NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE:-CTH 057

COURSE TITLE:-
CHRISTIAN COUNSELLING

COURSE GUIDE

CTH 057
CHRISTIAN COUNSELLING

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Published by
National Open University of Nigeria

Printed 2009

ISBN: 978-058-570-2

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Printed by:

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Introduction

CTH 057: Christian Counselling is a one semester 2-credit unit course will be available to all degree students in theology. The course is also suitable for anyone that is interested in studying Christian Counselling or Psychology. The course (will consists) of 15 units which include; the meaning of counselling, the importance of counselling, the counsellor, the ethics of counselling, the need for attention, the value of discussion, and the therapeutic process. There are no compulsory prerequisites for this course. The course guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It also emphasizes the need for Tutor- Marked Assignments (TMAs). Detailed information on (TMAs) is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

What You Will Learn in this Course

The overall aim of CTH 057: Christian Counselling is to introduce you to the basic issues in Christian Counselling, its functions and mode of operations. Your understanding of this course will prepare you as a student to understand the fundamentals of Christian Counselling its need in the society and the tools of Christian Counselling.

Course Aims

The course aims can be summarized as follows: helping the students of Christian Counselling to understand the fundamentals of Christian Counselling, the modes of operation and the social needs of people that warrants counselling.

Course Objectives

To achieve the above aims, CTH 057, is designed unit by unit with the intent of addressing them. Read these objectives carefully and always note them as you progress. The wider objectives of the course as a whole are stated below. This will guard you in your studies. In addition, each module and unit also has specific objectives. The module and unit objectives are always included at the beginning of every module and the unit; you should read them before you start working through the unit. You may want to refer to them during your study of the module and unit to check on your progress.

You should always look at the module and unit objectives after completing each section. In this way definitely, you can be sure that you have done what was required of you by the module and unit. Stated below are wider objectives of this course as a whole. On your successful completion of the course, you should be able to: know the definition of Christian Counselling and the necessary prerequisites that are attached to it. On successful completion of the course, you should be able to:

Define Christian Counselling
Evaluate the importance of Counselling
Evaluate the qualities of a Christian Counsellor
Examine the ethics of Christian Counselling
Assess the value of discussion
Learn how to accept the counsellee
Discuss the various types of the therapeutic process
Discuss the origins of problems and how they can be tackled
Evaluate the physical and the remote causes of emotional problems
Discuss the need for self reliance

Working through this Course

In order to pass this course with ease, it is important to study the study units along with other related materials. You will also need to answer all the exercise questions. The exercise questions are to assist you in understanding the concepts and themes in the units better. This also prepares you for the final examination. Below you will find listed all the components of the course and what you have to do.

Course Materials

Major components of the course are:

(1) Course Guide
(2) Study Units
(3) Assignment file
(4) Relevant textbooks including the ones listed in the references.

Presentation Schedule

In addition, you must obtain the materials. Obtain your copy. You may contact your tutor if you have problems in obtaining the text materials.

Study Units

There are 15 units (of three modules) in this course. They are listed below:

Module 1 The Basics of Christian Counselling

Unit1 Meaning of Counselling
Unit 2 The Importance of Counselling
Unit 3 The Ethics of Christian Counselling
Unit 4 Counselling Requirements
Unit 5 The Counselling Process

Module 2 The Character of a Counsellor

Unit 1 The Need for Your Best Attention
Unit 2 The Value of Discussion
Unit 3 Accepting the Counselee
Unit 4 The Role of Patience in Counselling
Unit 5 The Therapeutic Process

Module 3 The Character of a Counsellor

Unit 1 Problems and Their Settings
Unit 2 Physical and Remote Causes of Problems
Unit 3 The Motives and Perspectives for Discussion
Unit 4 Focusing and Encouraging Self Reliance
Unit 5 The Counsellors' Responsiveness

Each unit contains a number of self-tests, in general terms, these self-test questions on the materials you have just covered or require to cover are to be of help you in your relationship to the traditionalists and it is also meant to help you to evaluate your progress and to reinforce your understanding of the materials. Alongside with your tutor-marked assignments, these exercises will assist you in achieving stated learning objectives of the individual units and of the course.

Textbooks and References

Certain books have been recommended in the course. You may wish to purchase them for further reading.

Gedo, J. E. (1990). The Roots of Personality: Heredity and Environment. *Harvard Medical School Health Lett* July; 7(1)4-6.

McGhee P. (1996). Healing and the Abuse System. Dubuique, IA:

Kendall/Hunt.

Robson P. Improving Self-Esteem. (1990). *Harvard Medical School Health Lett* 6(12):3.

Maslow A. H. (1983). *The Farthest Reaches of Human Nature.* Magnolia, Peter Smith.

Payne.W. A. & Hann D. B. (1995). Understanding Your Health (5th Edition) New York: McGraw-Hill.

Mascionis J. J. (1999). *Sociology,* (7th Edition) New Jersey Prentice-Hall.

Assessment File

An assessment file and the marking scheme will be made available to you. In the assessment file, you will find details of the work must submit to your tutor for marking. There are two aspects of the assessment of this course, the tutor-marked and the written examination. The marks you obtain in these two areas will make up your marks. The assignment must be submitted to your tutor for formal assessment in accordance with the deadline stated in the presentation schedule and the assignment file. The work you submit to your tutor will count for 30% of your total score.

Tutor-Marked Assignment

You will have to submit a specific number of the (TMAS). Every unit in this course has a tutor-marked assignment. There are 15 tutor-marked assignments; the best four (4) assignments will be counted. The total marks for the best four (4) assignments will be 30% of your total mark. Assignments questions for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it, together with TMA (tutor-marked assignment) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given to the Assignment File. If, however, you cannot complete your work on time, contact your tutor before the assignment is due to discuss the possibility of an extension.

Final Examination and Grading

The final examination of CTH 057 will be of three hours' duration and have a value of 70% of the total course grade. The examination will consist of questions which reflect the type of self-testing, practice exercