skinner publishes Verbal behaviour. H. J. Eysenck publishes The effects of psychotherapy: an evaluation.
1961	Carl Rogers publishes On becoming a person.
1967	Rollo May publishes Psychology and the Human Dilemma.
1968	Abraham Maslow publishes Toward a Psychology of Being. Albert Bandura publishes Principles of Modification of the Behaviour.
1971	B. F. Skinner publishes Beyond Freedom and Dignity.
1985	Howard Gardner publishes The new mind's science.
1986	Robert Wyer, Jr. & Thomas Srull publish the article Human cognition in its social context.
1989	I. Altman publishes the article Centripetal and centrifugal trends in psychology. John Searle publishes Minds, brains, and science.

In the past decade there has been an overwhelming amount of research done within the field of secular psychology. Boeree (2004) states that in 1992, in the United States of America alone, 63 500 bachelors' and 10 215 masters' degrees, and 2 272 doctorates were awarded for secular psychology! There were over 420 different schools of secular psychology in 2004 (Joubert, 2004) – a proliferation that would make it virtually impossible to account for all the recent developments in secular psychology!

2.2.2 Observations on the evolution of psychological thought as indicated by table 'a'- A time line on psychological thought.

2.2.2.1. While psychology has a lengthy past it has a relatively short history, and the initial efforts to explain man's behaviour was done within the framework of philosophy (Viljoen, 1993:19; cf Pereira, 2003).

2.2.2.2. It is apparent from the abovementioned time line that man has been trying to understand himself, and the more he searches, the more complex the problem becomes. While the time line presents a very concise record of published works, it will be noted that from

the beginning of the 19th century there has been an enormous growth in the number and variety of subjects discussed in published works. And yet, man, apparently, has not progressed in the effort to explain the 'self' – he is no closer than when he began. Present day psychology has developed into at least twenty-one different disciplines, i.e. social psychology, experimental psychology, pastoral psychology, animal psychology etc. (Plug, Louw, Gouws & Meyer. 2000:335)

2.2.2.3. Wundt is credited with saying that he preferred a psychology without a soul, (*cf* Ryckmann, 1993:232), and from the time line it would appear as if there was indeed a paradigm shift in psychology *circa* the middle to late 19th century in which the focus shifted away from the study of the 'self', and was directed towards behaviourism.

2.2.3 Major theories of Psychology.

Fourteen exponents of various schools of psychological thought are presented in order to understand what "personality" or 'self' means within secular psychology. The following notes are to be kept in mind when these schools of thought are compared with each other:

- a). This comparison of data was formed from the works of D.P. & R.S. Schultz (2001:43-394), R.S. Sharf (2000:26-450), D. Western (1996:446-487), R.M. Ryckman, (1993:27-552), W.F.Meyer, C. Moore & H.G. Viljoen (1993:30-459), and. Moller (1993:27-289).
- b). The Personality Theories have been categorized by various authors in many fields: Depth psychological, Behavioural and Person orientated theories, (*cf.* Meyer, Moore & Viljoen, 1993:30-459) and Psychoanalytic and Neoanalytic, Trait, Cognitive, Humanistic/Existential, and Social Behaviouristic Perspectives (*cf* Ryckman, 1993:27-552). No attempt has been made to adhere to these divisions.

The aim has been simply to form an elementary comparison of the various theories of personality/self development to enable a broad view of the development of personality theories.

- c). In this study the theories have been classified in order of the birth date of the founder of the theory. No preference of theory or author is intended or implied.
- d). In each case a short note on the value of pastoral theology has been added without the

claim to be extensive.

2.2.3.1 Sigmund Freud. (1856 – 1939) Psychoanalytic Theory.

View of 'self' (personality).

Freud distinguishes between three different parts of the personality, or three levels of consciousness: the conscious, preconscious and the unconscious, which, in turn, further developed into the concepts of the *id*, the *ego*, and the *super-ego*.

The *id*, which was seen as the seething cauldron of the primitive component of the psyche, and functions according to the primary processes (unconscious sexual and aggressive instincts) and the pleasure principle. This means that the *id* seeks immediate satisfaction of its drives without considering anything but its own pleasure. It was considered to be wholly selfish and unrealistic. The *id* was considered to be the 'self' of a person.

The *ego*, develops from the *id*, because it is necessary to ensure the individual's survival and is formed through the individual's contact with the outside world. The *ego* is the organised aspect of the *id*, which has formed to provide directions for the person's impulses.

The *Super-ego*, is developed from the *id* through a complicated process in which the individual's contact with the behavioural and moral codes of society play an important role, and has the function of pressurising the individual into abiding by the codes.

Dynamics of Personality.

Freud believed that man's behaviour was motivated by drives and governed by instincts.

Personality developed through a succession of stages, the Oral Stage, Anal Stage, Phallic Stage, the Latent Stage, and the Genital Stage.

Freud made use of two major assessment techniques: **Free Association** in which the patient was allowed free rein to talk about whatever came to mind, and **Dream Analysis** in which he endeavoured to interpret his patient's dreams in order to discover their latent meanings.

Value for Pastoral Theology.

Freud's theory of personality is considered to be the first personality theory, and much of the terminology in contemporary psychology is based on Freudian concepts. A significant fact that has to be recognised is that there are many Freudian concepts that have been incorporated in Pastoral Theology (Gerkin, 1997:56), therefore it is imperative to ask whether Freud's Psychoanalytic theory is compatible with Scripture? It would, indeed, appear not to be as Genesis 1:26-27 states that God said that man would be created in the image of God. It is difficult to conceive man as being made in the image of God, and that this "image of God" should be little less than an animal driven and governed by sexual drives. Therefore, then, there must be more to the 'self' than Freud envisaged. (See also chapter 2 - basis-theory).

2.2.3.2 Alfred Adler. (1870 – 1937) Individual Psychology.

View of 'self' (personality).

Adler believed that behaviour is determined by one central force: the striving for superiority, which acquires its special direction in individuals through the goals they create for themselves.

Adler used a simple classification scheme to help people understand the nature of healthy and unhealthy personalities:

The Ruling Type: who use power to control others in order to achieve their goals.

The Getting Type: who are relatively passive and make little effort to solve their own problems, and rely heavily on others to take care of them.

The Avoiding Type: who lack the confidence necessary for solving crises, and usually side-step them, thereby, avoiding defeat.

The Socially Useful Type, who grow up in families who are helpful and supportive of each other, and who treat each other with respect and consideration. They are considered to be psychologically healthy.

Dynamics of personality.

Adler also believed that each person has the ability to be creative in forming his own life goals; planning how to achieve them, he called the creative self.

He stressed that people are not at the mercy of circumstances, but are able to use them in a creative way in order to achieve their goals.

Value for Pastoral Theology.

Adler believed that each person was unique and not the product of circumstance. This is a major consideration for Pastoral Theology. The ability to create goals and to utilize situations to achieve goals roughly corresponds with the "self-control" to which Paul refers to in Galatians 5:23.

Adler also believed that parents play a crucial role in the development of their children's personality. The mother's role is particularly important because she is usually the first person to have extended, intimate contact with the child, and for a considerable part of that child's life, also in the best position to teach the skills necessary to secure his or her welfare. The father's primary role is to prove that he is a worthy human being by contributing to the welfare of his wife and family. This corresponds to the biblical principles that govern relationships between children and parents in *inter alia*, Deuteronomy 5:16, Proverbs 22:6, and Micah 7:5-6.

2.2.3.3 Carl Jung. (1875 – 1961) Analytical Psychology.

View of 'self' (personality).

Jung used the term *psyche* (derived from the Greek word meaning "spirit" or "soul") to describe the total personality. However, Jung's concept of the *psyche* is very difficult to understand as he drew variously from materials available from psychology, psychiatry literature, physics, chemistry, biology, archaeology, philosophy, theology mythology, history, anthropology, alchemy and astrology in his attempts to understand human functioning. Consequently he stated that: "The ego is described as a complex of representations which constitutes the *centrum* of the field of consciousness" (Jung, 1923:540)

Dynamics of personality.

The 'self' according to Jung is seen as an innate blueprint that is, theoretically, capable of being realized. This "destiny within us" involved a process that was called the way of individuation, a process by which a person becomes the definite, unique being that he in fact is (Ryckman, 1993:76).

Value for Pastoral Theology.

Jung's concept of *Anima* and *Animus* held that every person has psychological traits of the opposite sex. Every male has feeling and emotion, and every woman has logic and rationality. This means that there is a "soft" side to every male, and a "cold, logical" side to every female, implying that it would be a mistake to generalize men as being just hard and tough, and women as being just emotional without the capacity for logical thought.

Jung conceived personal development as a dynamic and evolving process that occurs throughout life, which has the ultimate outcome of the person becoming all he or she is capable of being. In Scripture (Ephesians 4:13-16) these ideas are the same and convey the principle that when we are 'in Christ', we should develop unto the measure and stature of Christ

2.2.3.4 Karen Horney. (1885 – 1952) Social and Cultural Psycho Analysis.

View of 'self' (personality).

Horney was of the opinion that it was more important to study the psychodynamics of personality, rather than to study the structure and development of a personality theory.

Horney made the distinction between the Idealized self, Actual self and the Real self.

The Idealized Self is the product of a feeling of inferiority in which the person unconsciously creates an idealized self which is omnipotent and has unlimited potential.

The Actual Self represents the person as he consciously acts in daily life, but this actual self is often rejected because it does not meet the demands of the ideal self.

The Real Self is the product of the ideal self and the actual self that emerges once the person has learned to deal with anxiety and conflict. The real self is a force that urges the

individual in the direction of growth and self-fulfilment.

Dynamics of personality.

Horney believed that the personality is geared towards constructive growth and development thanks to an “inherent growth principle” that replaced Freud’s *Id*. All energy would be naturally channelled in such a way as to ensure that the individual will develop his full potential.

There are, according to Horney, two core concepts, which she called Basic Hostility and Basic Anxiety, which describe a person’s responses to negative factors in his or her life. These core concepts were formed during the development of the child in his family context.

Value for Pastoral Theology.

Horney sees a person’s development as either facilitated or hampered by his interaction with the environment and in her opinion cultural factors and the child’s relationship with his parents plays the most important roles.

This view corresponds with Scripture, for instance, Proverbs 22:6, Deuteronomy 6:7, and Psalm 78:3-6, which teach that a great responsibility rests on the shoulders of parents as regards the formation and development of their children in the ways of the Lord.

2.2.3.5 Gordon Allport (1897 – 1967) Trait Theory (or Holistic Theory).

View of ‘self’ (personality).

Whilst other eminent psychologists tried to avoid defining the ‘self’, Allport maintained that it was essential to use the term, as it was one of the criteria for our existence

Allport substituted the word *proprium* for ‘self’ and believed that the *proprium* develops continuously from infancy to death.

Personality was seen as the dynamic organization within the individual of those psychophysical systems that determine his characteristic behaviour and thought.

Dynamics of personality.

Behaviour was viewed as the outcome of interaction between the individual's psychophysical systems, and the situation in which the person found himself.

Apart from the interaction between the individual and the environment, there is also constant interaction between the different substructures of the personality.

Value for Pastoral Theology.

Allport believed that no two people could ever be alike. Every person has a unique genetic make-up and life history, which causes each person to develop individual behavioural tendencies like habits, attitudes and personality traits that make each individual different from the other.

Allport emphasized the holistic approach that maintains that persons function as a whole. This means that no single personal attribute, or for that matter, crisis or problem in someone's life, should be studied in isolation from that person's other attributes, because the functioning of each attribute is influenced by the others. This would seem to concur with Paul's thought (1 Corinthians 12:1-31) where he makes the point that as individuals we are part of a larger body and that we cannot exist in a vacuum on our own. This dictum holds true for many other aspects of life.

2.2.3.6 Erich Fromm (1900 – 1980) Humanistic Psychoanalysis.

View of 'self' (personality).

Fromm argued that people have innate needs and potentialities that unfold in the course of development and that people are blends of these orientations, although one type tends to predominate. Fromm identified two main orientations, or character types:

Non-productive Orientations:

Receptive character types, who believe that the source of all satisfying events lie outside themselves.

Exploitative character types, who also believe that satisfying events lie outside of themselves, but they do not wait passively to have their needs gratified, instead they use exploitation and cunning to get what they want.

Hoarding character type, who withdraws from the outside world, and is obstinate, orderly and obsessed with cleanliness.

Necrophilous character types, who actively exploit and destroy people and things.

Marketing character types, who have learned to treat themselves as commodities with an economic exchange value.

Productive Orientation:

Only one character type was identified, that of the *Biophilous character type* who loves life and who seeks to mould and influence others by love, reason and example.

Dynamics of personality.

Fromm focussed on the unique social and cultural conditions that affect our character development and our basic existential needs. He was, however, under the influence of Karl Marx's socialistic ideology, and believed that we live in a sick society that produces sick people, and that in the final analysis, by creating a healthier socialistic society, mentally healthier people would result.

Value for Pastoral Theology.

Fromm believed that we can choose to lead healthy and productive lives by developing our potentialities, or we can submit to others who wish to destroy our lives. This means that man is faced by the problem of accepting responsibility for the choices and decisions he makes, which implies self-determination.

It is evident from Scripture that this is indeed so. Man is often confronted with the words – 'choose', in which the implications and responsibility of our choices are clearly indicated (*cf* Deuteronomy 30:19, Joshua 24:15, 2 Samuel 24:12, Philippians 1:12).

Fromm also made the important observation that the norms of society are communicated to the child through the parents. (See also the role of "self" in parents in Biblical times – chapter 3)

2.2.3.7 Erik Homburger Erikson (1902 – 1980) Psychoanalytic Ego Psychology. (An extension of Freud's Psychoanalysis)

View of 'self' (personality).

Identity was for Erikson a multi-faceted concept, but in its base form, it referred to conscious sense of direction and uniqueness. Erikson postulated eight stages of ego development, governed by the epigenetic principle:

- Oral-sensory.
- Muscular-anal.
- Locomotor-genital.
- Latency.
- Adolescence.
- Young adulthood.
- Middle adulthood.
- Late Adulthood.

Dynamics of personality

The personality, or ego, was for Erikson the integration of biological and psycho social forces. Identity consisted of the things that we are, the things we want to become, and the things we are supposed to become. Each stage in the development of personality is marked by a particular psycho social crisis.

Value for Pastoral Theology.

Erikson held that the identity crises experienced by youths often stemmed from role confusion, concerning who they are and what they will become.

Whilst it may be difficult to identify with Eriksson's' epigenetic principle, Scripture does identify

the various stages of the development of the child as seen by the various titles given to the child. Vine (1999) identifies the following stages and names of children and young men: *nepios*: 'a baby', *paidion*: 'an infant, just born', *teknion*: 'a little child', *neaniskos*: 'a young man', *brephos*: 'very young children', and *pais*: a child in relation to age. This would indicate that stages in the development of a person were recognised and differentiated in Scripture.

2.2.3.8 Carl Rogers (1902 – 1987) Person-Centred Theory (Client-Centred Theory)

View of 'self' (personality).

According to Rogers, there is within each of us a innate motivation called the actualising tendency, which is an active controlling drive toward fulfilment of our potentials that enables us to maintain and enhance ourselves. He referred to the person as the organism, which was the total individual with all his physical and psychological functions that constantly inter-acted with the dynamically changing world in which he lives.

Self-concept refers to the image someone has of himself and the value he attaches to himself. The ideal self is the self-concept that the individual would most like to have and reveals the characteristics and ideals, towards which the individual strives.

Dynamics of personality.

According to Rogers, the single basic motive underlying all functioning is the drive to realize all the potential we can, and to be the best that we can be.

The self-concept develops gradually as a result of the person's interactions with the social environment and in particular as a consequence of the evaluation of others.

Value for Pastoral Theology.

The actualising tendency is seen in a baby that, despite numerous falls persists, in its efforts to walk until it succeeds. This thriving to succeed can be used by pastoral theology to assist the person to achieve the fullest potential that particular person can achieve. Proverbs 4:16 states that a just man may fall seven times, but will rise to try again (*cf* Psalm 34:19, and 37:24). This image is also conveyed in Deuteronomy 32:11 where the eagle is described as 'stirring up the

young and fluttering over the nest' to induce the young eagle to take off in flight, thereby fulfilling it's intended role.

Rogers also believed that behaviour is directed mostly by the self-concept, i.e., a person behaves according to the image he has of himself. Behaviour is directed mostly by the self-concept, i.e., a person behaves according to the image he has of himself. Proverbs 23:7 states: "For as he thinks in his heart, so is he"

2.2.3.9 Burrhus Skinner (1904 – 1990) Operant Analysis.

View of 'self' (personality).

Skinner regarded personality as a closed or black box whose internal structure and functioning are not accessible to science. The task of psychology is to study the laws that govern the behaviour of man.

Skinner made the distinction between *Respondant Behaviour*, in which behaviour is controlled or caused by a stimulus, and *Operant behaviour*, that is produced spontaneously by the person.

Dynamics of personality.

Re-inforcing behaviour, or weakening behaviour, shapes personality. Optimal development lies in learning to behave in such a way that one receives positive re-inforcement and avoids negative re-inforcement.

Value for Pastoral Theology.

Skinner's theories on personality lay emphasis on external influences that shape behaviour. This cannot be denied, as we are, largely the product of our circumstances. A child that grows up with an alcoholic father experiences vastly different growth stimuli compared to that of a child in a normal family. The same argument holds true for a child from a small town as opposed to someone that grew up in an inner-city environment. Norms and values often differ in pastoral and metropolitan settings.

2.2.3.10 George Kelly (1905 – 1967) Theory of Personal Constructs.

View of 'self' (personality).

For Kelly the essence of personality was the cognitive system, which the person uses to predict and control events. This was called the "construction system", and the properties of the constructs and the overall construction system determined the individual's behaviour, differences and similarities between people and their interpersonal behaviour.

Dynamics of personality.

The individual evaluates events, and from this evaluation, he predicted what was going to happen, and accordingly adjusted his behaviour. Development of the personality revolved around the person's attempts to understand his world through the system of construct system.

People are constantly considering and deducing alternatives, and will, consequently, act according to their findings and conclusions they make.

Value for Pastoral Theology.

Kelly was of the opinion that a healthy person is someone who has an accurate and valid construction system and held a flexible view of the world.

This would concur with, for instance, Luke 18:28-32 in which Peter states that they, the disciples, had left everything behind in obedience to the call of salvation and ministry. This demonstrates man's ability to assess a situation and to act accordingly, or to adjust behaviour to fit circumstances as deemed necessary.

2.2.3.11 Viktor Frankl. (1905 – 1998) Existential Theory (Logotherapy).

View of 'self' (personality).

Frankl believed that the nature of man consisted in three parts, the physical, psychological and spiritual levels.

Physically, man was described as nothing more than a complex biochemical system.

Psychologically, man had needs, drives, intelligence, memory and other abilities, which differed very little from animals.

On the **Spiritual** level man was set apart from the animal world.

Dynamics of personality.

The spiritual dimension of man was of particular interest to Frankl, for him it was the core of personality. He called it the *will to meaning*, and it was present at birth, and only at the end of life was the person fully actualised.

Value for Pastoral Theology.

Because of his emphasis on the spirituality of man, Frankl's theories are of great importance to pastoral theology. Frankl pointed out that meaning in life can be found in three types of experience, namely, the creative things we do, the uplifting things we experience, and the kind of attitude we have towards situations of inevitable suffering.

Frankl sought to find purpose in life and death, and if a situation cannot be changed, or suffering cannot be avoided, man has the ability to change his attitude and see meaning in these adverse situations, and when suffering becomes meaningful, it loses its unbearable quality and becomes one of life's tasks which offers both a challenge and a great reward.

Death was not perceived to hold a threat for a mature person, but was an ever-present threat for those who wasted their lives and never developed themselves fully, and therefore never really achieved fulfilment in life.

In the gallery of God's heroes, as seen in Hebrews 11, (Bible 1988), special mention is made of God's children being able to transcend the burden of life and in being able to change their attitude towards life. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."(Heb. 11:13 KJV)

It is seen from the life's experiences of Paul, that he did not allow adverse situations to put him

off from his life's goal. In his epistle to the Philippians, (Bible 1971) he wrote, : " Not that I was ever in need, for I have learned how to get along happily whether I have much or little. I know how to live on almost nothing or with everything. I have learned the secret of contentment in every situation, whether it is a full stomach or hunger, plenty or want; for I can do everything God asks me to with the help of Christ who gives me the strength and power (Phil. 4: 11-13).

2.2.3.12 Raymond Cattel (1905 – 1998) Structure-Based Systems Theory.

View of 'self' (personality).

In his Structure-based Systems Theory, Cattel considered personality to be a system in relation to the environment and sought to explain the complicated transactions between them as they produce change and growth in a person.

Whilst there are sets of traits within a person that direct and initiate behaviour, we must also examine and explain the goal directed motivation of individuals, which goes beyond simple conditioning and cognitive and motivational learning. In addition, an adequate theory of personality must also be able to consider the ways in which culture and various groups within it influence individuals, and is in turn, influenced by them.

Dynamics of personality.

Cattel's proposed system for discovering and clarifying ethical goals based on scientific knowledge and investigation was known as *Beyondism*, which, as such, did not refer to an afterlife as perceived in religion, but instead to providing a better life for people by going beyond the present situation.

Value for Pastoral Theology.

Cattel believed that before a hypothesis on a person's behaviour can be made, an empirical observation and description must be made. Based on this tentative hypothesis, further empirical tests and observations must be made to refine the hypothesis, which is then in turn tested by further empirical testing and investigation. This method is analogous to Zerfass' model (cf Heitink, 1993:113; Louw, 1998:75).

Cattell's use of empirical tests and the interpretation of these results is a positive step forward for both psychology as well as pastoral theology. While various authors may object to psychology as being demonically inspired (*cf* Adams, 1979:xi, 4, 7; Brown, 2003; Cooper 2003; Thevathasan, 2003), the value of empirical study that has been tried and tested and proved to be accurate, and is of immense value for both scientific fields (*cf* Gerkin, 1997:71-77).

2.2.3.13 Abraham Maslow (1908 – 1968) Self-Actualisation Theory.

View of 'self' (personality)

According to Maslow, needs constitute the structural elements that are the basis of his personality theory. Maslow identified the following needs, in ascending order from lowest to highest:

- Physiological needs,
- Security needs,
- Belonging and love needs,
- Esteem needs, and,
- Self-Actualisation needs.

Dynamics of personality.

Maslow posited a universal stage-emergent theory of personal development in which the individual must satisfy, at least to a certain extent, the lower needs before the higher needs can become operative.

The physical, security and belonging needs are dependant on the environment and community, and as these needs are met, the individual can begin to rely on his inner nature, capacities potentialities, talents and creative impulses. Self-actualisation encourages the person to discover and realize his highest potential, and in so doing becomes a fully functioning, goal-orientated person.

Value for Pastoral Theology.

The apostle James, in his epistle to the twelve tribes in the Diaspora makes the observation, "If you have a friend who is in need of food and clothing, and you say to him, 'Well, good-bye and God bless you; stay warm and eat hearty,' and then don't give him clothes or food, what good does that do?" (James 2:15-16 TLB) The implication is that unless the basic needs of a person is met, it is going to be difficult to address his spiritual needs.

2.2.3.14 Hans Eysenck (1916 – 1997) Biological Typology.

View of 'self' (personality).

Eysenck viewed personality as a more or less stable and enduring organization of a person's character, temperament, intellect and physique, which determines his unique adjustment to the environment.

Traits were stable and enduring characteristics, which, when clustered together, are organised as types.

Eysenck grouped the types into three dimensions:

Introversion/extraversion,
Stability/neuroticism, and,
Control/psychoticism.

Dynamics of personality.

In Eysenck's view, human beings are biosocial creatures, who are born with certain innate predispositions to respond in particular ways to the environment, but these predispositions (or traits) can be altered by socialization demands.

Society teaches individuals to do things contrary to their impulses. For example, they must learn not to fight, not to steal, urinate in public, etc. as these behaviours meet with punishment. Along with this form of negative behavioural sanction, there is also positive sanctioning in which behaviour that is deemed to be advantageous to the community is rewarded.

Value for Pastoral Theology.

Peer pressure and approval from within the community, whether it is the community at large, or within more specialised groups, as within the church for example, is a powerful tool in discouraging errant behaviour, and commending good behaviour (*cf* 2 John 1:11, Ephesians 5:11, Psalms 1:1, Romans 16:17, 2 Thessalonians 3:6 & 14).

2.3 The 'self' of secular psychology.

2.3.1 Is the concept of 'self' restricted to humans?

Ferrari (1998:389) points out that scientists and philosophers as far back as Aristotle, if not before, have wondered whether animals share in our subjective awareness of the world.

Various studies have been made to investigate this intriguing question. Povinelli and Prince (1998:40) cite a number of studies carried out in this regard, including the work of Allison Jolly (1966) and Nicholas Humphrey (1976) who studied the concepts of 'Self-Recognition', 'Self-Conception' and 'Theory of Mind' on primates. Humphrey stated that he is yet to be convinced that any other species has followed the same path to consciousness as man has (*cf* Povinelli & Prince 1998:41).

2.3.2 The developing 'self'

One of the specific areas of investigation in the field of psychology has to do with the changes that occur during the lifespan of a person (McReynolds, Altrocchi, & House 2000:347; Russell, 1999:1; Wagener, 1998:67). Feldman (1996:394-461) identifies two major areas of developmental psychology, namely, i) the beginnings of life, and, ii) the progress through life until death.

Louw & Edwards (1995:489-560) identify the following stages involved in personality development:

- Prenatal development and the birth process.
- The neonatal phase.

- Infancy
- Early Childhood
- Middle Childhood
- Adolescence
- Adulthood, and
- Late Adulthood, ending in death.

Erik Erikson developed his theory of Psychosocial Development, which concerned the development of individuals' interactions with, and understanding of each other, and of their knowledge and understanding of themselves as members of society (Feldman, 1996:416).

Jean Piaget developed his theory of Cognitive Development, which stated that cognitive development is the process by which a child's understanding of the world changes as a function of age and experience. (cf Feldman, 1996:418) Kalanjee (2001:12) formulates self-concept as not being a dormant entity but, is in fact, malleable and modifiable and can change over time. Pervin (1999:696) concludes that literature suggests that it is difficult to predict the unfolding of personality. It would seem therefore, that secular psychology is confronted with the problem of defining an entity that keeps on changing and developing.

2.3.3 The 'self' as identifier.

What is meant by the 'self'? A person's 'self' is equivalent to all of the psychological powers, abilities, traits dispositions and tendencies that make up the intellectual, moral and religious dimensions that constitute a person's personality (Natsoulas, 1998:25; Gerdes, Moore Ochse & Van Ede, 1988:87). Low and Edwards (1995:751) indicate that 'self' and "identity" are interchangeable terms. 'Self' is the way we see ourselves. (Kramer, 1991:41; Crabb, 1987:131; Adams, 1973:144), and what differentiates a person or makes one the being that he is (Conn, 1997:3; Hunter, 1990:1125).

2.3.4 The 'self' as an abstract concept.

Descartes's dictum, *cogito ergo sum*, (I think therefore I am) (cf Mascolo & Fischer, 1998:333) indicates the complexity of the nebulous concept of the 'self'. Ferrari (1998: 415) laments that the 'self' is difficult to measure and cites Suzuki who, before his death at the age of 92, wrote that it is the height of stupidity to ask what your 'self' is when it is this 'self' that puts the question to the 'self'.

Literature abounds with the complexities of the 'self' as a construct because self-processes operate at multiple levels (Ferrari 1998:387). Researchers are studying how the "self" relates to the conscious and unconscious, motives, goals, emotion, memory and judgement, interpersonal processes, situational and cultural factors, etc. (Robins, Norem & Cheek 1999:444).

The concept of "self" defies simple definition and generally emphasises either process, content and structure (Contrada, Cather & O'Leary, 1999:590). Natsoulas (1998:27) speaks of "Retro-awareness of Oneself", "Inner Awareness", and of "Consciousness Extended Backward". Kagan, (1998:137), uses the expression, "an *a posteriori* frame", to describe the self as a construct that is developed after a reliable set of observations, or functional relations have been discovered.

Confronted with a gamut of abstract and philosophical notions of 'self' it is no wonder that "self" is an anomaly for philosophers and psychologists alike and it must be recognised that 'self' seems unstable over extended time, and to a degree, 'self' grows in an environment of its own making (Bruner & Kalmar, 1998:308; Ferrari 1998:398). Kagan (1998:144) makes the observation that a person's concept of 'self' is so private that few scientists have faith in its valid measurement. Watkin, (1998:370) is of the opinion that it is impossible to be psychologist and practice psychotherapy without having assumptions about the nature of the human psyche. What can be more abstract than one's own ideas and perceptions of one's 'self'?

The definite and infinitely nagging questions then remains: who is going to determine which assumptions are valid and which are not? Whilst certain fields of psychology can work with scientific data gleaned from research, i.e. the physiological and some behavioural fields, the study of 'self' remains cloaked in abstract thought (Feldman, 1996:30-54; Louw & Edwards, 1995:35 – 56).

2.3.5 'Self' versus "self concept", "self esteem" etc.

In endeavouring to explain 'self' secular psychology finds itself confronted by a Gordian knot. This much seems apparent from the works of various authors (cf Ferrari & Sternberg, 1998:3 – 430). The heart of the problem lies in identifying what the 'self' is, and the problem is compounded by attempts to define 'self' subjectively. The observed has become the observer (Deikman, 1996:350-356). This has resulted in the current situation where, in an attempt to define 'self', psychology has lapsed into the use of reflective terminology, i.e. self-awareness,

self-esteem, self-concept, etc. (Kalanjee, 2001:11 – 34; Robins *et al*, 1999:443-477; Plug, *et al*, 1997:325-326).

This is evidenced by Bruner and Kalmer (1998:310) who identify 9 indicators of self which trigger our sense of selfhood:

- Agency, or voluntary acts of free choice.
- Commitment, or adherence to an intended line of action.
- Resource, the powers, privileges one is willing to bring or to bear on his commitments.
- Social Reference, or seeking approval from others.
- Evaluation, or how we value the prospects, outcomes or progress of lines of endeavour.
- *Qualia*, or the “feel” of life, moods, etc.
- Reflexive, or the more reflective activity of self-examination, self-construction and self-evaluation.
- Coherence, or the more apparent integrity of one’s acts.
- Positional, which are presumed to reveal how an individual locates himself in the co-ordinates of social order.

These ‘indicators’ form a framework in which we endeavour to understand ‘self’

Kramer (1991:41) speaks of self-perception, the idealized self and the actual or real self in attempt to define ‘self’. Camper (1993:112) views the ‘self’ as a number of constructs or identities in which the following identities figure prominently:

- The physical self,
- The academic self,
- The social self,
- The values self,
- The family self, and,
- The psychological self.

Ferrari (1998:387) maintains the opinion that self-awareness is a complex concept that cannot be discussed without referring to the many different levels of organisation at which individuals

live and act. The implication would appear to be that in order to define 'self' it has to be done within specific parameters (Ferrari, 1998:396; Hamachek, 1992:28)

2.4 Value of the 'self' as concept in secular psychology for practical theology.

The enormous amount of work and research done in the field of psychology with specific reference to the 'self' cannot be dismissed out of hand. Crabb (1987:11) asserts that people with "psychological" problems should be referred to specialists with professional helping credentials. Collins (1993:22) holds the view that the Bible never claims to be a textbook on counselling, and that other "people centred" helping fields have through science and academic study, helped counsellors to learn much about God's creation, and finds it unfair for psychology to be singled out as having nothing to contribute to the counsellor. Collins (1993: 23) pleads that counsellors should accept the fact that psychology can be of great help to the Christian counsellor. Crabb (1987:46) asks the very pertinent question – whether the Bible speaks meaningfully as regards every human problem, from and including the things we know as depression, bulimia, behavioural or emotional problems stemming from chemical imbalances, degenerative diseases, learning difficulties, and drug-induced psychosis.

Perhaps McMinn (1996:10) touches on a great truth when he made the observation that the Christian counsellor, who lacks an understanding of spirituality, is likened to a tripod with one of its legs missing.

2.5 Conclusions regarding the meta-theoretical perspectives on the 'self.'

- ★ Since the dawn of philosophy man has sought to find out who he is and what makes him different from other creatures. This is apparent from the time line of the history of secular psychology.

Man is born with a yearning to find his 'self', which he can only find in his relationship to God.

- ★ As seen from the table of contemporary theories and perspectives on personality, there are diverging views on "self".

Outside of a biblical concept of 'self' man is unable to describe 'self'

- ★ Whilst there is still a lot of ground to be covered, current studies indicate that there is a difference between man and the rest of the animal world, in that man is able to have a self-concept, (that is built up of various constructs,) and this 'self' forms the identifier that separates man from the rest of the animal kingdom.

Man was created by God to be different from animals in that he is able have a self-concept, a realization that he is indeed different from the animals.

- ★ 'Self' is an ever changing and developing concept that responds to influences from within as well as from without of the person that develops from birth and continues to develop until death.

Man was created by God to be able to change and to conform to biblical values through the process of sanctification

- ★ 'Self' remains an enigma, no matter how much it is studied, as indicated by the various terms of reference for the 'self' i.e. 'self-awareness', 'self-concept', 'I', 'personality', et cetera.

There can be only one standard for describing and defining 'self', and that is the Bible

- ★ Despite the fact that psychology grapples with this problem of identifying and describing the 'self', much of what has been learned and documented is of some assistance in the field of pastoral theology.

Psychometric testing and other evaluation tools can be of great benefit to the pastoral counsellor in determining the extent of the counsellee's problem.

- ★ In this study it was endeavoured to determine what the secular psychological view of the 'self' in the family context is. However, despite the enormous amount of literature and research that has been done as regards the 'self', it would appear that the main thrust of research has been on the 'self' as an entity on it's own – which, as such, is quite understandable. As regards the role of 'self' in the family context it appears to have been relegated to the field of behavioural psychology, in which the person's role in the family is determined by behavioural patterns within the family, and norms as set out by individual societies. It is clear from this research that a clear definition of the role of the self in the family context could not be found. This may, to more than one extent, prove to be a shortfall as regards adequate pastoral counselling and, indeed, offers ample opportunity for additional research.

It is clear that pastoral theology should not rely totally on secular psychology to give answers for life's problems, but it should rather place greater emphasis on biblical teaching and biblical norms and values.

2.6 THE EMPIRICAL STUDY.

2.6.1 Introduction.

The purpose of the empirical study is to determine through a qualitative study what the role of the 'self' is within the family context.

2.6.2 The Trustworthiness of a Qualitative Study.

According to Pitney (2004:26-28) there are three criteria used to establish the trustworthiness of a qualitative study, i.e. Internal Validity, External Validity and Reliability. Internal validity, also known as credibility, is related to whether the research findings capture what is really occurring in the context and whether the researcher learned what he intended to learn. External validity, also known as transferability, is related to whether the findings are germane to similar contexts. Reliability relates to the consistency of the research findings, or whether the findings of a study can be reproduced. One of the methods used to determine Internal Validity is triangulation, is to cross check information to ensure that a full and accurate understanding of a phenomenon is obtained, while in the case of External Validity, data is analysed from multiple settings and finding common themes among them would suggest that the findings are applicable and true. Reliability refers to the consistency of the research findings and tends to assume that the phenomenon under investigation will not change. The question of reliability is problematic as people change, and may give varying meanings to their experiences.

2.6.3 Method.

The empirical study was done utilizing the Personal Multi-Screening Inventory (PMSI), used with permission from the Perspektief Training College, Potchefstroom. (See appendix A)

The PMSI is a paper and pencil self-report measure that is used to evaluate a client's strengths and problems in thirty-three different areas of personal, emotional, interpersonal, spiritual and physical functioning. The PMSI contains two-hundred and sixty-five items and requires thirty to forty minutes to complete. It can be scored manually in about thirty minutes and scoring by computer takes approximately five minutes. The thirty-three sub-scale scores are used to prepare a graphic profile for ease of interpretation and for use in assessment and strategic planning. Each sub-scale produces scores that range from nil to one-hundred.

With the Personal Multi-Screening Inventory (PMSI) that was used in this research, cognizance is given to the criteria that are used to employ the trustworthiness of quantitative tests. The PMSI test uses two-hundred and sixty-five items to measure thirty-three different functioning areas, and the items are randomized within the test so that there are no discernable patterns by which the respondent can identify to which functioning area the current question relates. This also makes it difficult to “cheat” as each question has 6 possible answers, and the respondent would have to remember how he answered the previously related question, which makes this, for all practical reasons, an impossible task.

Of the thirty-three sub-scales in the questionnaire, only those pertinent to the study were utilized after processing through a computer, i.e., self-perception, relationship with the family and relationship with children for the adults and for the children, self-perception, relationship with the father, relationship with the mother, and relationship with the family.

This particular inventory was utilized as the researcher has used it personally very often in the past in the context of pastoral counselling, and has found it to be a very effective diagnostic tool in ascertaining what the underlying issues are, often identifying problem areas and issues before the counselee became aware of them, while it is also very easy to understand and to complete by the respondent. Test results are printed in a bar-chart format with accompanying comments, which enables the respondent to visualize his shortcomings and strengths which in turn assist in the counselling process.

2.6.4 Research group.

Five voluntary families from within the local community were requested to take part in the research. The only requirements were that the families consisted of a father, mother, son and daughter, both of which children were of high school age. The reason that the children should be of high school age was to ensure that they understood the questionnaire. To eliminate any form of bias, the questionnaires were completed anonymously, the only personal data used were the sex and position within the family context.

2.6.5 Interpretation of Data.

The data gleaned from the five families was interpreted within context of the specific respondent, and, secondly, within that specific family. The PMSI utilizes cut-off points to indicate normal functioning areas. Results above the cut-off point indicate a sound functioning

area, whilst results below the cut-off point, and the lower the result is, the more problematic the functioning area is indicated. With respect to Self Perception, the cut-off point is 25%, and scores above 25% are considered to be problematic, and indicate an exaggerated self image, and the lower the score is, the healthier the self-image is considered to be. With regards to the relationships scores, the cut-off point is 68% and scores below 68% are considered to be problematic. The lower these scores are, the worse the situation is considered to be, while scores above the cut-off point indicate healthy relationships.

2.6.6 Family A.

2.6.6.1 The father.

Functioning Area	Cut-off Point	Test Result
Self perception	25	39
Relationship with Family	68	32
Relationship with children	68	40

Conclusion: This respondent's scores indicate that he apparently suffers from a low self perception, and the relationship between him and his wife and children would appear to be far from satisfactory.

2.6.6.2 The Mother.

Functioning Area	Cut-off Point	Test Result
Self perception	25	24
Relationship with family	68	32
Relationship with children	68	37

Conclusion: This respondent's self image scores just above the cut-off point, and would appear to be normal or healthy, while the relationships scored far below the cut-off point, indicating troubled relationships within the family.

2.6.6.3 The Son

Functioning Area	Cut-off Point	Test Result
Self perception	25	6
Relationship with Father	68	65
Relationship with Mother	68	70
Relationship with family	68	78

Conclusion: This respondent would appear to enjoy a very positive self image and very healthy relationships within the family.

2.6.6.4 The Daughter.

Functioning Area	Cut-off Point	Test Result
Self perception	25	59
Relationship with Father	68	5
Relationship with Mother	68	30
Relationship with family	68	14

Conclusion: This respondent would appear to have a very low self-image, and a very troubled relationship within the family.

2.6.6.5 Conclusion regarding Family A.

From the results of these scores it would appear that both the father and daughter have a low self-images, while mother and son enjoy positive self-images, and except for the son, the others perceive the inter-family relationships to be very bad.

2.6.7 Family B.

2.6.7.1 The Father.

Functioning Area	Cut-off Point	Test Result
Self perception	25	41
Relationship with family	68	92
Relationship with children	68	70

Conclusion: Despite an apparently impaired self-image, the respondent enjoys quite normal family relationships.

2.6.7.2 The Mother.

Functioning Area	Cut-off Point	Test Result
Self perception	25	36
Relationship with family	68	50
Relationship with children	68	65

Conclusion: This respondent would seem to have a low self-image and family relationships would appear to be impaired.

2.6.7.3 The Son.

Functioning Area	Cut-off Point	Test Result
Self perception	25	19
Relationship with Father	68	55
Relationship with Mother	68	100
Relationship with family	68	89

Conclusion: It would appear that this respondent enjoys a healthy self-image and sound family relationships, apart from the relationship with his father that appears to be slightly impaired.

2.6.7.4 The Daughter.

Functioning Area	Cut-off Point	Test Result
Self perception	25	25
Relationship with Father	68	30
Relationship with Mother	68	35
Relationship with family	68	28

Conclusion: While this respondent may appear to have a positive self-image, the relationships within the family would appear to be very troubled.

2.6.7.5 Conclusions regarding Family B.

Both parents would appear to have low self-images, which is apparently not true for the children. Relationships within the family are deemed positive by both father and son, while mother and daughter do not share these sentiments.

2.6.8 Family C

2.6.8.1 The Father

Functioning Area	Cut-off Point	Test Result
Self perception	25	24
Relationship with family	68	42
Relationship with children	68	60

Conclusion: While it appears that the respondent has a reasonable self-image, family relationships are very low, and relations with the children are just below satisfactory.

2.6.8.2 The Mother

Functioning Area	Cut-off Point	Test Result
Self perception	25	46
Relationship with family	68	60
Relationship with children	68	70

Conclusion: It would appear that the respondent has a good relationship with the children, less so within the family, and an impaired self-image.

2.6.8.3 The Son

Functioning Area	Cut-off Point	Test Result
Self perception	25	19
Relationship with Father	68	65
Relationship with Mother	68	65
Relationship with family	68	71

Conclusion: It would appear that this respondent enjoys a positive self-image within a reasonable happy family set-up.

2.6.8.4 The Daughter.

Functioning Area	Cut-off Point	Test Result
Self perception	25	30
Relationship with Father	68	21
Relationship with Mother	68	10
Relationship with family	68	21

Conclusion: This respondent would appear to have a diminished self-image and very bad relationships within the family set-up.

2.6.8.5 Conclusions regarding Family C.

While it would appear as if both father and son score just below the cut-off point as regards their self-images, indicating normal self-images, this does not appear true for the mother and daughter. The son appears to enjoy the healthiest family relationships, while his sister would appear to be very discontented within the family set-up.

2.6.9 Family D.

2.6.9.1 The Father.

Functioning Area	Cut-off Point	Test Result
Self perception	25	20
Relationship with family	68	85
Relationship with children	68	80

Conclusion: From these test results it appears that this respondent has a positive self-image and healthy relations within the family setup.

2.6.9.2 The Mother.

Functioning Area	Cut-off Point	Test Result
Self perception	25	4
Relationship with family	68	96
Relationship with children	68	95

Conclusion: As in the case of the husband, it would appear that the mother has a very positive self-image and enjoys very healthy relationships within the family.

2.6.9.3 The Son

Functioning Area	Cut-off Point	Test Result
Self perception	25	11
Relationship with Father	68	50
Relationship with Mother	68	35
Relationship with family	68	53

Conclusion: This respondent appears to have a positive self-image, but experiences negative relationships within the family.

2.6.9.4 The Daughter.

Functioning Area	Cut-off Point	Test Result
Self perception	25	17
Relationship with Father	68	0
Relationship with Mother	68	90
Relationship with family	68	60

Conclusion: This respondent appears to have a positive self-image, however, relations between respondent and father are extremely strained and this appears to affect the relationships within the family in a negative way.

2.6.9.5 Conclusion regarding Family D.

Self-perception scores were normal for this family, and apart from the son, who scored below average; family relationships were viewed as healthy. However, it is of interest to note that in the case of this particular family, the relations between mother and son appear to be strained whilst the relationship between daughter and father appears to be non-existent, while the father's results indicate that the relationship with the children is very good.

2.6.10 Family E.

2.6.10.1 The Father.

Functioning Area	Cut-off Point	Test Result
Self perception	25	22
Relationship with family	68	71
Relationship with children	68	40

Conclusion: This respondent's self-image appears to be positive, as is the family relationships, however, the relations with the children appear to be strained, indicating that spousal relations are healthier than the relations between father and children.

2.6.10.2 The Mother

Functioning Area	Cut-off Point	Test Result
Self perception	25	19
Relationship with family	68	57
Relationship with children	68	50

Conclusion: As is the case with the husband, this respondent appears to have a positive self-image, but the relations within the family, and with the children, appears to be somewhat strained.

2.6.10.3 The Son

Functioning Area	Cut-off Point	Test Result
Self perception	25	36
Relationship with Father	68	70
Relationship with Mother	68	65
Relationship with family	68	42

Conclusion: This respondent's self image appears to be somewhat diminished, and his relationship with the parents reasonable, while sibling relationship is experienced negatively.

2.6.10.4 The Daughter.

Functioning Area	Cut-off Point	Test Result
Self perception	25	23
Relationship with Father	68	35
Relationship with Mother	68	75
Relationship with family	68	71

Conclusions: This respondent exhibits good scores except in the case of her relationship with her father.

2.6.10.5 Conclusions for Family E.

Apart from the son, self-perception scores were within the cut-off limit, and family relations, apart from the mother and son, were within the cut-off limit.

2.7 Conclusions from the Empirical Study.

It would appear from this study that healthy self-perceptions do not necessarily imply healthy family relationships. The converse would also appear to be true, namely that healthy family relationships do not necessarily imply healthy self-perceptions.

Individual members of the family cannot be evaluated on the general appearance of the family as a whole: therefore each family member's test results would have to be verified with personal interviews to investigate low scores and apparent problems.

Within the family set-up there are various dynamics at work that are not readily seen from the outside and appearances can be misleading

The dynamics of the family set-up would indicate that while one of the siblings might experience negative feelings regarding the other siblings, this feeling is not necessarily reciprocal.

A positive self-image coupled with bad relationships may indicate that the person has withdrawn him/herself from the rest of the family, or from certain members of the family, and live in his own world

Within the family set-up, self-image may be affected, positively or negatively, by relations within the family as a group, or with respect to specific family members only. All the daughters scored significantly low results for the scale measuring relationships between the daughter and her father.

While individuals may indicate that all is well within their own family set-up, relations may be strained to the extreme with certain members of the family despite giving an over all impression that all is well.

It is evident from this empirical study that secular psychology, in the form of scientific measuring tools such as the PMSI and others, can perform a very valuable task in the evaluation of relationships and the self –image of individuals and can assist the counsellor in the counselling process.

Diagnostic tools such as the PMSI can also indicate the need for more specialized counselling, as would be indicated in the case of Daughter C. While the father's score indicates a sound relationship with the children, it is obviously not the daughter's opinion, which might indicate a case of incest, which would obviously have to be probed.

Diagnostic tools as used within psychology and the related sciences can be a valuable asset in pastoral counselling.

NOTE: It is customary in normal use of this inventory to use it as part of the diagnostic interview that is held at the beginning of the therapeutic relationship. When the test scores are received and the data processed, the results are studied, evaluations made, and follow-up interviews with the counselees' held. In the follow-up interview it is accepted policy to enquire why the respondent scored the way he did, and to follow-on from there. In this particular study there were no follow-on interviews made (this could be a matter taken up privately, outside the scope of this study), and therefore the test results have to be accepted at face value.

Chapter 3. BASIS THEORY.

3.1 Introduction.

As mentioned in chapter 1, this part of the study correlates with the basis-theoretical aspects of Zerfass's model (*cf* Heitink, 1993:113; Louw, 1998:75), where the aim of this chapter is to investigate what Scripture and pastoral theology teach regarding the 'self' and what role 'self' plays in the family context in order to form a practice-theory. This will be achieved by doing research into literature, articles, Internet searches and a grammatical-historical exegesis of relevant Scriptures from both the Old and New Testament. The New King James Version is used unless it is indicated otherwise.

3.2 Pastoral Theology and Secular Psychology.

It would appear that a Biblical concept of 'self' is being down played in Pastoral Theology and Pastoral Psychology, in favour of a secular anthropology. Lotter, (2001:317) states that: "The epistemological and anthropological approach of secular psychology differs radically from that of Biblical principles, thus necessitating a new 'reformation' of counselling", adding that secular psychology is a definite movement away from the principles of the Bible. This, indeed, as Verhoef (2000:v) is of the opinion that a Biblical view of man is a necessity in counselling, seems to put a certain distance between pastoral theology and secular psychology. The implication is that Pastoral Theology has in the past moved to a "pseudo-Christianity", that denies the authority of Scripture (MacArthur, 1994:xiv). This sentiment is shared by Watson, Hood, Foster and Morris (1988:295) who are of the opinion that apparent contradictions between psychological and religious perspectives have generated a movement within the religious community itself to redress what is perceived to be a problem.

Secular psychology attempts to define the 'self' in terms of perceived behaviour, (Plug, Louw, Gouws & Meyer, 1997:335; Russel: 1999, see also Chapter 2 on the meta-theories of 'self'), while, within Pastoral Theology, a cry is heard that there should be a return to the Biblical contention that man, being a creation of God, should therefore seek his identity in his relationship to God. (Adams, 1979:1-15. Powlison, 1994:57-60). Asquith stated that one of the contemporary challenges to the field of pastoral theology is to break out of the individual, psychological counselling mode and shift to a primarily theological task (*cf* Woggon, 1995:45).

3.3 The creation, fall and redemption of man.

In most Biblical studies regarding the course of events pertaining to God and mankind, it is common usage to follow the path of the creation, fall and redemption of man (*cf* Strong, 1979:50, 465-776). For the purpose of this study, the creation and fall of man is discussed in the section on "The self in Old Testament perspectives", while the redemption of man is discussed in the section on "The Self In New Testament Perspectives. The reason for this particular division is that the specific aim of this study is purposely skewed to investigate the 'self' in terms of Biblical perspectives.

3.4 The Self in Old Testament Perspectives.

In order to understand what the Bible teaches regarding 'self' or the "essence of man" it is necessary to start at the beginning.

3.4.1 The creation of man – 'self' in the Genesis account.

The Genesis record is the earliest recorded account of a description of the creation of man and necessitates a study of the relevant verses.

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Three distinctions are clear in these words:

3.4.1.1 The formation of the body of man.

The word *yasar* is used to describe the figure of a potter at work, moulding with his hands the pliable material he holds (*cf.* Jeremiah 18:3-4). The human body was fashioned from the dust of the ground (Wycliffe, 1962; Keil & Delitzsch, 1996). There is an important distinction made by Hodge (1997:239, 247) in which the creation of man was done in two distinct phases, namely the creation of the physical body, and following that, the creation of the living soul. The implication being that the creation of the non-physical or spiritual constitution of man is of significant importance. (Hodge, 1997:249)

3.4.1.2 The breath of God,

Breath, like water, is indispensable for life. All living organisms breathe (*cf* 1 Kings 15:29, 17:17, Psalm 150:6). However, it is only stated of man and not of animals, that God breathed the breath of life in to His creation (*cf* Genesis 1:21, 22, & 24, and Genesis 2:7). This also means, then, that man has been created differently from animals, being created by God, in the image of God, with the definite purpose to rule over the created world, (Genesis 1:28), and, according to Helberg (1996:20) man is the crown of God's creation (see also Barnes' Notes, 1997).

3.4.1.3 A breathing soul.

What does it mean that man was made into a *living soul*? The word "soul" is translated from the Hebrew *nephesh*, which has various meanings, as indicated below.

Genesis. 2:7 – *soul*,

Genesis. 9:4 – *life*,

Genesis. 12:13 *my soul*,

Genesis 36:6 *persons*,

Leviticus. 11:43 *yourselves*,

1 Samuel 2:33 *heart*,

1 Samuel 2:35 *my mind*: (Strong's 1994)

As seen from the above the word *nephesh* while being translated as soul, et cetera, also gives man a clear cut identity, his "selfhood" which not only makes man different from the animal world, it also makes each person different from the other. This rational part is that man bears the image of God, and is suited to be God's vice-regent on earth. As the earth was prepared to be the dwelling place of man, so was the body to be the organ of that breath of life, ***which is his essence, himself***. (Barnes' Notes: 1997) (Emphasis own)

It is this *essence, himself*, the spiritual element, which makes man what he is (*cf* Heyns, 1992:10-11; Heinisch, 1955:167). This opinion is shared by Somé (1995:401), when he asserts that *nephesh* also refers to the self, the individual, or herself, in its grammatical use as a reflexive pronoun.

Boyd (2000:219) is of the opinion that *nephesh* refers to a person's life, or the vitality or whatever that energy is that animates us and makes us different from a corpse.

Leigh (2003) states that man is utterly distinct from animals in that:

- 1) Man is made in God's image; animals are not (Genesis 1).
- 2) Man was given to rule over animals (Genesis 1:26).
- 3) Animals do not "correspond" to man (Genesis 2:18-20).
- 4) In the Bible, two-way communication (revelation and prayer) is common between God and man, but nonexistent between God and animals.

He reaches the conclusion that man has a far greater similarity to God than he has to animals, a fact denied by our culture.

Conn (1998:329) cites Merton who affirmed that the inner self is not part of our being, but is our entire substantial self, on its highest and most personal and most existential level. Johnson (2000:10) is in agreement with this viewpoint when he affirms that the created self is simply not mental; it is body and soul.

For the purposes of this study, the polemics regarding the dichotomy or trichotomy of man's constitution will not be entered into. The purpose is to determine that man exists in two distinct entities or substances, the one extended, material and visible, the object of the senses; the other unextended and invisible, the thinking, feeling, and willing subject in man. (MacArthur, 1994:376; Hodge 1997:250)

3.4.2 Self in relationship.

One of the most important aspects of the creation of man is the fact that man finds his identity in his relationships. Johnson (2000:7) affirms that "the most important feature, then, of the created self is its Theocentric relational orientation and it is this feature that most distinguishes it from other models." Conn (1998:326) makes the very important observation that "Self-transcendence, in short, is a radically interpersonal, relational reality. Outside of relationship there is no self." This is apparent from Scripture, as indicated in Genesis 2:18-20 "*And the LORD God said, it is not good that the man should be alone; I will make him a help meet for him*".

Mathew Henry comments on these verses that, though there was an upper world of angels, and a lower world of animals, there were none of the same nature, and none with whom Adam may converse, so it may well be said that he was alone. (Mathew Henry 1991) This opinion is echoed by Jamieson, Fausset and Brown (1997) who declare that Adam's state at the period of his formation was not at once fully adapted to all the capacities of his being, and although, as an

individual, he was complete in his body, his mind being was endowed with all the faculties requisite for the functions of life, he still wanted something to consummate his happiness, and to make him fit for the sphere in which he was destined to live. With a soul full of affection, and capable of finding its enjoyment in the interchange of sentiments and the endearments of friendship, he had as yet no suitable object with whom these natural feelings could ally themselves. Though formed with strong desires to love and to be loved, he possessed no means of exercising his emotions, no ear to which he could impart his thoughts, no bosom ready to reciprocate his feelings. There is strong reason to believe that, constituted as he was, even the garden of Eden would have been no paradise for him; it would have been incapable of filling the aching void of his heart, who, though formed for society, was still living in solitude.

Baxter (1987:36) points out that there is a remarkable relationship between Adam and his Creator, and Adam and the animal world in which he is first called to name the animals, and thereafter to rule over them, and finally the provision of Eve for that deeper need of companionship and union in the perfect first marriage in Eden. Adam is presented as the man, the servant, the king and the husband.

Conn (1997:3) in his discussion of the work of William James and Bernard Lonergan, asserts that it is his theoretical premise that the fundamental desire of the self is to transcend itself in relationship, – to the world, to others, and to God. He is not alone in his contention, as this view is shared by a host of authors. Olthuis (1994:217) posits that being human is a thoroughly relational affair, and becoming a self is a process of interconnecting. He identifies four kinds of interconnections, my relation to myself, others, to the rest of Creation, and to God(cf Gorday, 2000:464; Grenz, 2002:52; Howe, 1998:348; Johnson, 2000:6&7; McGee 1998:16; McReynolds, et al,1993:50; Schlauch, 1999:72 and Woggon, 1995:48).

In both self-psychology and Christianity the restoration of the self is impossible on one's own. It depends on a trusting relationship with a person who accepts us in our brokenness, who stays with us and remains faithful to us. Healing delivers us from our emptiness and brokenness, and reconnects us to ourselves, to our neighbours, to Creation, and to God. It must be acknowledged that only God is the ultimate empathetic environment. (Olthuis, 1989:321)

Scripture abounds with references to this reciprocal relationship between God and man in which man finds his identity, ultimately, with the Creator who made him as indicated in Exodus 33:11 "So the LORD spoke to Moses face to face, as a man speaks to his friend" (cf. 1 Samuel 13:14, Job 16:21, Psalm 27:10, Psalm 103:13, Jeremiah 23:23, Matthew 18:20, John 15:13, Romans 8:16-17,

1 Corinthians 8:6, Hebrews 11:6, 1 John 4:13). In this brief selection of verses it becomes apparent that man's closest ally in this world is God, and in this, his close personal relationship with God that man finds his reason for being.

3.4.3 The Nature of self prior to the fall.

Man at his creation was in a state of moral purity and spiritual maturity, with understanding and reason, without fear, guilt or shame, enjoying God's love in a most special way. Simply stated, there was no sin prior to the fall, and there was an absence of all the effects of sin as we know it today. It was a Creation of which God said: Gen 1:31 "And God saw every thing that he had made, and, behold, it was very good" ("**excellent in every way.**" The Living Bible - emphasis own). Adam was created in the image of God, having God's essential attributes of reason, conscience, holiness, harmony, righteousness and a will (Hodge, 1997:263)

Baxter (1987:38) contends that if Romans 8:3 states that Christ came in the likeness of *sinful flesh*, and while Christ's human nature was not in any way infected by sin, the implication is that He did not have the pristine, original and radiant glory of unfallen man. This is hinted at by the fact that Moses' face shone with divine glory after his forty days' communion with God. Bathed in the glory of their unsullied communion with God, it is likely that their whole bodies shone, and that the loss of the bodily glory was also one of the negative results of the fall.

Man lived in complete harmony with God, creation and his partner Eve. They were allowed greater intimacy with God than any prophet, even Moses, received. They approached God without any inhibitions and reservations. The implication is that as regards to a self-image, they were able to love themselves without hurting others, and would have been able to appreciate their position before God without the negative connotations that the fall has brought about (Collins, 1993:314-317).

As regards the heart of man, Scripture is largely silent on the original 'self' of man and we have to rely on Scripture's picture of the depraved heart of man, after the fall, and from that we must form a comparison to try to understand what the 'self' was like before the fall.

Christ said that out of the heart came thoughts, murder, adultery, fornication, theft, false witness and blasphemy (Matthew 15:18-19). Paul adds to the list the following fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresy,

envy, drunkenness, revelling, and "such like:"(Galatians 5:19-21) Not one of these things were present in the heart of man prior to the fall.

Prior to the fall there did not exist any sin with man and sin was unknown. Romans 5:12 states succinctly, "Wherefore, as by one man sin entered into the world..." It is impossible, even futile, for us to look back and even to attempt to envisage what the original state of man was prior to the fall, because all our thoughts and ideas are tainted by sin. We would be attempting to describe a situation of which is utterly incomprehensible to the contemporary mind. Paul touches on this state when he writes to the Corinthians: (1 Corinthians 13:9-12) "For we know in part and we prophesy in part...now we see but a poor reflection as in a mirror;"

Wolters (1988:59) adds that it was man's decision to be disobedient, and is likewise his decision to accept the redemption offered by Christ. This has an important bearing on the nature of man, as it is indicative of man's ability to choose between right and wrong, good and evil. This capacity, to be able to exercise decisions, has far reaching effects for pastoral theology.

3.4.5 The fall of man and the effect on self.

What is meant by the "fall of man"? The terminology "the fall of man" refers to man's fall from grace, as a result of his disobedience, and the introduction of sin, and through sin, death came into his life and in to God's created works. It is important to note that not only was Adam subjected to sin as a result of the fall, but that the whole Creation suffered and is still suffering from the fall (*cf* Heyns, 1988:171-182).

The Scriptural account of the probation and fall of man is found in Genesis 2:15-17 and 3:1-6 and consists in the transgression of an explicit command of God's, thus bearing a moral significance, and therefore followed by repentance, shame, fear and punishment.

Bavinck (1996) makes the striking observation that the whole contemplation of man and humanity, of nature and history, of ethical and physical evil, of redemption and the way in which to obtain it, is connected in Scripture with a fall such as has been related to us in Genesis 3. Wolters (1988:43) states that the fall was not only a calamity for the human race, but it influenced the entire Creation, and that there is nothing that was not adversely affected by it. The implication being that any study of the 'self' is compelled to take the fall and resulting effects of sin into consideration. This implication would apply to both believing and unbelieving scholars. Indeed, a perusal of the material published by secular psychology regarding man and personality shows that the

overwhelming majority of work has been done on 'sick' man. Roux and Weyers (1993:51) state that the irony of the matter is that from within Psychology there has been far more research regarding psychological immaturity than there has been on psychological maturity.

Whether it will be recognized by secular psychology or not, the fact remains that self-perception is obscured by and imbedded in man's problematic relation to God, a fact which affects every aspect of human life (Van Wyk, 1997:125)

Secular psychology focuses on self-worth with a goal of simply feeling good about ourselves. A Biblical self-concept, however, goes far beyond that. It is a valid perception of ourselves, God, and others based on the truths in Word of God. A valid, Biblical self-concept contains both strength and humility; both sorrow over sin and joy over forgiveness, a deep sense of our need of God's grace and a deep sense of the reality of God's grace (McGee, 1998:12)

3.4.6 The Nature of self after the fall

Following the fall of Adam, and through him the entire human race (*cf* Romans 5:12 and 1 Corinthians 15:22), man's entire nature changed for the worse. Not only was the sovereignty of Creation handed over to Satan (*cf* Luke 4:5-6, 2 Corinthians 4:4), but sin and depravity also became primary features of man as is so clearly stated in Genesis 6:5 "The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time". Genesis 6:11-12 states: "The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth." There are important issues then, that must be considered when a study is conducted into the nature of "self" after the fall.

a) The introduction of shame and self-consciousness

Divine judgment was not the first consequence of disobedience. Shame, not death follows this act of human self-assertion. The serpent was right on two accounts: Adam and Eve did not immediately fall to the ground in death, and their eyes were opened, not to omniscience, but to acute self-consciousness of their own vulnerability and nakedness (Bird, 2001:268-270) The immediate reaction for Adam and Eve was the painful recognition that they had been changed, not for the better but for the worse.

b) The introduction of death.

When God placed Adam in the Garden of Eden He warned against disobedience and spelled out the penalty for sin. "...Thou shalt surely die. (Genesis 2:17 cf Romans 6:23) The threat in the penalty was not one of a momentary infliction, but permanent subjection to all the evils, which flow from the righteous displeasure of God (Hodge, 1997:268). Death is the extinction of vital functions so that their renewal is impossible. (N.U.B.D.1966:"Death")

Peters (2000:85) makes the observation that deep within our psyche we are aware that we are going to die. We are aware of our finitude, that we are limited to time and space, and that when we die the world will sail on without us.

Death is the opposite of life, and in the case of man, means the following:

Physical death. In other words, the cessation of life in bodily form. From the moment of the fall, man was a dying creature. Genesis 4:8 records the first instance of a person dying, and since then physical death has been part of life (cf Job 42:7, Romans 14:9). Along with physical death comes also the degeneration of the human body through sickness and disease. "Sick" and "sickness" (including "disease," etc.) are the translations of 6 Hebrew, and 9 Greek words and occur 56 times in the Old Testament and 57 times in the New Testament. The diseases specified are varied and include mental sickness. (McAllister. 1995)

Moral death. As stated by the Lord in Mark 7:21-23 it is operative from within, out of the heart of man, proceeded by evil thoughts, adultery, fornication, murder, theft, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man (cf Genesis 6:5, 11&12).

Galatians 5: 9-22 lists the following acts of fallen man - adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contention, jealousy, outbursts of wrath, selfish ambitions, dissensions, heresy, envy, murder, drunkenness, revelries, and the like.

Romans 1:26-31 presents us with a description of the debased moral state of man and says that man was given over to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful.

Moral death is also called “the works of the flesh” and is vividly described by Paul in Romans 7:14-26 as being a irresistible pull away from all that which is good and holy.

Spiritual death. In the Garden of Eden, Adam and Eve enjoyed a companionship with God that was unsurpassed. The Garden of Eden itself was special (*cf* Genesis 2:8-9). Not only was the Garden of Eden pleasing to the eye, it was also the place where Adam and Eve enjoyed communing with God on a personal level, as conveyed to us in Genesis 3:7-13 .

Adam, and through Adam, the entire human race, lost this special relationship through the fall as indicated by Romans 3:10-19, which describes the depravity of man, and Romans 8:7-8 that declares, “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” (*cf* Ephesians 2:1&2, 11&12).

c) **Separation.** Sin brought with it separation from God, as seen by the rhetorical question that God asked: (Gen 3:9) “Where are you?” and by the placing of the cherubim at the gates of the Garden to keep Adam away. (Gen3: 24) Separation from God is also indicated elsewhere in Scripture (*cf* Isaiah 59:2, Romans 3:11). It should be noted that whilst it is true that sin brought separation from God and destroyed the original relationship between God and man, fallen man still has a relationship with God, albeit a negative one. Whilst man may argue that he does not recognize God or the authority of God, this does not mean that there is no relationship between him and God. (Isaiah 45:23, Ezekiel 8:23, Philippians 2:10, 2 Corinthians 5:10)

Sin brought separation, not only from God, but also from each other, so that man became an egocentric creature, seeking only his own will and self-fulfilment, often at the expense of others. Cain asks, “Am I my brother’s keeper?” (Genesis 4:9), indicating thereby his new found selfishness (*cf* Philippians 2:3, 21, 1 Corinthians 10:24)

Sin also disrupted the relationship man had with his environment. The earth was cursed by God (Genesis 3:17) and no longer would man live in harmony with Creation but in enmity with it. (Romans 8:22) Indeed, it would yield thorns and thistles and in the sweat of his brow would man eat his bread. (Genesis 3:19)

d) **Rationalizing.** When confronted by God as to what he had done, Adam replied that it was the fault of the wife that God had given him, to which Eve retorted that it was not her fault, but that of the serpent that had deceived her (*cf* Genesis 3:12&13). Adam would not accept responsibility

for his actions, and tried to “pass the buck” Blame shifting and inability to accept responsibility for one’s actions has plagued man since then. Rationalization, or “scape-goating”, as Peters (2000:85) refers to it, is a very subtle and dangerous characteristic of sin, leading not only to the mere perpetration of evil deeds but also to the twisting and contamination of the good.

e) Inclination towards evil. Jesus Christ rebuked the Pharisees saying, “You are of your father the devil, and the desires of your father you want to do” (John 8:44). This is a most telling occasion where even ‘religious’ man’s innermost is unmasked - exposing the perverse nature that inclines someone to do wrong instead of what is right, in the Pharisees’ case despite knowledge to the contrary. McMinn (1996:133 & 134) describes sin as being an original part of our character, and that it is a pervasive element of our human condition. People are depraved, not because they have a will, but because they have a will that prefers evil. (Sarles, 1994:36) Adams (1979:142) states that man is not a sinner because he sins, but that he sins because he is a sinner. All of man physically and spiritually, is both affected by sin and, as such, is a source of sin.

f) Man’s hungering and thirst for God. Man is a religious creation in whom the heart still restlessly searches for a locus point of his existence (Van Niekerk, 1993:59). Smit (1975:64) posits that man’s relation to God is the fundamental, primary, relation for which man was created. All other relations whether between man and his fellowman, his environment or himself are governed and influenced by his relation to God.

The question immediately presents itself – does this mean that despite the fall and depravity of man there is still a longing for God? It would appear to be so. From Scripture we have the following compelling information: one of the first engineering feats of the ancients, apart from the construction of Noah’s ark, was to build a tower, known as the Tower of Babel (cf Genesis 11:1-9). The stated purpose of the tower was to be a temple-tower that would reach unto heaven, indicating that man had not lost his affinity for a deity, even though it is an idol. Babylon was the Greek name of the city written in the cuneiform script of the Babylonians, *bab-ili*, which means in Sem, “the gate of god.”

The name in Sumerian ideographs was written Din-tir, which means ‘life of the forest,’ and yet ancient etymologists explained it as meaning “place of the seat of life” (*shubat balaTe*). *Ka-ding’irra*, which also means “gate of god,” was another form of the name in Sumerian. It was also called *Su-anna* (which is of uncertain meaning) and *Uru-azagga*, “the holy city (Clay, 1996).

Paul points to the natural inclination of man to worship a deity according to Romans 1:18-25, and shows that what may be known of God has been shown to man, and yet, even though they knew God, man refused to acknowledge Him as God, preferring to worship animals and other things.

There is an interesting allusion to the “unknown god” in Acts 17:23, which would bear out the theory of man’s natural inclination to worship a deity.

3.5 The Self in New Testament Perspectives.

When considering ‘self’ from a New Testament perspective it is assumed that we are currently included in the era of the New Testament. Whilst the Old Testament gives us an account of the Creation and fall of man (see point 3.4 above), it is within the New Testament that redemption and regeneration is presented to us. It is true that the Old Testament sacrifices pointed to the coming Saviour (Hebrews 1 & 3), but it is only after the atoning death of Jesus Christ that a new life was made possible. What was prophesied in the Old Testament, became a reality in the New Testament.

3.5.1 The Recreation or redemption of Man and the effect on self.

For millennia the nature of man was unchanged and it was only until the dawn of the New Testament that was introduced by the death of Jesus Christ, when significant changes in the nature and character of man were brought about. Paul writes to the Corinthians and informs them that: “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (2 Corinthians 5:17 NKJV). Adams (1979:175) points out that salvation elevated man above the state in which he was created as evidenced in the title of his book, “*A Theology of Christian Counseling. More Than Redemption.*”

3.5.2 Regeneration. The change brought about in the soul by the grace of God is variously designated in Scripture as:

- ***A new birth*** as in 1 Peter 1:3.
- ***A new man*** as in Colossians 3:10.
- ***The resurrection*** as in Philippians 3:11.
- ***A new life*** as in Romans 6:4.
- ***Being dead to sin*** as in Romans 6:2.
- ***Righteousness*** as in Romans 5:17.
- ***A translation from darkness to light*** as in 1 Peter 2:9.

Regeneration is a spiritual resurrection, a spontaneous change from spiritual death to spiritual life,

and the beginning of a new life (Hodge, 1997:434) Wolters (1988:57) points out that Paul used the word *anakainosis* in Romans 12:2 to indicate that what happens in regeneration is literally a renewal or re-creation of life.

Regeneration is an act of God. It is He who regenerates, and, as such, is an act of omnipotence, as indicated by the resurrection of Lazarus (John 11) and the discourse between Christ and Nicodemus (John 3) In comparing resurrection to a new birth (*cf* John 3:3 "Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." It is implied that as a child is born to the world, so is the regenerated soul born into a new world, a 'world' wherein he may find himself under the blessed reign and providence of God, 'the kingdom of God'. He therefore enters into a new state of existence, all his faculties are awakened, he sees, feels and hears anew, and, above all, he has a renewed mind from which proceeds a life consecrated to God and no longer to the 'world' (*cf*. Romans 12: 2). Gradually he finds himself in a new world filled with a whole class of objects hitherto unknown or unappreciated. The things of the Spirit and the fruit of the Spirit are revealed unto him and start to influence his life. This is contrasted in Galatians 5:16-26, in *the works of the flesh*, adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and *the fruit of the Spirit*, love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.

Regeneration is also described as the "renewing of heart", as indicated in Psalm 51:10" Create in me a new, clean heart, O God, filled with clean thoughts and right desires"(TLB) (*cf* Matthew 12:33-35, Acts 16:14-15, Romans 6:17-18, Ezekiel 36:26).

3.5.3 Regeneration is accomplished by the redemptive and atoning work of Jesus Christ.

The Lord Jesus came according to God's will (Acts 2:23; 1 Peter 1:20) "to give His life a ransom for many" (Mark 10:45), or "for all" (1 Timothy 7 2:6). Though God "laid on Him the iniquity of us all" (Isaiah 53:6; 2 Corinthians 5:21; Galatians 3:13), yet Christ "has loved us and given Himself for us, an offering and a sacrifice to God" (Ephesians 5:2), so that those who believe in Him (Romans 3:22) might receive atonement and "be saved from [God's] wrath" (Romans 5:9) through "the precious blood of Christ" (1 Peter 1:19).

What does the redemptive and atoning work of Christ mean in terms of the changed nature of man? Perhaps the most descriptive verse in the New Testament is found in 2 Corinthians 5:17 that states: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold,

all things are become new.”

This implies a thorough change of the heart. Not only do they have a new identity as children of God (John 1:12) but they also have a new heart and a new nature. So great and magnificent is the change brought about by the grace of God in the soul, that, as it follows, old things are virtually passed away—old thoughts, old principles, and old practices, and all these things must become new (Henry, 1991). Of course, this implies immense repercussions. Marriage is not something that Christians should avoid, but it should be sanctified. Emotions must not be suppressed, but be tempered. Sexuality must not simply be ignored, but be delivered from the power of Evil. Politics should not be considered out of bounds, but be reformed. Art should not summarily be condemned as worldly, but be claimed for Christ. Business should not be left alone for the secularised world, but must be done in accordance with standards that honour God (Wolters, 1988:57-58).

3.5.4 The Formula *en Christo*

Günter & Link (1981:545) explain that the *en Christo*, or ‘in Christ’ formula refers to the position of the believer in the sphere of the love of God that has taken hold of the believer and makes him into a loving person. The believer is a new creation who finds his origin in the love of Christ (cf chapter 3.3, and 3.4.5). Edwards (1996) points out that the Pauline *en Kurio*, or ‘in the Lord’ expression, which is but another form of the *en Christo* formula, denotes the intimate union and fellowship of the Christian with Jesus Christ, which is the basis of all Christian relations and conduct (cf Pelser, 1996:7-31, Zinkand, sa:81-83, 92, 94-96, chapter 3.5.2). It is the distinctive element in which the Christian life has its specific character. It indicates the motive, quality, or character of a Christian (cf Romans 3:24, 8:1-2, 8:10, 8:22, 16:2; 1 Corinthians 7:39, 15:58, 16:19; Ephesians 6:1,10; Philippians 3:1; 4:1-2,4,10; Colossians 3:18, 4:7).

It is in Christ that the curse of sin, i.e. guilt, shame separation from God and condemnation to eternal death is removed, and a transformation brought about. There is a new life in Christ, which is conditional, i.e. for those that believe and are willing to accept it (John 1:12), but it is also far more than a mere cognitive acceptance of the fact. It carries the meaning of a continual process of being clothed by the Lord Jesus Christ (Romans 13:14), a continual transformation of becoming more and more Christ like in all your being (Galatians 2:20; John 3:30), (cf Pelser, 1996:7-31).

Being ‘in Christ’, and experiencing the forgiveness of sin, does not imply sinless perfection, but that he is dead to sin (Pelser, 1996:19). Sin is ever present in the life of the believer, but the believer

lives for God, as a child of God, and no longer under the threat of punishment as stated in Romans 8:1. There is a very important aspect of being 'in Christ' that not only refers to the Christian's position before God, but which also has a direct bearing on his 'self' and pastoral counselling. Philippians 2:13, states that it is God who works in the Christian to will, and to act according to God's purpose. In Romans 7 vers 18, Paul says that there is a desire in his heart to do what is good, and when this statement is read in conjunction with Philippians 2:13, it would appear as if it is the work of God in the heart of man to do what is good and right. In 1 Kings 8 verse 58, we find the expression 'may God *incline* our hearts to Him'. In Ezra, chapter 1, the expression '*to stir up the heart*' is used, indicative of the work of God in the heart of man, specifically to do what God desires. It is this very 'stirring up' and Godly 'inclination' to do God's desires that is the power behind transformation. It is the working of the Holy Spirit in the heart of man that convicts of sin (John 16:8). It is not the eloquence of man, or superior wisdom that works in the heart of man, but the power of the Holy Spirit. It is self-explanatory then, that pastoral counselling is dependent on the work of the Holy Spirit to convince of error, to instruct on a correct course, and to assist the counsellor (and counsellor) to do what is right.

3.6 The Importance of 'self' in the Old- and New Testament within the family setup.

When compared to the material available on other aspects of the Bible, relatively little has been written about the family and social structures of Biblical times, and a study into this specific field is therefore hampered by this restriction (*cf* Perdue, 1997a:ix; Meyers, 1997:3-4).

The Bible pre-supposes, rather than describes the social situation of the people about whom it is written, typical of so-called 'high-context' societies where authors and their audience / readers shared a common frame of reference. What is obvious does not have to be explicitly mentioned or described. This means that we must try to get at the antique social situation – usually with great effort – by using very diverse and indirect evidences, as well as comparisons, for which a basis is occasionally provided, with the result that research results are often uncertain (Schmidt, 1995:28)

Furthermore, when considering the family set-up and social milieu of the Bible, there is a very important distinction that has to be made between ancient Israel of the Old and New Testament on the one hand, and contemporary day, individualistic, 'Western' thinking. This fundamental difference in culture influences the way we read and interpret the Bible. Ancient Middle Eastern persons are mistakenly perceived as though they are twentieth century Americans, or for that matter, South Africans (Malina & Neyrey, 1991:67).

To view, then, ancient Middle Eastern persons in terms of a 21st century 'western' culture, is a fatal mistake. This is underscored by the very interesting comments made by Malina, Joubert & Van der Watt (1995:1) who in the Introduction to the Afrikaans book "Vensters wat die Woord laat oop gaan, (Windows that open the Word), mention a local South African newspaper that carried the headline "South African hookers score a lot." For the local sport enthusiasts there would be no problem in understanding that it refers to the game of rugby. However, in other parts of the world it would have a completely different meaning completely and utterly foreign to the South African mind. After all, prostitutes ("hookers") and rugby have nothing in common.

The concept of ancient Israel being "Mediterranean" or rather Middle Eastern as opposed to 'Western' is one that is propagated by respected authors and requires serious contemplation as the above examples indicate.

The Middle Eastern 'self' is considered to be allocentric. These people were simply unaware of the personal, individualistic, self-concerned focus typical of the Western mind (Malina, 1996:85). They lived within an framework of collateral relationships, and were not known by each other as individuals *per se*, but in terms of an individual's relationships or embeddedness in a group (Pilch & Malina, 1993a:xxiv). Neyrey (1993:49-52) uses the term "dyadic" to indicate that people in the Mediterranean cultural regions always stood in relation to something or someone else. The Near Eastern person was known for it's anti-introspectiveness (Pilch & Malina, 1993:14) and co-operativeness which contributed to, and strengthened the tightly-knit family structure characteristic of the Near Eastern world. For example Moses helped his "relatives" or extended family by striking down the Egyptian (Exodus 2:11-12). It was incumbent of all members of the kinship group to help others especially widows (*cf* 1 Timothy5: 3-4) (Pilch 1993b:35).

Children in the West are raised to be individualistic, to mature as quickly as possible in order not to be a burden on their parents. This is contradicted by Christ's parable of the 10 virgins, where the daughter-in-law was brought home to live with her husband and his parents, indicative of the practice that children were expected to live with the parents (Matthew 25).

Neyrey (1993:74) draws the following clear distinctions in respect of the dyadic inclination of the Near Eastern person:

- a) **Place:** Simon from Cyrene (Mark 15:21), Naaman, the Syrian (Luke 4:27), and others who were identified by the cities in which they were born.

- b) **Nation**: Paul insisted that he is an Israelite, a Hebrew born of Jews (Philippians 3:5), and a Roman citizen. (Acts 22:27) Cretans were described as liars. (Titus 1:12) Within the context of "nation", the following distinctions are made:
- c) **Clan**: It mattered to which of the tribes of Israel you belonged. For example Mary is of the house of David (Luke 1:27), Elizabeth a daughter of Aaron (Luke 1:5) and Paul being of the tribe of Benjamin (Philippians 3:5)
- d) **Family** Individual men and woman were known in terms of their family relations; Simon is the son of Jonah (Matthew 16:17), James and John are known as the sons of Zebedee (Mark 1:19).
- e) **School**. Students were known in terms of their teacher, as Paul is known as a student of Gamaliel (Acts22:3).(cf Mayes, 1989:92, and Kippenberg, 1990:101-120)

From this dyadic orientation we learn that there is very little room for an egocentric, narcissistic 'self' and 'self' is very much what the community attributes to the person. This is completely and very different from the contemporary Western 'self' where individualism, as a rule, is encouraged.

Family-centeredness is the dominant aspect of kinship and is perhaps the main pillar of the culture reflected in the Bible. Family-centeredness should be understood in a directly literal sense: the family is the center, not only of the social inter-action of its members, but of the system of meaning out of which such cultures arose. It is a complex cultural phenomenon, which receives expression at every level and in all times of society as reflected in the Bible, and as such, provides the very foundation of society itself. Such close identification with the family and the concomitant unquestioning obedience to family authority is alien to the Western way of life (McVann, 1993:70-73)

Malina (1996:51-59) comments fittingly that in the understanding of the Near Eastern culture, there are no children, only boys and girls, and no parents, only mothers and fathers, indicating the very specialized role, and very specialized relationship that existed in the family.

3.6.1 The Father.

The father is seen as the cornerstone of the patriarchal and patrilineal social system (Pilch 1993b:

128). It was considered unmanly for the father to stay around the house, to remain much in the house, to be concerned and involved with child rearing, to act other than formally and distantly with his children (Malina 1996:59).

Children were taught at a very early age to be subject to the father as the head of the family (1 Timothy 3:2,4). Frequent and severe punishment was meted out to disobedient children (*cf* Proverbs 13:24, 23:13). David's record as a parent is mentioned in 1 Kings 1:6, as well as that of Eli in 1 Samuel 3:13, where they are castigated for not confronting their sons for disobedience.

The main concern of parenting in the Middle East is to socialize the children to be loyal to the family, because it is loyalty to a group that keeps the group (family) together. Children were brought up to accept the authority of the father totally and unquestioningly. Hagedorn (2000:101-121) shows that the law of the unruly son (Deuteronomy 21:18-21) that refuses to comply was handed over to the elders of the city who condemned him to death by stoning, was not a barbaric act, but rather a dyadic act concerned in upholding Mediterranean values, the very fabric of their society. The very significant point is made that the son is not stoned by the father, but by the elders of the city!

Fathers were viewed as severe, stern and authoritarian, and therefore feared. and respected (Pilch, 1993b:129). They were literally kings that held sway over their own little kingdoms that included the wife, children, grandchildren, and slaves. (Stander, 1990:57)

Fathers had the supreme rights over their children and could dispose of their daughters in marriage (Genesis 24), arrange their sons' marriage (Genesis 24), sell their children (Exodus 21:7), had power over life and death (Genesis 22, Judges 11, Leviticus 18:21)

Descent was traced through the father and a man's closest association was therefore with his father's family, and someone was ordinarily referred to as the son of his father. Isaac who was the son of Abraham; Joshua who was the son of Nun et cetera (*cf* Numbers 11:28, 1 Chronicles 1:28).

The father was not only the head of the family he was also the religious head of the family. (1 Samuel 20:6, 29, Exodus 12:3, Job1:5)

The Bible represents the father as commanding, (Genesis 50:16), instructing (Proverbs 1:8, 4:1) rebuking (Genesis 37:10), loving (Genesis 25:28), pitying (Psalm 103:13), blessing his household (Genesis 27:41), rejoicing over it's triumphs (Proverbs 10:1) or grieving over it's misfortunes (Genesis 37:35).

After the initial control and education under the auspices of the mother, (Proverbs 1:8), the son was handed over to the father who directed his training. (Genesis 18:19, Exodus 12:26, 13:8, 14-15)

3.6.2 The Mother.

One of the first and probably most significant pronouncements of the Bible regarding the wife and mother was that she should be a fitting aid to her husband (Genesis 2:18, 20).

Wives were subjected to the authority of their husbands (Genesis 3:16, Ephesians 5:22, Colossians 3:18, Titus 2:5, 1 Peter 3:1, 5.).

Infants and children under the age of 7 years were kept under the influence of the mother. The first education of the child was received from the mother. (Edersheim 1997:158)

Boys received special attention while girls were hastened to womanhood. Boys were breastfed twice as long as girls were, even until long after they learned to speak (*cf* Hannah first weaned her son when he was old enough to remain at Shiloh 1 Samuel 1:21-28; 2:11) (Pilch 1993b:129).

Mothers were viewed as loving and compassionate, and loved even after the children were married. In the adult years of their children, mothers continued to play a very influential role, often resulting in sibling rivalry. (*cf* Rebecca's meddling between Jacob and Esau, Genesis 27 and Bathsheba's machinations to promote Solomon rather than the first-born to be king 1 Kings 1, Pilch 1993b:130).

Women, unless widowed and beyond re-marriagable age, were viewed as productive assets to fathers and husbands from whom they derived their identity. (Osiek, 1993:156)

For the Hebrew woman barrenness was considered to be the greatest of misfortunes. (1 Samuel 1:10 ff, Genesis 30:23), and children, especially sons, were looked upon as a blessing from God. Love of the offspring was deeply embedded, and motherhood was highly respected.

A widowed or divorced daughter could return to her father (Genesis 38:11, Leviticus 22:13, Ruth 1:15), and at the death of the husband the wife became the actual, if not legal head of the household (2 Kings 8:1-6, 1 Kings 1:11). While it is true that the position of the widowed mother depended to some extent on the will of her son (1 Kings 2:18 ff), it must be remembered that the sense of filial duty was highly developed among all classes in Palestine (Emmerson, 1989:380-387).

In the Old Testament women moved on the same social plane as men, often occupying leading public positions (Exodus 15:20, Judges 4:4, 2 Kings 22:14).

3.6.3 The Children.

As stated previously, there are no *children*, only boys and girls, and, likewise, no parents, only mothers and fathers (Malina, 1996:51-59) indicating a close-knit family that is the rule rather than the exception, a concept that is, in most cases, quite alien to the Western mind. Individualism and self-reliance, and the concomitant illusions that go with it are peculiarly powerful in American culture; the young person is expected to adopt an independent stance, even to the point of abandoning the political and religious convictions of the parents, and leaving home at the earliest opportunity (Taylor, 1989:39).

The role of children within the family context has been divided into three sections, Lifecycle, Education and Value to the family (De Vaux 1961:48-50).

➤ Lifecycle.

The presence of children in the family was regarded as a mark of divine favour, and the birth of a son was regarded as a cause for rejoicing. (Psalm 128:3) More men meant more defenders of the tribe, and the continuance of the family line.

There is no clear consciousness of childhood as a distinct phase of life other than life prior to weaning. Infants were weaned at the age of three and this was celebrated by a feast (*cf* 1 Samuel 1:21-23, Genesis 21:8). In the Old Testament the child was given a name immediately after birth, while in the New Testament the child was named after circumcision (Genesis 29:31- 30:24, Luke 1:59-61).

Naming a child was a very important occurrence. In the ancient Near East, the name denoted the essence of a thing: to name it is to know it, and consequently, to have power over it. Since the name defined the essence, it also revealed the character and destiny of the bearer. The name became the expression of a hope, or a symbol, which men try to decipher by rough etymologies (De Vaux, 1961:43)

Daughters were seen as "infant" women and boys as "infant" men, the principle being that girls were nurtured and trained to become women and boys to be men, this process starting immediately after

weaning (Blenkinsopp, 1997:66-68, cf Malina, 1996:48-59).

As early as five or six, both girls and boys were assigned tasks such as fuel gathering, caring for younger children, picking and watering garden vegetables, and assisting in food preparation. This continued until they reached the age of twelve or thirteen when by then their tasks had become gender specific (Meyers, 1997:27)

The age of 12 marked an important change in the life of a boy, as it was the age at which he was removed from the warm and loving world of the womenfolk and placed in to the harsh and hierarchical world of the men. It also marked his coming of age, however it is not certain when this practice originated (Stander, 1990:64). It is known that Jesus was left behind in the temple at the age of 12 (cf Luke 2:41-52), and Jewish tradition, albeit recent, confers the title of Bar Mitzvah on the 13-year-old boy indicating his passage from childhood to maturity (Rich, 2004).

The coming of age was not so prominent in the lives of the girls. It is only of very recent origin that the Bat Mitzvah was conferred on girls at the age of 12. The coming of age marked a very significant stage in the child's life, as it more specifically indicated that the child was of marriageable age. The Rabbis fixed the minimum age for marriage at twelve years for girls and thirteen for boys (De Vaux, 1961:29).

It will be appreciated that marriage at such a young age would only have been practical when the parents made all the decisions with the newlyweds residing at the home of the bridegroom, the typical patrilocal arrangement, adding further credence to the tightly-knit family structures of Middle Eastern families.

➤ Education.

During the early years a child was left in the care of a mother or nurse, even after he had been weaned, and it was the mother who gave the child his or her initial education, especially as regards their moral formation (Proverbs 1:8, 6:20; Edersheim 1997:158; De Vaux, 1961:49).

Teaching was mostly done by word of mouth, where the teacher would give his story and ask questions; the pupil repeated the story and answered the questions that were put to him (De Vaux, 1961:49)

Boys were sent to school at the age of 6 or 7, where they were instructed in the Law. It was

considered to be the father's task to teach the boys about the national traditions, which, as such, also constituted the religious traditions. It was also the father's task to teach the boys a trade in the family workshop (De Vaux, 1961:48-50).

➤ **Value to the family.**

Children were considered to be valuable assets in the Middle Eastern family set-up, as they were seen to be the continuation of the family itself, and also of the family name. To have many children was a coveted honour (*cf* Genesis 15:5, 22:7, 24:60)

Girls were socialized early on to adopt the life-long female role: to be subordinate, and to recognize that a woman is of little value (Pilch 1993b:129). A daughter was under the authority of her father or ward until she married, at which time she passed under the authority of another male. If her father died, she would be under the protection of her brothers (Blenkinsopp, 1997:76).

Even though daughters were considered to be valuable, at least as far as a dowry was concerned, Blenkinsopp (1997:77) cites an old Arab proverb that says there are only three things a man should do quickly, i.e. bury the dead, serve a guest, and marry off a daughter! Brothers had duties towards their sisters very much like those of fathers (Song of Songs. 8:8)

The dwelling together of brothers in harmony and unity was considered good and pleasant, (Psalm 133:1), and brotherly sentiment was highly developed, (Genesis 24:60, Joshua 2:13, Proverbs 17:17), and brothers were ever ready to protect or avenge each other (2 Samuel 3:27).

The stern, severe and authoritarian ways of elder men, especially the father, left a strong impression on the young son. As in the case of girls, who were trained to assume the role of wife and mother, boys were trained from a very young age to assume the role of the man of the house (*cf* Perdue, 1997b:179 -180, Collins, 1997:1411-143).

3.7 Preliminary Conclusions from Chapter 3.

3.7.1. Man was created in a bodily form and the breath of God gave him life, which not only gave him life, but also gave man an identity different from that of the animal world.

3.7.2. The breath of God that made man a breathing soul, also created the spiritual element of his

being, the heart and soul of man, his 'self'

'Self' is the heart of man, which he received from God, and which sets him apart from the animal world.

3.7.3. Man was created in relationship to God, his environment, his fellow man, and himself and in his relationship to God, man finds his reason for being.

'Self' finds its worth within its relationships.

3.7.4. Through sin, death, moral and spiritual death, became the distinctive nature of man.

3.7.5. Despite the fall, man kept his hunger for God as a result of his primal relationship to God.

3.7.6. Man's moral nature is restored through the redemptive work of Jesus Christ when He died on the cross.

Despite the fact that 'self' is morally and spiritually dead, there exists a primal urge to seek God. This hunger can only be satisfied by the redemptive work of Jesus Christ

3.7.7. Mediterranean 'self' is dyadic and not narcissistic and egocentric as is the case with "western" man.

3.7.8. Children were trained soon after weaning in their respective roles as male and female components of the family.

3.7.9. It is within the bounds of their respective roles in the family that the 'self' finds its identity.

A paradigm shift is required in that the focus of 'self' should not be myself and my interests, but that of the family and community that I am part of, and in which I find my reason for being.

CHAPTER 4. PRACTICE THEORY.

GUIDELINES FOR THE PASTORAL COUNSELING OF INDIVIDUALS WITH SPECIFIC REFERENCE TO THE ROLE OF THE SELF WITHIN THE FAMILY CONTEXT.

4.1 Introduction.

In the first chapter of this study it was indicated that it would appear that there was a need for a study into the role of the 'self' in the family context. The second chapter investigated the meta-theoretical perspectives of the self or 'personality' as it is often referred to (2.1). The third chapter investigated basis-theoretical perspectives of self in terms of 'self' being a God created facet of human constitution and the implications of salvation. Linked to the meta-theoretical study, a qualitative, empirical study was undertaken to investigate how various members of five families experienced their role and self-perception within the family.

4.2 Aim.

The aim of this chapter is to propose guidelines for the counselling of individuals regarding the role of the 'self' within the family context, using the data gleaned from the previous chapters in an interactive manner.

4.3 Supposition.

It is accepted pastoral counselling takes place within the framework of Biblical norms and values (cf Mack, 1994:xiii). Having said this, it is important to note that there may be aspects of the counsellee's problem that fall outside the capability of the counsellor, i.e. medical issues such as drug dependency, and other physiological reasons, of which the counsellor has no authority unless he has some formal medical training to his advantage (Adams, 1973:10). The primary concern of the pastoral counsellor is in regard to the counsellee's spiritual well being and effective spiritual functioning.

4.4 Pastoral Counselling, Secular Psychology and meta-theoretical perspectives.

It is evident from the meta-theoretical study that man has a valid on-going concern regarding who he is, and how the innermost of his being is constituted. While there are divergent views on the

self, it is apparent that a balanced self-concept is vital to his effective functioning as a person (*cf* Chapter 2 on basis-theory). Various schools of thought within secular psychology advance the thought that an impaired self-concept is a major contributing factor towards psychological disorders, and loss of self-identity may well result in a dysfunctional life.

Self can mean various things to different people. It could refer to impulses (2.2.3.1), and drives (2.2.3.2), that motivate a person; it may refer to a drive to reach fulfilment (2.2.3.8), or the personality core (2.2.3.5) of a person that shapes his being. As stated in chapter 2, (2.2.1) that there are over 420 various schools in secular psychology, and it may well be that this lack of concurrence within secular psychology regarding a consensual definition of the self, is actually contributing to the problem rather than providing an answer as to what the self is.

It is also important to recognise the role secular psychology has to play in the realm of pastoral theology. While there are voices opposing the role of secular psychology, it has to be admitted that secular psychology has over the years developed various diagnostic tools that can be beneficial to the pastoral counsellor. Psychometric testing and diagnostic tools are not magic wands that can be waved about and the counsellee's problems are sorted out in an instant. However, diagnostic tools can *assist* the counsellee to discover his or her own strengths and shortcomings, so that the counsellee can envision what the problem is. Once the problem(s) is/are identified, the counsellor can also use the diagnostic tools to form a "progress indicator" to monitor the counsellee's progress. Perhaps, pastoral counselling and secular psychology have more things in common, than they have in disagreement (*cf* Crabb, 1987:38, 44).

The role of the self in the family context can apparently not be simply categorized and compartmentalised, and does not form an entity on its own. Results from the empirical study show that healthy self-perceptions do not necessarily imply healthy family relationships (*cf* 4.3.1.2), and a healthy self-image is not a pre-requisite for healthy relationships (*cf* 4.3.2.3). Indeed, self-image would appear to be a secret kept from the other members of the family (*cf* 4.3.2.4), guarded by role-playing and hidden behind masks, and sometimes withdrawal from family relationships may be a form of defence mechanisms (*cf* 4.3.3.1). One sibling may feel quite content and happy with him/herself, while the other is going through a traumatic experience or phase in his or her life (*cf* 4.3.3.5). The empirical study indicates that the pathology of the self is intertwined with various other problems. It would have made life much easier and simpler, (not to mention the task of the counsellor!) if it were explicitly so that a healthy self-image meant healthy family relationships, and healthy family relationships equalled healthy self-images, and *vice versa*, but unfortunately, this is not the case!

The 'self' is an important issue in the counselling process, as was indicated in 3.4.1.3 that 'self' is the heart of man, the core of his being, and as was indicated in 3.4.2, 'self' finds its identity within the framework of its relations, to itself, others, creation and its relation God. Unless the question of 'self' is understood and handled correctly, the counsellee may find that only symptomatic aspects of the problem are attended to and the real problem, the sinful nature of 'self' is ignored. It was indicated in 3.5.2 and 3.5.3 that sanctification was part of the redemptive work of Jesus Christ and that sanctification was an on-going process. It is therefore imperative that the counsellee should understand that not only are sinful acts and attitudes not allowed, but it is an essential part of the Christian ethos that there should be a maturation of relations wherein the self finds release from guilt and moves on in a renewed spirit and mind, in a realization of the blessing in Christ.

4.5 Pastoral counselling and basis-theoretical perspectives.

Where secular psychology struggles to identify the 'self', Scripture indicates quite plainly that God gave the heart of man to him, and it is this divine creation that gave man his identity, his 'self'. Where secular psychology calls the 'self' an 'enigma, a will o' the wisp, something ethereal', Scripture indicates that the heart of man is the core of his being (*cf* Gen. 2:7, 9:4, 12:13, Lev. 11:43, 1 Sam. 2:33). It is here that pastoral theology and secular psychology differ radically. Secular psychology is still seeking the answer that pastoral theology has found long ago! (*cf* 3.4 and 3.5)

Cognisance must be taken of the fact that man is a fallen creature and that sin has wrought enormous complications for man. In all counselling situations the damaging and debilitating effect of sin must be taken into account, for sin is ever watching whom it may consume (Gen. 4:6). Whilst sin is not a 'bogey-man' or scape-goat for all our problems, sin, in one form or another, lies at the root of all our troubles, and this must be brought into account (*cf* 3.4.5, Prov. 14:12, Gen. 4:7 Rom. 6:23).

The Bible remains the foundation for pastoral counselling. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness (*cf* 2 Tim 3:16, Ps. 119:9, 11, 2 Tim. 4:2). It is the standard that must be applied to the lives of both the counsellor and counsellees' alike.

It is important to note that it would appear as if contemporary Western civilization and Western culture have moved away from ancient Biblical standards. The dyadic nature of ancient Near Eastern man is foreign to the Western mind. This has serious implications for the role of 'self' within the family context. In ancient Near Eastern civilization, you were what your family, clan and

tribe made you, and the interests of the group was far more important than your own. Your identity was intertwined with that of your community. Rather than depriving you of your identity, it resulted in a well-defined sense of belonging and position within society. It was the cement that held society together. Contemporary, Western civilization tends to lay too much emphasis on individuality, and children are encouraged to move out of the house at the earliest opportunity, which, in comparison to the ancient Near Eastern context, would appear to deprive children of a sense of belonging, and would seem to be very detrimental to self-image.

4.6 Towards a model for pastoral counselling.

In this study it became apparent that the role of the 'self' within the context of the family, is a very specialized field. In pastoral counselling, the role of the 'self' within the context of the family cannot be perceived to be a "stand-alone" problem, requiring specific attention on its own, possibly contributing to the seemingly lack of research into this phenomenon. It is always presented as part of a bigger problem. A child, for example, who fares badly in school may suffer from an impaired self-image that is brought about by the perceived shame of having an alcoholic father who cannot support the family. Oostenbrink & Lotter (1999:44) posit that the larger the group, (or family) the more interpersonal lines of communication exist. In a family of 5 members, there are 20 lines of communication, in a group of 10 members, 90 lines of communication, and in a group of 15 members there are 210 lines of communication. The implication is that the individual who suffers from an impaired 'self-image' will become more and more isolated, and more withdrawn with the result that the underlying problem regarding his 'self-image' may be hidden to prevent further injury to 'self'. The numerous lines of communication must be kept in mind during the counselling process.

While the lack of a positive, Biblical self-image may be one of the contributing factors resulting in personal dysfunction with members of the family, it may also be the underlying problem that surfaces in the form of other symptoms. In this sense, the counsellor must be careful not to get confused between the lack of self-image as a problem, and the lack of a positive self-image as a symptom of a deeper problem.

4.6.1 Creating a milieu for pastoral counselling. (The qualities of the pastoral counsellor.)

- Pastoral counselling is the task of the Church in general (*cf* 2.2.3.4, 2.2.3.5, 2.2.3.12, 2.2.3.14, 3.4.2, 3.5.3), and of the pastor specifically (Adams, 1973:9-11). It is the image

of Jesus who exhibited a caring and empathy that made people come to Him for help (Matt. 9:20, 36, 11:28) and it is a continuance of this example that counsellors should set, that entices people to come for help.

- The ministry of counselling is a dedicated *service* ministry, an availability of the pastor for the wounded, both inside and outside the flock, so that those seeking help may know to whom they can turn.
- It is, therefore, imperative that the counsellor should be someone who is accessible, available and willing to demonstrate the loving empathy of Jesus (Mack, 1994:173-188).
- It is also very important that the counsellor should be recognized as someone who can be confided in, trusted, and be willing to become involved in the counsellee's problem on a professional basis.
- The counsellor should be able to face the reality of sin and be able to convey God's truth to the counsellee. This implies an openness about your own struggle with sin and a practical knowledge of Scripture that can be applied successfully to life's problems.

4.6.2 Creating a pastoral relationship.

The pastoral relationship is a fragile relationship based on trust, where the counsellee approaches the counsellor and, in time, bares his soul, his 'self'. It follows that the counsellor and the counsellee stand in a very intimate relationship. When the counsellee approaches the counsellor there will initially be wariness and hesitancy on the part of the counsellee, and this is to be expected by the counsellor and allowance made for the fact that the first session, and quite possibly the second as well, may be a 'getting to know each other session'. In the case of a daughter whom her father has molested, and a son who has been molested by his mother, as it well may be in the case of the respondents of 4.3.1.4 and 4.3.4.3, it will be appreciated that the child would be hesitant to open up to another adult. This also holds true in the case of a parent who has been accused of child molestation. It follows then that the initial phase of the pastoral relationship will be spent on 'building bridges' between counsellor and counsellee. There are various methods that can be utilized to achieve this. With smaller children, the counsellor can literally get down to the level of the child, even to the point of sitting on the carpet with him and indulging in a friendly game of "Snap" with cartoon cards, or using hand puppets, for example, to start of an amicable conversation. With elder children, enquiries into their school activities or hobbies should prove

fruitful. In the case of adults, a sympathetic and enquiring attitude that conveys the message that the counsellor is not condemning the counsellee should be of help. Questions like, "It must have been difficult for you to pick up enough courage to come and talk to me?" or, "I can see that you are distressed about something, would you care to tell me about it?", are helpful.

If nothing else has been achieved other than winning the counsellee's trust, despite appearances, much has been achieved. This initial phase of the healing relationship may well be the most important and the most critical phase of the whole relationship.

Another crucial aspect of, but not restricted to, the initial session(s) is *instilling hope* in the shattered life of the counsellee. Mack (1994:189-209) states that Biblical change cannot take place without hope. People who have failed for a long time need hope. People, who have been sincerely trying to change without success, need hope. True hope is grounded on the promises in the Word of God (*cf.* Heb. 11:6). Biblical hope has been described as "a confident expectation" that never carries the connotation of uncertainty (Adams, 1973 :39). Vine (1999) posits that 'hope' within the New Testament context, (Greek *elpis*) means a "favourable and confident expectation" (*cf* Titus 1:2; 1 Peter 1:21).

Hope is inspired by spiritual growth, thinking Biblically about your situation, exploring divine resources, and the example of others and, importantly, the counsellor and the way he handles Biblical values.

4.6.2.1 The Nature of the Relationship; Prayer, Scripture and Responsibility

While the groundwork is being set, it must be brought under the counsellee's attention that the healing process is structured around Christian principles and actions, and that certain tenets of Christian theology are indispensable. They are, broadly speaking:

- **Prayer** – Prayer, both for the counsellee and counsellor, has a central place in counselling. Both must ask, and rely on God, to transform lives, give wisdom, help and correct our deliberations. Prayer is essential when the counsellee is prepared to commit to change. Prayer makes it clear that all that is happening is taking place in the presence of God. Prayer is the placing of your hand in the hand of God, and for the anguished counsellee this is very important, as he knows he is entrusting his problem to a higher authority (*cf* Adams1979: 61-87). Philippians 4 verse 6 exhorts us to make our petitions to God and verse 7 carries the promise that the peace of God, which surpasses all understanding, will

guard our hearts and minds through Christ Jesus.

- **Scripture** – The purpose of Scripture in counselling is not to bully the counsellee in to submission by applying tactics akin to spiritual terrorism! The use of Scripture is given to guide the counsellee back to God. Jeremiah (Jer. 31:21) calls us to set up signposts, and to make landmarks so that we can set our heart toward the highway, while the psalmist (Psalm 119:105) holds that the word of God is a lamp unto for my feet and a light for my path.

Paul states that we would not have known what sin is, if it were not for the law or the Word of God (Rom. 7:7). We would not have known the extent of the love of God, were it not for the Word of God (*cf* Rom. 2:24, 11:23)

Vorster (1986:10-11) contends that when counselling is done in accordance with the Word of God, it is authoritative. Unless the counsellor sees his task as the teaching and expounding of Biblical truths he will not be able to do more than speaking pious generalities that will never change peoples lives.

- **Responsibility** - The counsellor has a pastoral responsibility towards his charge, for which he must give account to God (Heb. 13:7). Nothing can change this, or relieve the counsellor of his responsibility. The counsellee also has a responsibility, to himself, his family, God, and the counsellor. This calls for a total commitment to obedience. The counsellor is bound by a commitment to the counsellee to provide a professional service, and the counsellee is bound by a commitment to change (*cf* Adams, 1973:242-248), this commitment is often in the form of a written undertaking.
- **Motivation for change** - A common problem in pastoral counselling is the lack of motivation that the counsellee experiences. Loss of hope as a result of prolonged involvement in the problem, and a general feeling of helplessness and despondency may contribute to the counsellee's lack of motivation to bring about meaningful change. 2 Peter 2 verse 19 states that a man is a slave to whatever has mastered him, and often counsellees are slaves to their own sense of hopelessness. It becomes the task of the counsellor to hold before the counsellee the possibilities and the challenges of change in the Christian life. When the Bible states that Jesus Christ came to set the captives free (*cf* Isaiah 61:1), it is also applicable to those held in bondage by their own resistance to change. Along with the instilling of hope, the motivating of the counsellee to change is one of the

greatest challenges facing the counsellor. However, change, or sanctification, is not a human activity, as carnal man prefers to remain in sin, as Romans 7:14-24 points out. Change, true change is the work of the Holy Spirit (cf 2 Corinthians 3:5, Philipians 2:13 and Hebrews 13:21).

- **Forgiveness** – Collins (1988:144-145) is of the opinion that it is not the task of the counsellor to force people to pray, to confess, and to ask God's forgiveness. For some counselees it may take them a while for them to come to the point where they are willing to forgive, and a lot of hate and guilt may have to be worked through before the counsellee is even prepared to forgive. Forgiveness must not be confused with "forgive and forget, and if you can't forget you have not forgiven." No amount of forgiveness can ever alter the fact that a parent forced his daughter into sexual slavery or child prostitution. What had happened to the child can never be undone, so when the matter of forgiveness is handled by the counsellor it must always be remembered that the counsellee may often be brought into direct contact with the persons who harmed them, and the implication is that while forgiveness may be a specific point in the counsellee's healing, forgiveness may also be a healing process in which the counsellee may be required to forgive more than once (cf Matt. 18:22)

There is another aspect of forgiveness, which is not often touched upon, and that is the release from feelings of guilt, even though the counsellee may not be responsible for what happened. This is often found amongst children who feel that they are somehow responsible for what happened, or that they are being punished for being a burden on the parents. While forgiveness is one of the basic tenets of Christianity and must be interwoven in the therapeutic process, it may be wise for the counsellor to devote a session solely to cover the aspect of forgiveness (cf Adams, 1973:63-70).

4.6.3 Gathering Data.

The gathering of personal data from the counsellee is important. It is quite obvious that a counsellee who has a problem with a delinquent child would present his case in a very different manner, as would a counsellee who is suffering from substance abuse, or what ever other form the problem may take. Data can be gathered either by asking the counsellee to complete an personal data inventory form prior to the first session, or the counsellor may use this opportunity to get to know the counsellee better and use the initial interview not only as a chance to gather personal data, but he can also start to put feelers out to determine what the actual problem is. The filling out

of a personal data form, or inventory, as it is also known, may also work to the benefit of the counsellee, in that it may be the first time that he gets an objective look at the issues involved. It must be recognised that the gathering of data is fraught with weaknesses, as indicated in the empirical study regarding the relationships in the family. For example, the scores of the PMSI tests indicated all families experienced some form of dysfunction without indicating precisely what the problem was. (cf 2.6.6 - 2.6.10) Not all the particulars and details concerning the issues at hand are perfunctorily available, and often the real issues are obscured amongst other, less important issues. Counsellees may be hesitant to divulge secret sins and this may in turn lead to compromised data. If, in the case the daughter in family C (2.6.9.4), there was a case of molestation, the daughter might initially be willing to admit to hostile feelings towards the father, but would not necessarily admit to the fact that she is being traumatised by her father.

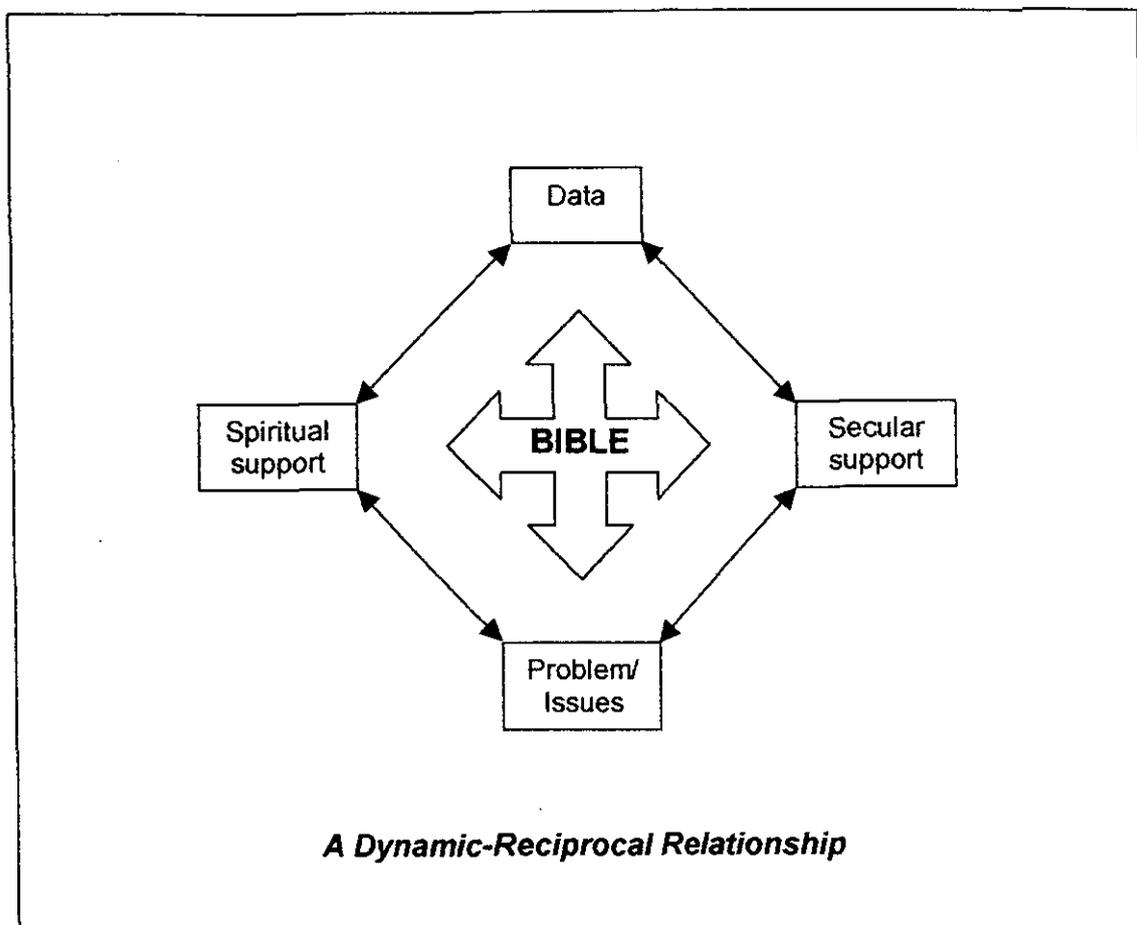
What data is required? This may vary from counsellor to counsellor, but family set-up, medical and personal histories and possibly a personal account of the issue at hand would be helpful. There are various examples of inventories from which the counsellor may create his own (cf McArthur, 1994:387-390). Obviously when the counsellor is working with counsellees with issues regarding the role of the 'self' within the context of the family, the data gathered would be skewed to gather more data in this field, than other aspect of the counsellees life. This principle was adopted in the empirical research (see Chapter 4)

4.6.4 Data Evaluation.

The purpose of data evaluation is according to Mack (McArthur & Mack, 1994:231), accurately to analyse or to conceptualise the data, and to explain it to the counsellee. The counsellor's interpretation of the data is not complete until it is interpreted for the counsellee. The counsellee must look at the issues from a Biblical perspective and then explain it to the counsellee. Care must be taken to avoid two diverging perspectives on the issues – the counsellor's and the counsellee's.

Mack (1994:232) points out that accurate analysis and a clear explanation can be obtained by gathering adequate data, interpreting the data, formulating a working interpretation and then testing the validity of the interpretation. Indeed, a pastoral relationship is built on a dynamic working relationship in which data, problem identification, progress and evaluation with Biblical values are being constantly compared and adjusted where necessary.

This dynamic relationship may be viewed as a reciprocal relation as seen in the following diagram:



It should be seen from this diagram that each facet stands in a relationship to each of the other facets, individually as well as co-operatively, and the Bible is the axis around which they revolve and against which everything is tested. The value of this diagram will be discussed further under chapter 4.7 where it relates to the proposed guidelines for the counselling of the role of 'self' in the context of the family.

4.6.5 The identification of the problem or issues at hand.

Often the counsellee is aware that a problem exists, but is unable to explain precisely what the problem is. As may be indicated from the empirical studies, the father may have a domineering and authoritative attitude, which he believes is for the best, and a rebellious child may be forced to do something that he dislikes immensely, as is sometimes found in the case where the son has an aptitude for playing the piano, which the father regards as being for girls and "sissies" and demands that his son works with his hands, fixing a dirty motorcar engine, for example. The problem is not

necessarily a rebellious son; it may well be the father! In this scenario, the father would score above the cut-off point as regards his perceived 'normal' relationship with his son, while the son would score below the cut-off point indicating that he has a problem relating to his father.

There is also the ever-present probability that the apparent problem is only the secondary issue and that the real problem lies deeper, and is hidden amongst various defence-mechanisms. The counsellor will have to work through this to get at the real problem. As the issues present themselves, they must be attended to as soon as possible, and where issues fall outside of the counsellor's expertise, relevant professional assistance should be sought (Adams, 1973:437-443, Collins, 1993:70-71).

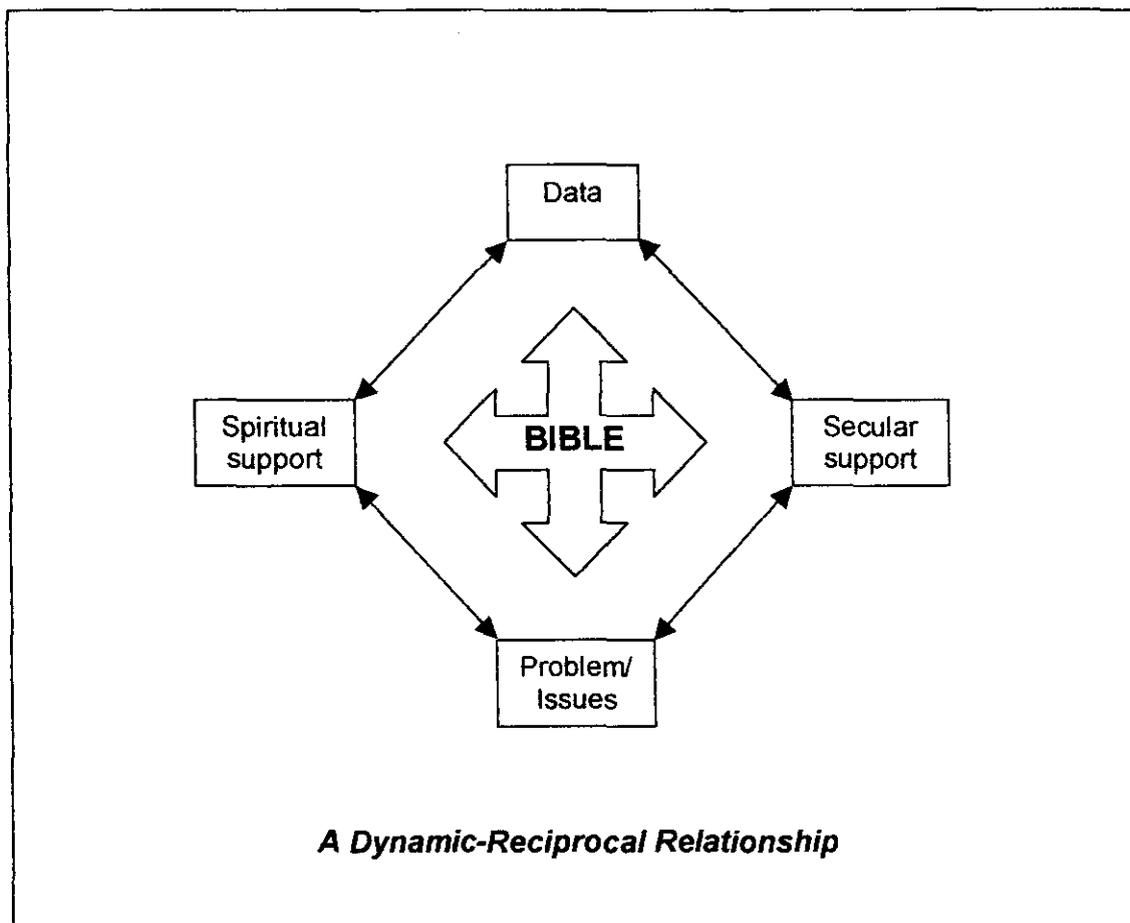
4.6.6 The final interview.

There should come a time when the counsellee and counsellor relationship reaches the point where the counsellee has been "rehabilitated" to the extent that he can continue on his own. The set goals, have been achieved; the issues have been worked through, and the counsellees' foot is firmly set upon the path to recovery. The therapeutic relationship can be likened to the Biblical process of sanctification. An awareness of sin should have taken place, the forgiveness in Christ realized, and accepted, the new heart and determination to change and live for Christ a burning reality, and the old things left behind and a new creation in Christ brought forward – these are elements of personal sanctification as any sinner and wayward Christian has found out for himself. Emphasis is made on forward movement, to a position of growth and maturity. Likewise, the pastoral relationship must also come to an end at the appropriate time. There must be a 'rounding off', awareness that the issues have been settled satisfactorily and to the glory of God, and that it is time to move on. The counselling sessions have come to an end. This does not imply that the counsellee is left to his own devices. There should be a caring relationship that exists between the counsellee and counsellor that continues on an informal basis. The counsellee should be strongly advised to be actively engaged in his local church and with other professing Christians so that he may be edified and continue in his spiritual growth (cf Heb. 3:13, 10:24,25, Rom 15:2, 1 Thess. 4:18)

4.7 Guidelines for the counselling of 'self' within the context of the family.

4.7.1 Schematic Representation.

The schematic representation of the Dynamic-Reciprocal Relationship of 4.6.4, forms the foundation for the proposed counselling guidelines. The diagram is utilised in the following manner:



Notes:

1. **Inter-relatedness.** All components are interrelated. In assessing the *Data* - the counsellor must weigh the presented Data against the **Problem/Issues**, **Spiritual-** and **Secular Support** aspects, whilst everything is in turn compared and evaluated with Biblical norms. In the process of the evaluation of the Data the question must be asked - how does the problem impact the 'self' of the counsellee? What does Scripture have to say

pertaining to this particular problem? Is the problem of a sinful nature? What does Scripture say in regards to resolving the issue? The **Problem/Issues** are in their turn, compared to the **Data**, and **Spiritual- and Secular Support** aspects. How can the **Support Systems** (Spiritual and Secular) assist in alleviating the problem? Can the available options and resources in the **Support Systems** be sanctioned by relevant Scripture?

2. Terminology.

Dynamic: The word 'dynamic' is used to indicate the fluctuation and vicissitude that is the norm in any relationship. As situations develop, and motives and perspectives change, they have an influence on a person's life, and, due to the fact that a person's life is in constant flux, nothing is constant. The dynamics within the counsellee's life can be used with positive effect to motivate, and achieve Biblical change.

Reciprocal: It was seen in Chapter 4.6 that in a family of five members there are twenty lines of communication. Effective communication implies an interaction between the communicating parties. It is suggested then that within a family of five members, for example, that there are twenty lines of interactive communication indicating the reciprocity that exists within the family context. This reciprocity forms an integral part of the dynamics of family systems. It is also the foundation of the support that other family members can offer to the mutual benefit of all the family members.

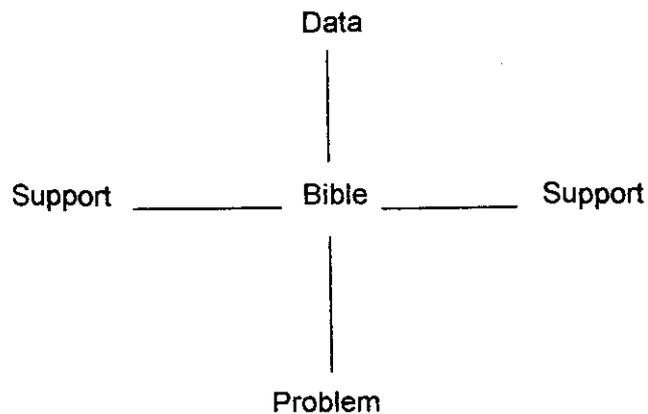
Relationship: It was noted in chapter 3.4.2 that 'self' exists in a fourfold relationship, that of God, the world, others, and self. Changes in the relation between the counsellee and God, for example, automatically impacts on his relations with the world, others and his 'self'. This hold true for the other three relations in which the 'self' exists. An example of this reciprocal relationship can be seen in the case of Korah, Dathan, Abiram, and On, where as a result of their sin, not only were they punished, but also their wives and children (Numbers 16) as also happened in the case of Achan (Johua 7).

Case Study: To illustrate what is meant by a **Dynamic-Reciprocal Relationship** a single case study is submitted. John, school teacher, and his wife Anne, have two children aged 12 and 15 years old. John is arrested for shoplifting. Shoplifting is a sin (theft), so it affects his relationship with God. It also affects his wife in her social group, and children at school and Sunday school (scandal and shame), while it also affects his relationships at school and the church in which John is a deacon. Anne and John admits his guilt, repents (dynamics) and commits himself anew to God. His family accepts his repentance, and commit themselves to get through the incident as a family offering him support and understanding without condemning him for what happened (dynamics and reciprocity).

John's repentance does not mean that all the implications are simply expunged. He faces the possibility of losing his job, which impacts on the rest of the family (loss of income), there is also a criminal record against his name, which may have far reaching affects on himself and his family (future employment). However, as time goes on, the family learns to cope and stand together, realizing also that this unfortunate and embarrassing incident has drawn them all closer to God and to each other.

4.7.2 Major Components.

The proposed guidelines for pastoral counsellors consists of two major parts, the Data-Problem/Issues leg and Support Systems leg, with the Bible as the axis on which it all revolves. Simply stated, the guidelines form a cross with the Bible at the centre.



4.7.2.1. Data and Problem/Issues

The counsellor's problem must be evaluated against the backdrop of his personal data and the problem or issues at hand. For example, why did John steal? Is the family facing financial difficulties? How does this affect his 'self'? How does this affect his wife's image of him as husband, father, Christian and breadwinner? How does this affect the children's image of their father? How does this impact on the children themselves? How does this impact on the children's relationship with God? This is all data that has to be obtained in order to clarify the situation.

As time goes by and the situation changes, new data and issues have to be evaluated and brought to bear. If the family relocates to another part of town, a new place of residence and the costs involved come to the fore, as does a new school for the children, possibly new school uniforms, new telephone numbers and so forth, are new issues to be faced. Is John growing in his relationship with God? These are only some of the issues that the counsellor should be aware of, and bring to bear during counselling.

The role of the Bible cannot be underestimated. Appropriate Scripture must be brought to bear on John's life. The accountability and conviction that he sinned: that there is forgiveness for sin, guilt and shame, and restoration to God are but some of the matters that must be addressed.

4.7.2.2 Support Systems

The second leg of the pastoral guidelines is the Support System's aspect that comprises of the

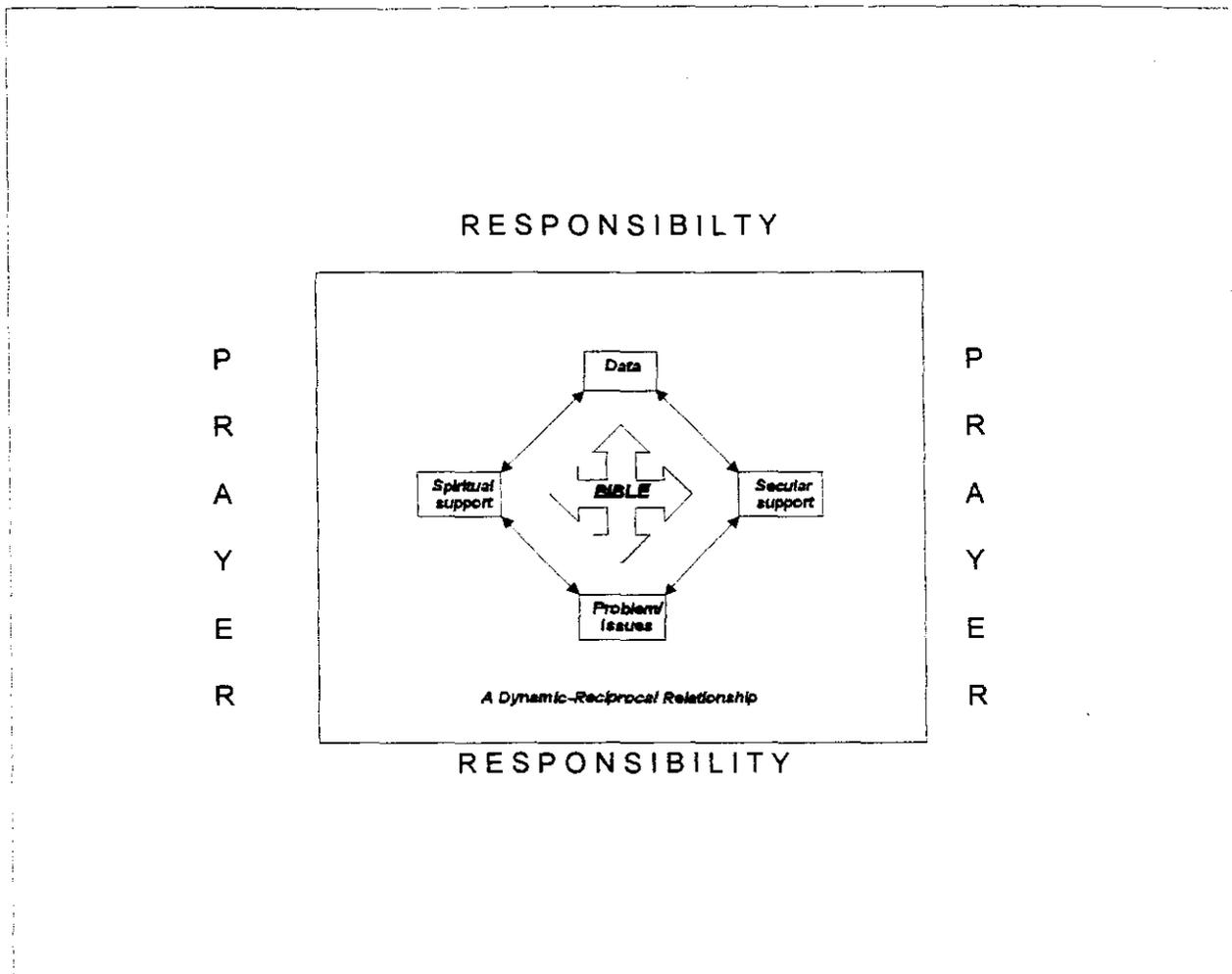
Spiritual and Secular support aspects. When the counsellor has explained what the problem is, and the counsellor has weighed them up against Biblical norms and values, the counsellor must investigate avenues of support that are available to the counsellor. If John, from our case in point, wishes to move to another part of town, the assistance of an estate agent can be sought. The assistance of support groups within the community, such as those of persons with similar problems, (Cancer Association, Alcoholics Anonymous, Aids Association, F.A.M.S.A. and others) can be sought and John enrolled in the programme to provide moral support. It might even be beneficial to have John join a hobby club like the Society for Model Engineers, so that his horizons can be broadened. Within the church there are also avenues of spiritual support that must be brought to bear, like Bible study groups, small groups, prayer groups. Here again, the Issues and Data fields are brought into the scheme of things - does John have the finances to join a club like this? If he needs to get a new Bible but does not have the money for one, can someone in the church extend a filial hand and buy one for him?

The avenues of support must be weighed against the Bible so that the support options can be compared with sound Biblical principles. Joining a club like the 'Free Association for Astral Travel' might have some form of support to offer, but it does not agree with Biblical norms! The counsellor will have to be very careful not to compromise the message of the Bible with the options of secular support. All things must have one goal in mind, the edification and spiritual maturity of the counsellor.

4.7.2.3 Prayer and Responsibility.

In the schematic representation of chapter 4.7.1, Prayer and Responsibility were purposely, albeit temporarily, omitted, as not to confuse or cloud the issue, until the mechanics of the guidelines had been explained.

The four walls of the diagram represent prayer and responsibility, thus:



Prayer and commitment (responsibility) embrace the whole counselling process, without which, the whole operation is futile. (See 6.6.2.1 'Prayer' and 'Responsibility') Prayer is indicative of the counsellor's reliance on the grace and the will of God, while commitment (responsibility) is the counsellor's declaration to abide and do the expressed will of God.

The sum of the guidelines for the counselling of the counsellor, with regards to the role of 'self' in the context of the family, is to restore the counsellor to a balanced, nourishing and maturing relationship with God, himself, others and the world.

4.7.3 Application of the Dynamic-Reciprocal Relationship to Counselling.

The following guidelines for pastoral counselling are proposed, in 4.7.3.1 as the basic outline in which the counselling takes place. The various components are readily identified. The first section refers to the initial phases of the counselling process where data regarding the counsellee and the initial problem is gathered, and what the implications for the 'self' are. The second section refers to the intended plan of action in dealing with the problem, and indicates what measures may be taken, which support groups may be involved, and what the aim of the counselling process is.

In the empirical study it was noted that in the case of Daughter C (2.6.9.4) she scored her relationship with her father as 0, indicating a problem in the relationship. Her father scored a high 80, indicating that he experienced no problems in his relationships with his daughter. This is a common feature in cases involving sexual abuse, and the guidelines in 4.7.3.2 are applied as probably would be done in a case of abuse, whether sexual, verbal or otherwise.

Tables 4.7.3.1 to 4.7.3.3 are examples of how the guidelines may be used. As it is impossible to predict before hand how each case would present itself, and nigh impossible to create a *completed guideline* for every possible situation that may present itself, the guidelines are but broad guidelines given to use and adapted as required.

It is accepted that in each situation that it is not only the counsellee that is involved in the counselling process, but also the whole family, and whatever happens to one family member impacts in various ways on the other family members also.

4.7.3.1 Guidelines in table form

DATA/PROBLEM (ISSUES)	SCRIPTURE
VALUE TO SELF - PSYCHOLOGICAL.	VALUE TO SELF - SPIRITUAL
PRAYER:	RESPONSIBILITY
SUPPORT SYSTEMS Spiritual:	SCRIPTURE
Secular	
VALUE TO SELF.	
AIMS:	

4.7.3.2 Abuse. (Physical and Mental abuse, incest)

<p>DATA/PROBLEM (ISSUES) The abused (daughter) suffers under physical and/or emotional abuse. The abused often assumes a martyr-like attitude, accepting responsibility for the abusers actions. Inability to take control of his/her life. The abuser (father) often has a low self esteem and uses abuse to exert influence over the abused.</p>	<p>SCRIPTURE Matt. 11:28, Prov. 3:5,6 John 10:10 1 Sam. 2:1 1 Cor. 6:9-11, Eph.5:25, 28,29</p>
<p>VALUE TO SELF - PSYCHOLOGICAL. The abused person is often characterised by a low self-image, suffers from depression, is of the opinion he/she deserves what is happening to him.</p>	<p>VALUE TO SELF - SPIRITUAL Ps. 8, Rev.5:10, 2 Cor. 5:17, 2 Pet. 2:19 Even though the daughter may be abused, she is still precious to God and can still enjoy spiritual fulfilment.</p>
<p>PRAYER: That God will lift him up, renew his faltering spirit, and heal the emotional wounds.</p>	<p>RESPONSIBILITY. To commit to change without hate or prejudice.</p>
<p>SUPPORT SYSTEMS Spiritual: Prayer groups, Bible study, Involvement at church Rediscover their God-given rights as a person. Does not need to be a victim of abuse. Abuse is not God's punishment for perceived wrongs. Jesus Christ was also physically abused. Secular: Medical treatment for physical abuse, medical intervention for personality disorders, short term removal from situation may be required.</p>	<p>SCRIPTURE Isa. 43:1, 43:4 Heb. 10:25 Isa. 53:1-10 1 Tim. 5:23, Isa. 28:31</p>
<p>VALUE TO SELF. Counselling directed at rebuilding 'self' will be directed at the fact that God loves her as a person, and that she is precious in His eyes. .</p>	<p>Matt. 18:21,22, Heb. 6:1, Luke 9:62, Rom. 14:13</p>

4.7.3.3 Emotional Issues (Bitterness, Resentment, Anger, Fear)

<p>DATA/PROBLEM (ISSUES) Emotional issues may be the result of injustices, wrongs and prejudices within the family, whether real or perceived. Bottled up feelings impair self-image and destroy relationships in the family. Emotional issues destroy the 'self'.</p>	<p>SCRIPTURE Gen. 4:1-16, Mat.6:15,15, Ps. 38:2, Ps. 101:5</p>
<p>VALUE TO SELF - PSYCHOLOGICAL. Holding a grudge and wanting to get even at all costs destroys the person. Often mixed feelings within the family - one person may be loved, and the other hated.</p>	<p>VALUE TO SELF- SPIRITUAL Heb. 12:15, 3 John 1:11 Emotional issues often lead to bitterness and resentment which result in seperation from God and an unwillingness to forgive</p>
<p>PRAYER: To forgive as Jesus Christ forgives and not to bear any grudges and resentment.</p>	<p>RESPONSIBILITY Admission of guilt and seeking restitution and restoration.</p>
<p>SUPPORT SYSTEMS Spiritual: Counsel on forgiveness. Witnessing from other Christians who have suffered the same fate. Bible studies on subject. Counsellor may not be aware of the extent of his problem, or even that it is sin. Secular Examine issues that are connected to emotional issues. Things may well not be what they appear to be.</p>	<p>SCRIPTURE Col. 3:8, Mat. 5:23, Prov. 16:6, Prov. 20:22, Mat. 18:21-22 Eph. 4:31-32 1 Peter 2:12</p>
<p>VALUE TO SELF. Emotional issues cloud the judgement and may result in irrational and irresponsible behaviour. This must be prevented.</p>	<p>2 Sam.11:1-21</p>
<p>AIMS: To confront emotional problems and restore relations and heal inner hurt.</p>	

4.7.3.4 Alcoholism and Addiction.

<p>DATA/PROBLEM (ISSUES) Addiction is often the result of escapism that has got out of hand and is now controlling the addict. Often addicts steal to feed their addiction. Addicts deny that they have a problem, and blame others for their situation.</p>	<p>SCRIPTURE Rom. 12:21, 2 Pet. 2:19, Gal.6:5, Gal. 5:18-21</p>
<p>VALUE TO SELF - PSYCHOLOGICALLY Counsellor's life is out of control, he is being controlled. Blame-shifting and denial may occur. Find solace in addiction.</p>	<p>VALUE TO SELF - SPIRITUALLY 1 Cor. 10:13, Prov. 28:13 Jesus Christ came to set the captives free, and counsellor can enjoy bondage from addiction if he is willing to trust God</p>
<p>PRAYER: That the bondage may be broken, addict may become aware of the sinful situation he is in.</p>	<p>RESPONSIBILITY The counsellor must accept responsibility for his situation, and be committed to rehabilitation.</p>
<p>SUPPORT SYSTEMS Spiritual: Affirmation of faith, that through the grace of God and power of the Holy Spirit, addict may be set free. Support groups at church. Bible study, pastoral counselling. Support of family. Secular Referral to medical facilities for chemical dependence, support groups like Alcoholics Anonymous. Support of family.</p>	<p>SCRIPTURE Isa. 61:1, John 8:36 1 Tim. 5:23, Isa. 28:31</p>
<p>VALUE TO SELF. The road to recovery may be long and difficult requiring constant assistance. Habits can be very difficult to break.</p>	<p>1 Cor. 10:13, Ps. 18:30</p>
<p>AIMS: To break the bond of addiction, find a place within a caring relationship amongst believers.</p>	

4.3.7.5 Depression

<p>DATA/PROBLEM (ISSUES) Debilitating condition characterised by feelings of hopelessness and despair. Affects believers and non-believers alike, and impacts on all the members in the family. Counsellor will have to determine cause of depression.</p>	<p>SCRIPTURE 1 Kings 19:1-4</p>
<p>VALUE TO SELF.PSYCHOLOGICAL Very low self-image accompanied by feelings of guilt and self-criticism, abandonment by family and God. Loss of perspective on life.</p>	<p>VALUE TO SELF - SPIRITUALLY 1 Kings 19:1-4 Depression is often a form demonic oppression, and as a result of taking your eyes off God.</p>
<p>PRAYER: That God may renew his spirit through the work of the Holy Spirit, and lift the burdens.</p>	<p>RESPONSIBILITY Counsellee must dedicate his life to God commit to a daily walk with God, and a surrendering of the issues to the care of God.</p>
<p>SUPPORT SYSTEMS Spiritual: Affirmation of faith and of God's support and fidelity. Re-commitment to Bible study and prayer and inter-action with other believers. Secular Temporary medical intervention may be required. Support groups within the community may be utilized. Rebuild self-confidence.</p>	<p>SCRIPTURE Isa. 43:1-5a, 1 Ki. 19:6-8 1 Sam.14:27</p>
<p>VALUE TO SELF. Counselees are often unable to help themselves as a result of lack of motivation and perspective. Support is of utmost importance.</p>	<p>Gal. 6:2, 1 Thess.5:14, Rom.15:1</p>
<p>AIMS: To identify the causes of depression and to assist counsellee to regain his position in Christ.</p>	

4.3.7.6 Conflict at home.

<p>DATA/PROBLEM (ISSUES) Conflict between children and parents is a very common issue. Teenagers become rebellious and questioning, shun discipline. Friends, fashions change, parents tighten control, children become sullen and uncommunicative. Aggression becomes a major factor with an unwillingness to admit your faults.</p>	<p>SCRIPTURE Deut. 21:18-21, Prov. 30:11, 1 Sam.10:27, 1 Sam. 30:22</p>
<p>VALUE TO SELF -PSYCHOLOGICALLY . To admit to being wrong equals admitting defeat and loss of face, which is often avoided at all costs.</p>	<p>VALUE TO SELF - SPIRITUALLY 1 Cor. 13:4, Prov. 13:10, Mat. 5:14.'Self' becomes puffed up and wants to exert itself. Bible teaches mutual respect and submission to God-given authority.</p>
<p>PRAYER: Dedicate children to God, ask for patience and calm, and wisdom in dealing with children.</p>	<p>RESPONSIBILITY The children must accept the authority of the parents. Both parties must be willing to accept the advice of a mediator/counsellor should that be necessary.</p>
<p>SUPPORT SYSTEMS Spiritual: Affirmation of Biblical norms and values. Dedication of children to Jesus Christ. Parents to be urged to build home around the Bible and prayer, and involvement with church. Secular Children may be associating with wrong types of friends. Involvement with church youth groups may be beneficial.</p>	<p>SCRIPTURE Col. 3:21, Eph. 6:1-4 Prov. 3:11,12.</p>
<p>VALUE TO SELF. Parental example to the children is important. The parents should never divorce practice and confession. Bad examples by the parents are detrimental for the children.</p>	<p>Prov.22:6, Mat.5:37</p>
<p>AIMS Remove tension, unite family around God under Biblical norms of love and respect for each other</p>	

CHAPTER 5.

FINAL CONCLUSIONS.

5.1 Chapter 2

5.1.1 Meta-theory

- Since the dawn of philosophy man has sought to find out who he is and what makes him different from other creatures. This is apparent from the time-line of the history of secular psychology.
- As seen from the table of modern theories and perspectives on personality, there are diverging views on 'self'.
- Whilst there is still a lot of ground to be covered, current studies indicate that there is a difference between man and the rest of the animal world, in that man is able to have a self-concept, (that is built up of various constructs,) and this "self" forms the identifier that separates man from the rest of the animal kingdom.
- 'Self' is an ever changing and developing concept that responds to influences from within as well as from without the person that develops from birth and continues to develop until death.
- 'Self' remains an enigma, no matter how much it is studied, as indicated by the various terms of reference for the 'self' i.e. 'self-awareness', 'self-concept', 'I', 'personality'.
- Despite the fact that psychology grapples with this problem of identifying and describing the 'self', much of what has been learned and documented is of some assistance in the field of pastoral theology.
- In this study it was endeavoured to determine what the secular psychological view of the 'self' in the family context was. However, despite the enormous amount of literature and research that has been done as regards the 'self', it would appear that the main thrust of research has been on the 'self' as an entity on its own – which, as such, is quite

understandable. As regards the role of "self" in the family context, it appears to have been relegated to the field of behavioural psychology, in which the person's role in the family was determined by behavioural patterns within the family, and norms as set by individual societies. It is clear from this research that a clear definition of the role of the 'self' in the family context could not be found. This may, in more than one extent, prove to be a short-fall as regards adequate pastoral counselling and, indeed, offers ample opportunity for additional research.

5.1.2 Empirical Study

- It would appear from this study that healthy self-perceptions do not necessarily imply healthy family relationships.
- The converse would also appear to be true, namely that healthy family relationships do not necessarily imply healthy self-perceptions.
- It would appear that a positive self-image is not a requirement to have good relationships within the family.
- Individual members of the family cannot be evaluated on the general appearance of the family as a whole. Within the family set-up there are various dynamics at work that are not readily seen from the outside and appearances can be misleading, and therefore each family member's test results would have to be verified with personal interviews to investigate low scores and apparent problems.
- A father's lack of self worth could impact negatively on the father's' role as head of the household.
- The dynamics of the family set-up would indicate that while one of the siblings might experience negative feelings regarding the other siblings, this feeling is not necessarily reciprocal.
- A positive self-image coupled with bad relationships may indicate that the person has withdrawn him/herself from the rest of the family, or from certain members of the family, and live in his own world.

- Within the family set-up, self image may be affected, positively or negatively by relations within the family as a group, or with respect to specific family members only.
- All the daughters scored significantly low results for the scale measuring relationships between daughter and father.
- It is evident from this empirical study that secular psychology, in the form of scientific measuring tools such as the PMSI and others, can perform a very valuable task in evaluation of relationships and the self –image of individuals and can assist the counsellor in the counselling process.
- Diagnostic tools such as the PMSI could also indicate the need for more specialized counseling, as would be indicated in the case of Daughter C. While the father's score indicates a sound relationship with the children, it is obviously not the daughter's opinion, which might indicate a case of incest, which would obviously have to be probed.

5.2 Chapter 3.

- Man was created in a bodily form and the breath of God gave him life, which not only gave him life, but also gave man an identity different from that of the animal world.
- The breath of God that made man a breathing soul, also created the spiritual element of his being, the heart and soul of man, his 'self'.
- Man was created in relationship to God, his environment, his fellow man, and himself.
- It is in his relationship to God, that man finds his reason for being.
- As a result of the fall, the image of God was broken.
- Through sin death, moral and spiritual death, moral decay became the distinctive nature of man.

- Despite the fall, man kept his hunger for God as a result of his primal relationship to God.
- Man's moral nature is restored through the redemptive work of Jesus Christ when He died on the cross.
- Mediterranean 'self' is dyadic and not narcissistic and egocentric as is the case with "western" man.
- Husbands and fathers had complete authority over their wives and children.
- The wife was created as equal and as a fitting aid to her husband.
- Children were trained soon after weaning in their respective roles as male and female components of the family.
- It is within the bounds of their respective roles in the family that the 'self' finds its identity.
- The coming of age is a very important step in the life of a young person as it marked a definite transition to adulthood.

5.3 Chapter 4.

- The role of 'self' within the context of the family is a very specialized field and is usually part of a bigger problem.
- Due to the very sensitive nature of 'self', a caring and empathetic attitude should be exhibited by the counsellor that is conducive to the counselee's willingness to seek help.
- The nature of the pastoral relationship is evidenced by the use of prayer, Scripture, responsibility, motivation for change, and forgiveness.
- The gathering of data will be skewed towards the specific problem of the 'self' in the family context.

- Data evaluation and problem identification within the context of are Biblical norms and values necessary for the successful counselling of the problem.
- The pastoral relationship can be likened to the process of sanctification where sin is repented of, change brought about, and new relationship with Christ realized. Once these goals have been achieved, the counselee should be able to continue on his own and the counselling relationship brought to an end.
- A suggested guideline is proposed to assist in the counselling of persons within the context of the family.

CONCLUSION.

This study confirms the fact that 'self' in it's own is a very difficult concept to define in terms of secular psychology and the only meaningful contribution to the concept is made from within practical theology. The role of the 'self' is distinguishable, but not divisible from other issues within the family context.

The final conclusion of this study is that an understanding of 'self' is crucial in the context of the family and pastoral therapeutic process can assist people with problems emanating from a non-adaptive self-image that leads to dysfunctional relationships within the family.

RECOMMENDED FIELDS OF STUDY.

1. A Biblical comparison of the relationship between children and parents in families in modern Western society, and that of ancient Near Eastern families.
2. The possibility of a mutually beneficial relationship between pastoral theology and psychology.
3. A Practical Theological study of 'self'
- 1.4 A pastoral study of the role of 'self' in the workplace.
- 1.5 The role of children in the family within the pastoral context.

SUMMARY

THE ROLE OF 'SELF' IN THE CONTEXT OF THE FAMILY; - A PASTORAL STUDY.

This study deals with the role of 'self' within the context of the family, from a pastoral point of view. A number of questions arise within the topic, including:

- ▶ What is meant by 'self' from psychology's point of view?
- ▶ What is meant by 'self' from a Biblical point of view?
- ▶ What is the role of 'self' within the context of the family?

Psychology has wrestled with the concept of 'self' since the days of the ancient Greek philosophers where 'self' was deemed to be the core of personality, Psychology's current viewpoint is that it is difficult to define 'self' as various fields of study within psychology ascribe various meanings to the word, and 'self' is often interpreted from a behaviouristic point of view. The result is that a universally accepted definition of 'self' is lacking, and 'self' is often described within the parameters of a reflexive noun, i.e. 'self-image', 'self-worth' and 'self-concept'. Theology defines 'self' as the soul of man that was given to him by God as a dichotomous part of his creation. Scripture refers to the soul as the person's 'heart', 'life', his 'mind' and 'himself', indicating that the soul of man is also his 'self'. Scripture also indicates that the original sinless 'self' enjoyed perfect harmony with God and creation and his spouse, Eve. Since the fall of man destroyed this situation and brought him in to a situation where the ever-present debilitating effect of sin ruled his life and relations, it is only the redemption offered in Christ that can amend this situation.

The aim of this study was to utilize the guidelines posited by Zerfas, to investigate the meta- and basis-theoretical perspectives of 'self' and to develop a practice-theory for pastoral theology.

Research indicated that, as 'self' refers to the soul and heart of man, and this in turn has direct implications for his relationship with God and other family members, counselling people in regard to 'self' also means a journey into the spiritual life of the counselee. Healing the wounded 'self' is connected to the Biblical concept of sanctification, and similar strategies and methods can be employed.

The conclusion of this research is that individuals who suffer from a dysfunctional 'self', or, interchangeably, dysfunctional relationships within the family can be assisted to overcome these

problems and enjoy a restored relationship with God.

KEY WORDS

'SELF'

FAMILY CONTEXT

PASTORAL.

OPSOMMING.

DIE ROL VAN 'SELF' IN DIE KONTEKS VAN DIE GESIN – 'n PASTORAAL-TEOLOGIESE STUDIE.

Hierdie studie handel oor die rol van 'self' binne die konteks van die gesin, gesien vanuit 'n prakties-teologiese vertrekpunt. Enkele vrae kom na vore in die tema, insluitende:

- ▶ Wat word bedoel met 'self' vanuit die psigologiese perspektief?
- ▶ Wat word bedoel met 'self' vanuit 'n Skriftuurlike perspektief?
- ▶ Wat is die rol van 'self' binne die konteks van die gesin?

Psigologie worstel met die konsep van 'self' al sedert die dae van die antieke Griekse filosowe, waar hulle 'self' beskou het as die kern van persoonlikheid. Sielkunde se huidige uitgangspunt is dat dit moeilik is om 'self' te definieer, aangesien verskeie studieverde in die sielkunde verskeie betekenisse heg aan die woord, en 'self' word dikwels geïnterpreteer vanuit 'n behaviouristiese standpunt. Die gevolg is dat 'n universeel aanvaarde begrip van 'self' kom kort, en 'self' word dikwels beskryf in terme van 'n refleksiewe selfstandige naamwoord, b.v. 'self-beeld', 'self-waarde', en 'self-konsep'. Teologie beskryf 'self' as die siel van die mens wat aan hom gegee is deur God as deel van sy dichotomiese skepping. Die Skrif verwys na die siel as die persoon se 'hart', 'lewe', en 'homself'. Die Skrif dui ook aan dat die oorspronklike sondelose 'self' perfekte harmonie met God en die skepping en met sy vrou Eva geniet het. Met die sondeval is hierdie toestand tot niet gemaak en die mens in 'n situasie geplaas waar die immer teenwoordigende vernietigende effek van sonde sy lewe en sy verhoudings oorheers, en dat dit slegs in die versoeningswerk van Christus is waar hierdie situasie herstel kan word.

Die doel van hierdie studie is om die model van Zeffass te benut om 'n ondersoek te doen aangaande die meta-, en basis-teoretiese perspektiewe van 'self' en dit in hierdie wisselwerking te plaas met die oog op 'n 'n praktyk-teorie vir pastorale teologie.

Navorsing het aangedui dat, aangesien 'self' verwys na die siel van die mens, en dit weer direkte implikasies het vir die mens se verhouding met God, die berading van persone met betrekking tot 'self' ook beteken dat die geestelike lewe van die beradene geraak word. Die genesing van 'self' stem baie ooreen met die Bybelse, hermeneutiese konsep van heiligmaking en soortgelyke strategie en metodes gevolg kan word.

Die gevolgtrekking van hierdie navorsing is dat persone wat ly aan 'n disfunsionele 'self', en, afwisselend, disfunsionele verhoudings binne die gesin, kan gehelp word om hierdie probleme te oorkom en 'n herstelde verhouding met God te kan geniet.

SLEUTEL TERME

'SELF'

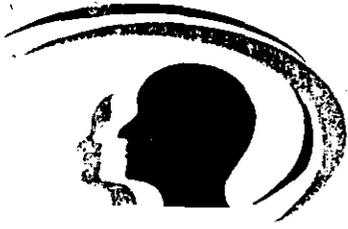
GESINS KONTEKS

PASTORAAL

APPENDIX:

I would like to express my appreciation to Perspektief Opleidings Kollege for permission to use the Personal Multi-Screening Inventory for the purposes of the empirical study.

The questionnaire and answer sheet are included as pages 108.i to 108.xii.



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Personal Multi-Screening Inventory (PMSI)

Persoonlike Multi-Sifting Inventaris (PMSI)

Questionnaire / Vraelys

Comprehensive Personal Assessment

Omvattende Persoonlike Assessering

Personal Multi-Screening Inventory (PMSI) Persoonlike Multi-Sifting Inventaris (PMSI)

About your PMSI Profile Oor u PMSI Profiel

Confidentiality / Vertroulikheid

We want you to know that the personal information you share will remain just that, personal. Your confidentiality will be respected.

Ons wil hê u moet weet dat die persoonlike inligting wat u met ons deel persoonlik bly. U vertroulikheid sal beskerm word.

Purpose / Doel

The PMSI is designed to improve the quality of your life by evaluating your present functioning and making recommendations for the future. For the report to be accurate, all questions need to be answered to the best of your ability.

Die PMSI is ontwerp om kwaliteit van u lewe te verhoog deur u huidige funksionering te evalueer en aanbevelings vir die toekoms te maak. Vir die verslae om akkuraat te wees moet al die vrae na die beste van u vermoë beantwoord word.

A few Suggestions / 'n Paar Voorstelle

Answer the questions as quickly and as honestly possible. Do not speculate too long before you answer. This is not a test and there are no right or wrong answers. The first answer that comes to mind is usually the correct one.

Antwoord die vrae so vinnig en eerlik moontlik. Moenie te lank oor 'n antwoord dink nie. Dit is nie 'n toets nie en daar is geen regte of verkeerde antwoorde nie. Die eerste antwoord wat in u gedagtes opkom, is normaalweg die korrekte een.

Procedure / Prosedure

- A **Mark the relevant number on the answer sheet, by encircle the number.**
Merk die relevante nommer op die antwoordblad, deur die nommer te omkring.
- B **Check to be sure you have answered every question.**
Maak seker u het elke vraag geantwoord.
- C **If a specific question is not applicable, please encircle the X on the answer sheet.**
Indien 'n spesifieke vraag nie op u van toepassing is nie, omsirkel die X op die antwoordblad.

Example / Voorbeeld



I am full of life / Ek is vol lewe.

If your answer is **often**, encircle **4** / Indien u antwoord **dikwels** is, trek 'n sirkel om **4**.

1 2 3 4 5

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PMSI-2

Personal Multi-Screening Inventory (PMSI) Persoonlike Multi-Sifting Inventaris (PMSI)

Questionnaire / Vraelys

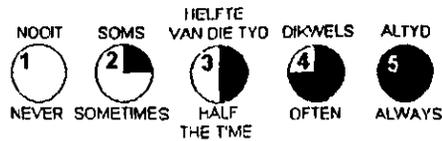
Psigo-sosiale Funkzionering / Psycho-social Functioning

Complete this section with regard to your psycho-social functioning. Mark the relevant item on the answer sheet, using the following numerical scale:

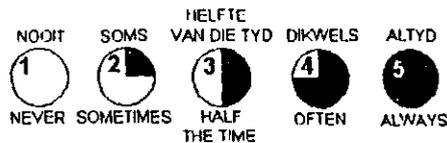


Voltooi hierdie afdeling met betrekking tot u psigo-sosiale funksionering. Merk die betrokke item op die antwoordblad deur die bostaande skaal te gebruik:

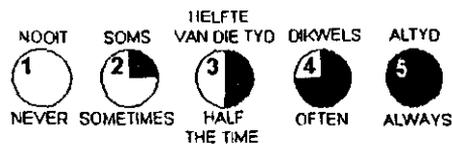
I feel rejected.	1.	Ek voel verwerp.
I maintain the belief that things will turn out fine.	2.	Ek behou geloof dat dinge goed sal aflowp.
I act in a tense way.	3.	Ek tree gespanne op.
I feel frustrated.	4.	Ek voel gefrustreerd.
I have willpower.	5.	Ek het wilskrag.
I get head aches and/or other aches as a result of tension.	6.	Ek kry hoof- en/of ander pyne as gevolg van spanning.
I am hopeful about my future.	7.	Ek is hoopvol oor my toekoms.
I feel as tense as a tightly coiled spring.	8.	Ek voel so gespanne soos 'n opgewende veer.
I have stopped laughing.	9.	Ek het opgehou om te lag.
I feel life is unfair.	10.	Ek voel die lewe is onregverdig.
I avoid people.	11.	Ek vermy mense.
I feel people demand too much from me.	12.	Ek voel daar word te veel eise aan my gestel.
I take action to solve my problems.	13.	Ek neem aksie om my probleme op te los.
I feel panicky.	14.	Ek voel panlekerig.
I find it difficult to get started.	15.	Ek sukkel om aan die gang te kom.
I find it difficult to keep up the pace.	16.	Dit is vir my moeilik om die pas vol te hou.
I feel powerless to do anything about my circumstances.	17.	Ek voel magteloos om iets aan my omstandighede te doen.
I act in a listless way.	18.	Ek tree lusteloos (sonder energie) op.
I feel satisfied with the standard of my life.	19.	Ek voel tevrede met die standaard van my lewe.
I act without any purpose.	20.	Ek tree doelloos op.
I become entangled in arguments.	21.	Ek raak in argumente betrokke.
I take control of my problems.	22.	Ek neem beheer van my probleme.
I act panicky when I experience stress.	23.	Ek tree panlekerig op wanneer ek spanning ervaar.
I create an unpleasant atmosphere when I feel frustrated.	24.	Ek skep 'n onaangename atmosfeer wanneer ek gefrustreerd voel.



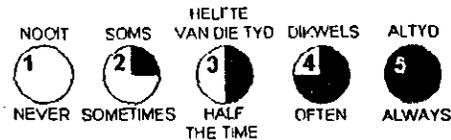
I show my frustrations to others.	25.	Ek wys my frustrasies aan ander.
I feel good about the course my life is taking at present.	26.	Ek voel goed oor die huidige verloop van my lewe.
I am downhearted.	27.	Ek is terneergedruk.
I feel irritated.	28.	Ek voel geïrriteerd.
I get what I want by making others feel too threatened to oppose me.	29.	Ek kry my sin deur ander mense te bedreig te laat voel om my teen te staan.
I socialise with others.	30.	Ek verkeer sosiaal met ander.
I feel cheerful.	31.	Ek voel opgewek.
I become embittered.	32.	Ek raak verbitterd.
I only do the minimum.	33.	Ek doen net die minimum.
I feel angry.	34.	Ek voel kwaad.
I act disordered when I experience stress.	35.	Ek tree verward op wanneer ek spanning ervaar.
I encourage others because I believe things will turn out well.	36.	Ek praat ander moed in want ek glo alles sal goed gaan.
I manage life with a smile.	37.	Ek hanteer die lewe met 'n glimlag.
I am goal oriented.	38.	Ek is doelgerig.
It is important to me to work hard.	39.	Dit is vir my belangrik om hard te werk.
I feel satisfied with my present accomplishments.	40.	Ek voel tevrede met dit wat ek tans bereik.
People can see from my actions that I am afraid.	41.	Mense kan uit my optrede sien dat ek bang is.
I feel prevented from reaching my objectives.	42.	Ek voel verhinder om my doelwitte te bereik.
I achieve little.	43.	Ek bereik min.
I act unproductively.	44.	Ek tree onproduktief op.
I feel down-in-the-dumps.	45.	Ek voel neerslagtig.
I complete what I set out to do.	46.	Ek maak klaar met dit waarmee ek begin.
I hurt others feelings before they can hurt me.	47.	Ek maak ander se gevoelens seer voor hulle dit dalk aan my doen.
I behave in a nervous manner.	48.	Ek tree senuweeagtig op.
I enjoy my relationships.	49.	Ek geniet my verhoudings.
I plan events in such a way that life is a joy to me.	50.	Ek beplan my lewe só, dat ek dit geniet.
I manage life from a negative point of view.	51.	Ek hanteer die lewe vanuit 'n negatiewe gesindheid.
I am successful.	52.	Ek is suksesvol.
I act without enthusiasm.	53.	Ek tree sonder entoesiasme op.
I keep calm by remaining positive.	54.	Ek behou kalmte deur positief te bly.



I take initiative when things need to be done.	55.	Ek neem inisiatief wanneer dinge gedoen moet word.
Stress gives me muscular tension.	56.	My spiere trek saam as gevolg van spanning.
I feel overstressed.	57.	Ek voel oorspanne.
My behaviour towards others shows that I have faith in them.	58.	My gedrag teenoor ander wys dat ek in hulle glo.
I act with uncertainty.	59.	Ek tree onseker op.
I worry.	60.	Ek bekommer my.
I have a high energy level.	61.	Ek het baie energie.
I feel let down.	62.	Ek voel in die steek gelaat.
I am satisfied with my relationships.	63.	Ek is tevrede met my verhoudings.
I focus on the positive elements in others.	64.	Ek fokus op die positiewe in mense.
It is important to me to encourage others.	65.	Dit is vir my belangrik om ander aan te moedig.
I feel burned out.	66.	Ek voel uitgebrand.
It is important to me to reach my planned objectives.	67.	Dit is vir my belangrik om my beplande doelwitte te bereik.
I feel impatient.	68.	Ek voel ongeduldig.
I am motivated.	69.	Ek is gemotiveerd.
I act cheerfully.	70.	Ek tree opgewek op.
I feel close to breaking point.	71.	Ek voel naby aan breekpunt.
I experience peace of mind in my circumstances.	72.	Ek het gemoedsrus oor my omstandighede.
I feel people misunderstand me.	73.	Ek voel ander verstaan my verkeerd.
I am effective in what I do.	74.	Ek is effektief in wat ek doen.
I feel happy.	75.	Ek voel gelukkig.
I act in an unfriendly way when I feel frustrated.	76.	Ek tree onvriendelik op wanneer ek gefrustreerd voel.
I help others to be successful.	77.	Ek help ander om suksesvol te wees.
I do things properly.	78.	Ek doen dinge deeglik.
I feel overburdened.	79.	Ek voel oorlaal.
I think everyone is against me.	80.	Ek dink almal is teen my.
I improve on previous attempts.	81.	Ek verbeter op my vorige pogings.
I feel depressed.	82.	Ek voel depressief.
I take time to relax.	83.	Ek maak tyd om te ontspan.
I work hard.	84.	Ek werk hard.
I take control over my circumstances.	85.	Ek neem beheer van my omstandighede.
I am enthusiastic about what I do.	86.	Ek is entoesiasies oor wat ek doen.



I scare people through my actions.	87.	Ek maak mense bang deur my optrede.
I show others that I care for them.	88.	Ek wys vir ander dat ek vir hulle omgee.
I experience life as meaningless.	89.	Ek beleef die lewe as sinloos.
I create solutions by acting positively in difficult circumstances.	90.	Ek skep oplossings deur positief te reageer op moeilike omstandighede.
I feel that there is too much pressure on me.	91.	Ek voel daar is te veel druk op my.
I am optimistic about my future.	92.	Ek is optimisties oor my toekoms.
I feel nervous.	93.	Ek voel senuweeagtig.
I act with ease in my relationships.	94.	Ek tree met gemak binne my verhoudings op.
I believe that things will turn out favourably.	95.	Ek glo dat dinge ten goede sal uitwerk.
I look forward to the future.	96.	Ek sien uit na die toekoms.
I adapt to bad things that happen to me in a positive way.	97.	Ek verwerk die slegte dinge wat met my gebeur op 'n positiewe manier.
I spend time on hobbies.	98.	Ek spandeer tyd aan stokperdjies.
I do things that I enjoy.	99.	Ek doen dinge wat vir my lekker is.
I wish I could just run away from it all.	100.	Ek wens ek kan van alles af weghardloop.
I have perseverance.	101.	Ek het deursettingsvermoë.
I communicate positive feelings towards others.	102.	Ek kommunikeer positiewe gevoelens aan ander.
I feel like giving up.	103.	Ek voel lus om moed op te gee.
I act calmly because all will be well.	104.	Ek tree rustig op want alles sal goed gaan.
I feel joyful.	105.	Ek voel vrolik.
I feel lonely.	106.	Ek voel eensaam.
I refrain from participating in activities.	107.	Ek weerhou my van enige deelname aan aktiwiteite.
I lose self-control when I become angry.	108.	Ek verloor beheer wanneer ek kwaad word.
I am at ease in my relationships with others.	109.	Ek is gemaklik in my verhoudings met ander.
I am friendly.	110.	Ek is vriendelik.
I listen to others when they talk about their problems.	111.	Ek luister na ander wanneer hulle oor hulle probleme praat.
I act moodily.	112.	Ek tree buierig op.
I focus on the positive aspects in my circumstances.	113.	Ek fokus op die positiewe aspekte in my omstandighede.
I have little hope for my future.	114.	Ek het min hoop vir my toekoms.
I keep on working until I am satisfied.	115.	Ek hou aan werk totdat ek tevrede is.

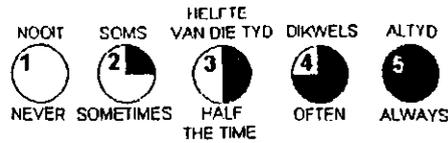


Emosionele Funksionering / Emotional Functioning

Complete this section with regard to your emotional functioning. Mark the relevant item on the answer sheet, using the above-mentioned numerical scale:

Voltooi hierdie afdeling met betrekking tot u emosionele funksionering. Merk die betrokke item op die antwoordblad deur die bostaande skaal te gebruik:

My thoughts are frightening to me.	116.	My gedagtes maak my bang.
I find it difficult to get bad thoughts out of my mind.	117.	Ek kry slegte gedagtes moeilik uit my kop.
I wake up at night feeling afraid.	118.	Ek word snags wakker in 'n toestand van vrees.
I think about committing suicide.	119.	Ek dink daaraan om selfmoord te pleeg.
People stare at me.	120.	Mense staar my aan.
The only way to end my shame is to end my life.	121.	Die enigste manier om my skaamte te verberg, is om my lewe te beëindig.
I find it difficult to handle problems without the support of something.	122.	Dis vir my moeilik om probleme te hanteer sonder dat iets my ondersteun.
I forget important phone numbers.	123.	Ek vergeet belangrike telefoonnommers.
I have frightening nightmares.	124.	Ek het vreesaanjaende nagmerries.
People are trying to make me look foolish.	125.	Mense probeer om 'n gek van my te maak.
I have difficulty remembering basic things.	126.	Ek vind dit moeilik om basiese dinge te onthou.
I have disturbing thoughts.	127.	Ek het ontstellende gedagtes.
Horrible thoughts rush into my mind.	128.	Aaklige gedagtes kom by my op.
People who are supposed to be my friends are out to stab me in the back.	129.	Mense, wat veronderstel is om my vriende te wees, is daarop uit om my in die rug te steek.
I break out in cold sweats.	130.	Ek kry koue sweetaanvalle.
I think about ending my life.	131.	Ek dink daaraan om 'n einde aan my lewe te maak.
I prefer something to support me when things go wrong.	132.	Ek verkies dat iets my moet ondersteun wanneer dinge verkeerd loop.
Life is worthwhile.	133.	Die lewe is die moeite werd.
I think I shall find peace when I take my own life.	134.	Ek dink ek sal vrede vind wanneer ek my eie lewe neem.
I feel panic stricken.	135.	Ek voel paniekbevange.
I can feel people watching me.	136.	Ek kan aanvoel dat mense my dop hou.
I help make the world a better place.	137.	Ek help om van die wêreld 'n beter plek te maak.
I have ideas and thoughts that disturb me greatly.	138.	Ek het idees en gedagtes wat my baie ontstel.
I experience anxiety.	139.	Ek beleef angs.
People spy on me.	140.	Mense hou my dop.



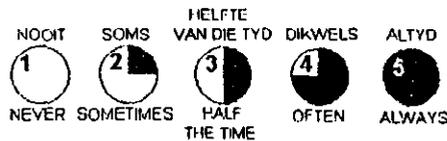
My memory seems to fail me.	169.	Dit lyk asof my geheue my in die steek laat.
People try to cause me trouble.	170.	Mense probeer my in die moeilikheid bring.
My agony is too great for me to continue living.	171.	My lyding is te veel om aan te hou leef.
I worry about the horrible thoughts that I have.	172.	Ek is bekommerd oor die aaklige gedagtes wat ek het.
I learn from my previous experiences.	173.	Ek leer uit my vorige ervarings.
I become so afraid that I can hardly move.	174.	Ek word só bang dat ek skaars kan beweeg.

Selfpersepsie / Self Perception

Complete this section with regard to your self perception. Mark the relevant item on the answer sheet, using the above-mentioned numerical scale:

Voltooi hierdie afdeling met betrekking tot u selfpersepsie. Merk die betrokke item op die antwoordblad deur die bostaande skaal te gebruik:

I feel worthless.	175.	Ek voel nikswerd.
I live with self-reproach.	176.	Ek leef met selfverwyd.
I become scared.	177.	Ek raak bang.
I am afraid of the future.	178.	Ek is bang vir die toekoms.
I feel threatened by my current circumstances.	179.	Ek voel bedreig deur my huidige omstandighede.
I am afraid to fail.	180.	Ek is bang om te misluk.
I blame myself.	181.	Ek veroordeel myself.
I find it difficult to accept myself.	182.	Ek sukkel om myself te aanvaar.
I feel unimportant.	183.	Ek voel onbelangrik.
I feel like a failure.	184.	Ek voel soos 'n mislukking.
Everything is my fault.	185.	Alles is my skuld.
I feel I deserve punishment.	186.	Ek voel ek verdien straf.
I feel I am a hopeless person.	187.	Ek voel ek is 'n hopelose mens.
I feel ashamed of myself.	188.	Ek voel skaam vir myself.
I am afraid that I will be hurt emotionally.	189.	Ek is bang ek gaan emosioneel seerkry.
I feel guilty.	190.	Ek voel skuldig.
Feelings of guilt control my life.	191.	Skuldgevoelens beheer my lewe.
I am afraid people will reject me.	192.	Ek is bang mense sal my verwerp.
My circumstances make me feel uncertain.	193.	My omstandighede laat my onseker voel.



Interpersoonlike Funkisionering / Interpersonal Functioning

Complete this section with regard to your interpersonal functioning. Mark the relevant item on the answer sheet, using the above-mentioned numerical scale:

Voltooi hierdie afdeling met betrekking tot u Interpersoonlike funksionering. Merk die betrokke item op die antwoordblad deur die bostaande skaal te gebruik:

Verhouding met Vriende / Relationship with Friends

My friends and I do things together.	194.	Ek en my vriende doen dinge saam.
I can be honest with my friends.	195.	Ek kan eerlik wees met my vriende.
My friends bail me out when I am in trouble.	196.	My vriende help my wanneer ek in die moeilikheid is.
My friends share their secrets with me.	197.	My vriende deel hul geheime met my.
My friends and I have fun together.	198.	Ek en my vriende het 'n lekker tyd saam.
I share my secrets with my friends.	199.	Ek deel my geheime met my vriende.
I trust my friends.	200.	Ek vertrou my vriende.

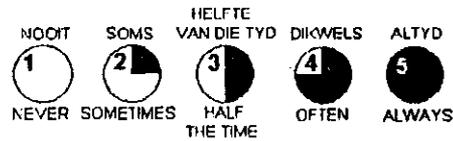
Verhouding met Gesin / Relationship with Family

Complete this scale if you are part of a family / Voltooi hierdie skaal indien jy deel van 'n gesin is.

I share my feelings with my family members.	201.	Ek deel my gevoelens met my gesinslede.
I receive guidelines from my family members.	202.	Ek ontvang leiding van my gesinslede.
Our family spends time together.	203.	Ons gesin bring saam tyd deur.
I can be honest with my family members.	204.	Ek kan eerlik wees met my gesinslede.
My family bails me out of trouble.	205.	My gesin help my wanneer ek in die moeilikheid is.
I share my secrets with my family members.	206.	Ek deel my geheime met my gesinslede.
I can share what happens to me with my family.	207.	Ek kan vir my gesin vertel wat met my gebeur.

Verhouding met Ma (Stiefma) / Relationship with Mother (Stepmother)

I share my secrets with my mother/stepmother.	208.	Ek deel my geheime met my ma/stiefma.
My mother/stepmother and I do things together.	209.	Ek en my ma/stiefma doen dinge saam.
I spend time with my mother/stepmother.	210.	Ek bring tyd saam met my ma/stiefma deur.
My mother/stepmother and I have fun together.	211.	Ek en my ma/stiefma het 'n lekker tyd saam.
I share my feelings with my mother/stepmother.	212.	Ek deel my gevoelens met my ma/stiefma.



Verhouding met Pa (Stiefpa) / Relationship with Father (Stepfather)

My father/stepfather and I do things together.	213.	Ek en my pa/stiefpa doen dinge saam.
I spend time with my father/stepfather.	214.	Ek bring tyd saam met my pa/stiefpa deur.
I share my secrets with my father/stepfather.	215.	Ek deel my geheime met my pa/stiefpa.
I share my feelings with my father/stepfather.	216.	Ek deel my gevoelens met my pa/stiefpa.
My father/stepfather and I have fun together.	217.	Ek en my pa/stiefpa het 'n lekker tyd saam.

Verhouding met Maat / Relationship with Partner

Complete this scale if you are in a romantic relationship with someone / Voltooi hierdie skaal indien jy in 'n romantiese verhouding met iemand staan:

My partner and I have fun together.	218.	Ek en my maat het 'n lekker tyd saam.
I share my secrets with my partner.	219.	Ek deel my geheime met my maat.
I can be honest with my partner.	220.	Ek kan eerlik wees met my maat.
I share my feelings with my partner.	221.	Ek deel my gevoelens met my maat.
My partner and I do things together.	222.	Ek en my maat doen dinge saam.
I spend time with my partner.	223.	Ek bring tyd saam met my maat deur.

Verhouding met Kind / Relationship with Child

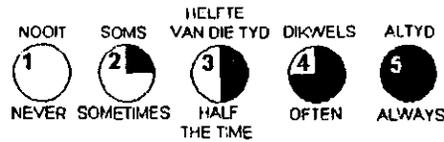
Complete this scale if you have children. Complete this scale either with regard to your children in general, or with regard to the child you have the worst relationship with / Voltooi hierdie skaal indien jy kinders het. Voltooi die skaal met betrekking tot jou kinders in die algemeen, of met betrekking tot die kind met wie jy die slegste verhouding het.

I spend time with my children	224.	Ek bring tyd deur saam met my kinders.
My children and I have fun together.	225.	Ek en my kinders het 'n lekker tyd saam.
My children share their secrets with me.	226.	My kinders deel hulle geheime met my.
My children strive to be like me.	227.	My kinders wil graag soos ek wees.
My children and I do things together.	228.	Ek en my kinders doen dinge saam.

Verhouding met Kollegas / Relationship with Colleagues

Complete this scale if you are currently employed / Voltooi hierdie skaal Indien jy tans in 'n werksituasie staan.

My colleagues treat me with respect.	229.	My kollegas behandel my met respek.
My colleagues criticize me.	230.	My kollegas kritiseer my.
My colleagues irritate me.	231.	My kollegas irriteer my.
I get along with my colleagues.	232.	Ek kom met my kollegas oor die weg.
My colleagues make me feel part of the team.	233.	My kollegas laat my deel van die span voel.
My colleagues talk behind my back.	234.	My kollegas skinder van my.
My colleagues frustrate me.	235.	My kollegas frustreer my.
My colleagues let me down.	236.	My kollegas laat my in die steek.
My colleagues support me.	237.	My kollegas ondersteun my.



Social Support / Sosiale Ondersteuning

I can rely on a special person for support.	238.	Daar is 'n spesiale persoon op wie ek kan staatmaak vir ondersteuning.
There is a special person that respects me.	239.	Daar is 'n spesiale persoon wat my respekteer.
There is a special person that cares for me.	240.	Daar is 'n spesiale persoon wat vir my omgee.
I can count on a special person when things go wrong.	241.	Ek kan op 'n spesiale persoon staatmaak wanneer dinge verkeerd loop.
There is a special person who is around when I am in need.	242.	Ek kan op 'n spesiale persoon staatmaak wanneer ek in die nood is.
I can talk about my problems with a special person.	243.	Ek kan met 'n spesiale persoon oor my probleme praat.
There is a special person who understands my problems.	244.	Daar is 'n spesiale persoon wat my probleme verstaan.
There is a special person who is always there for me.	245.	Daar is 'n spesiale persoon wat altyd daar is vir my.
I have a special person who is a real source of comfort to me.	246.	Daar is 'n spesiale persoon wat 'n werklike bron van gerusstelling vir my is.

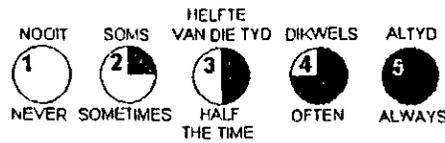
Geestelike funksionering / Spiritual Functioning

Complete this section with regard to your spiritual functioning. Mark the relevant item on the answer sheet, using the above-mentioned numerical scale:

Voltooi hierdie afdeling met betrekking tot jou geestelike funksionering. Merk die betrokke item op die antwoordblad deur die bostaande skaal te gebruik:

Verhouding met God / Relationship with God

God is a reality to me.	247.	God is vir my 'n werklikheid.
I acknowledge God's guidance in my life.	248.	Ek erken God se leiding in my lewe.
I have a personal relationship with God.	249.	Ek het 'n persoonlike verhouding met God.
I am aware of God's guidance in my life.	250.	Ek is bewus van God se leiding in my lewe.
I trust in God.	251.	Ek vertrou op God.
I allow God to change me.	252.	Ek laat God toe om my te verander.
God makes a difference in my life.	253.	God maak 'n verskil in my lewe.
I feel safe with God.	254.	Ek voel veilig by God.



Fisiese Funkzionering / Physical Functioning

Complete this section with regard to your physical functioning. Mark the relevant item on the answer sheet, using the above-mentioned numerical scale:

Voltooi hierdie afdeling met betrekking tot jou fisiese funksionering. Merk die betrokke item op die antwoordblad deur die bostaande skaal te gebruik:

My sex life is exciting.	255.	My sekslewe is opwindend.
I am dissatisfied with the shape of my body.	256.	Ek het 'n weersin in die vorm van my liggaam.
I am satisfied with the size of my body.	257.	Ek is tevrede met die grootte van my liggaam.
Sex is a normal function of my relationship with my partner.	258.	Seks is 'n normale deel van my verhouding met my maat.
I hate the way my body looks.	259.	Ek haat my liggaam.
I am satisfied with the shape of my body.	260.	Ek is tevrede met die vorm van my liggaam.
Sex with my partner is wonderful.	261.	Seks met my maat is wonderlik.
I feel overweight.	262.	Ek voel oorgewig.
I am dissatisfied with my body.	263.	Ek is ontevrede met my liggaam.
I am satisfied with my weight.	264.	Ek is tevrede met my gewig.
My partner is sexually pleased with me.	265.	My maat is seksueel tevrede met my.

Personal Multi-Screening Inventory (PMSI) Persoonlike Multi-Sifting Inventaris (PMSI)



Naam / Name:
 Datum / Date: Ouderdom / Age: 46
 Geslag / Gender: MOEDER Huistaal / Home Language:



If a specific item is not applicable, please encircle the X on the answer sheet.
 Indien 'n spesifieke item nie van toepassing is nie, omsirkel die X op die antwoordblad.

1.	1 2 3 4 5 X	54.	1 2 3 4 5 X	107.	1 2 3 4 5 X	160.	1 2 3 4 5 X	213.	1 2 3 4 5 X
2.	1 2 3 4 5 X	55.	1 2 3 4 5 X	108.	1 2 3 4 5 X	161.	1 2 3 4 5 X	214.	1 2 3 4 5 X
3.	1 2 3 4 5 X	56.	1 2 3 4 5 X	109.	1 2 3 4 5 X	162.	1 2 3 4 5 X	215.	1 2 3 4 5 X
4.	1 2 3 4 5 X	57.	1 2 3 4 5 X	110.	1 2 3 4 5 X	163.	1 2 3 4 5 X	216.	1 2 3 4 5 X
5.	1 2 3 4 5 X	58.	1 2 3 4 5 X	111.	1 2 3 4 5 X	164.	1 2 3 4 5 X	217.	1 2 3 4 5 X
6.	1 2 3 4 5 X	59.	1 2 3 4 5 X	112.	1 2 3 4 5 X	165.	1 2 3 4 5 X	218.	1 2 3 4 5 X
7.	1 2 3 4 5 X	60.	1 2 3 4 5 X	113.	1 2 3 4 5 X	166.	1 2 3 4 5 X	219.	1 2 3 4 5 X
8.	1 2 3 4 5 X	61.	1 2 3 4 5 X	114.	1 2 3 4 5 X	167.	1 2 3 4 5 X	220.	1 2 3 4 5 X
9.	1 2 3 4 5 X	62.	1 2 3 4 5 X	115.	1 2 3 4 5 X	168.	1 2 3 4 5 X	221.	1 2 3 4 5 X
10.	1 2 3 4 5 X	63.	1 2 3 4 5 X	116.	1 2 3 4 5 X	169.	1 2 3 4 5 X	222.	1 2 3 4 5 X
11.	1 2 3 4 5 X	64.	1 2 3 4 5 X	117.	1 2 3 4 5 X	170.	1 2 3 4 5 X	223.	1 2 3 4 5 X
12.	1 2 3 4 5 X	65.	1 2 3 4 5 X	118.	1 2 3 4 5 X	171.	1 2 3 4 5 X	224.	1 2 3 4 5 X
13.	1 2 3 4 5 X	66.	1 2 3 4 5 X	119.	1 2 3 4 5 X	172.	1 2 3 4 5 X	225.	1 2 3 4 5 X
14.	1 2 3 4 5 X	67.	1 2 3 4 5 X	120.	1 2 3 4 5 X	173.	1 2 3 4 5 X	226.	1 2 3 4 5 X
15.	1 2 3 4 5 X	68.	1 2 3 4 5 X	121.	1 2 3 4 5 X	174.	1 2 3 4 5 X	227.	1 2 3 4 5 X
16.	1 2 3 4 5 X	69.	1 2 3 4 5 X	122.	1 2 3 4 5 X	175.	1 2 3 4 5 X	228.	1 2 3 4 5 X
17.	1 2 3 4 5 X	70.	1 2 3 4 5 X	123.	1 2 3 4 5 X	176.	1 2 3 4 5 X	229.	1 2 3 4 5 X
18.	1 2 3 4 5 X	71.	1 2 3 4 5 X	124.	1 2 3 4 5 X	177.	1 2 3 4 5 X	230.	1 2 3 4 5 X
19.	1 2 3 4 5 X	72.	1 2 3 4 5 X	125.	1 2 3 4 5 X	178.	1 2 3 4 5 X	231.	1 2 3 4 5 X
20.	1 2 3 4 5 X	73.	1 2 3 4 5 X	126.	1 2 3 4 5 X	179.	1 2 3 4 5 X	232.	1 2 3 4 5 X
21.	1 2 3 4 5 X	74.	1 2 3 4 5 X	127.	1 2 3 4 5 X	180.	1 2 3 4 5 X	233.	1 2 3 4 5 X
22.	1 2 3 4 5 X	75.	1 2 3 4 5 X	128.	1 2 3 4 5 X	181.	1 2 3 4 5 X	234.	1 2 3 4 5 X
23.	1 2 3 4 5 X	76.	1 2 3 4 5 X	129.	1 2 3 4 5 X	182.	1 2 3 4 5 X	235.	1 2 3 4 5 X
24.	1 2 3 4 5 X	77.	1 2 3 4 5 X	130.	1 2 3 4 5 X	183.	1 2 3 4 5 X	236.	1 2 3 4 5 X
25.	1 2 3 4 5 X	78.	1 2 3 4 5 X	131.	1 2 3 4 5 X	184.	1 2 3 4 5 X	237.	1 2 3 4 5 X
26.	1 2 3 4 5 X	79.	1 2 3 4 5 X	132.	1 2 3 4 5 X	185.	1 2 3 4 5 X	238.	1 2 3 4 5 X
27.	1 2 3 4 5 X	80.	1 2 3 4 5 X	133.	1 2 3 4 5 X	186.	1 2 3 4 5 X	239.	1 2 3 4 5 X
28.	1 2 3 4 5 X	81.	1 2 3 4 5 X	134.	1 2 3 4 5 X	187.	1 2 3 4 5 X	240.	1 2 3 4 5 X
29.	1 2 3 4 5 X	82.	1 2 3 4 5 X	135.	1 2 3 4 5 X	188.	1 2 3 4 5 X	241.	1 2 3 4 5 X
30.	1 2 3 4 5 X	83.	1 2 3 4 5 X	136.	1 2 3 4 5 X	189.	1 2 3 4 5 X	242.	1 2 3 4 5 X
31.	1 2 3 4 5 X	84.	1 2 3 4 5 X	137.	1 2 3 4 5 X	190.	1 2 3 4 5 X	243.	1 2 3 4 5 X
32.	1 2 3 4 5 X	85.	1 2 3 4 5 X	138.	1 2 3 4 5 X	191.	1 2 3 4 5 X	244.	1 2 3 4 5 X
33.	1 2 3 4 5 X	86.	1 2 3 4 5 X	139.	1 2 3 4 5 X	192.	1 2 3 4 5 X	245.	1 2 3 4 5 X
34.	1 2 3 4 5 X	87.	1 2 3 4 5 X	140.	1 2 3 4 5 X	193.	1 2 3 4 5 X	246.	1 2 3 4 5 X
35.	1 2 3 4 5 X	88.	1 2 3 4 5 X	141.	1 2 3 4 5 X	194.	1 2 3 4 5 X	247.	1 2 3 4 5 X
36.	1 2 3 4 5 X	89.	1 2 3 4 5 X	142.	1 2 3 4 5 X	195.	1 2 3 4 5 X	248.	1 2 3 4 5 X
37.	1 2 3 4 5 X	90.	1 2 3 4 5 X	143.	1 2 3 4 5 X	196.	1 2 3 4 5 X	249.	1 2 3 4 5 X
38.	1 2 3 4 5 X	91.	1 2 3 4 5 X	144.	1 2 3 4 5 X	197.	1 2 3 4 5 X	250.	1 2 3 4 5 X
39.	1 2 3 4 5 X	92.	1 2 3 4 5 X	145.	1 2 3 4 5 X	198.	1 2 3 4 5 X	251.	1 2 3 4 5 X
40.	1 2 3 4 5 X	93.	1 2 3 4 5 X	146.	1 2 3 4 5 X	199.	1 2 3 4 5 X	252.	1 2 3 4 5 X
41.	1 2 3 4 5 X	94.	1 2 3 4 5 X	147.	1 2 3 4 5 X	200.	1 2 3 4 5 X	253.	1 2 3 4 5 X
42.	1 2 3 4 5 X	95.	1 2 3 4 5 X	148.	1 2 3 4 5 X	201.	1 2 3 4 5 X	254.	1 2 3 4 5 X
43.	1 2 3 4 5 X	96.	1 2 3 4 5 X	149.	1 2 3 4 5 X	202.	1 2 3 4 5 X	255.	1 2 3 4 5 X
44.	1 2 3 4 5 X	97.	1 2 3 4 5 X	150.	1 2 3 4 5 X	203.	1 2 3 4 5 X	256.	1 2 3 4 5 X
45.	1 2 3 4 5 X	98.	1 2 3 4 5 X	151.	1 2 3 4 5 X	204.	1 2 3 4 5 X	257.	1 2 3 4 5 X
46.	1 2 3 4 5 X	99.	1 2 3 4 5 X	152.	1 2 3 4 5 X	205.	1 2 3 4 5 X	258.	1 2 3 4 5 X
47.	1 2 3 4 5 X	100.	1 2 3 4 5 X	153.	1 2 3 4 5 X	206.	1 2 3 4 5 X	259.	1 2 3 4 5 X
48.	1 2 3 4 5 X	101.	1 2 3 4 5 X	154.	1 2 3 4 5 X	207.	1 2 3 4 5 X	260.	1 2 3 4 5 X
49.	1 2 3 4 5 X	102.	1 2 3 4 5 X	155.	1 2 3 4 5 X	208.	1 2 3 4 5 X	261.	1 2 3 4 5 X
50.	1 2 3 4 5 X	103.	1 2 3 4 5 X	156.	1 2 3 4 5 X	209.	1 2 3 4 5 X	262.	1 2 3 4 5 X
51.	1 2 3 4 5 X	104.	1 2 3 4 5 X	157.	1 2 3 4 5 X	210.	1 2 3 4 5 X	263.	1 2 3 4 5 X
52.	1 2 3 4 5 X	105.	1 2 3 4 5 X	158.	1 2 3 4 5 X	211.	1 2 3 4 5 X	264.	1 2 3 4 5 X
53.	1 2 3 4 5 X	106.	1 2 3 4 5 X	159.	1 2 3 4 5 X	212.	1 2 3 4 5 X	265.	1 2 3 4 5 X

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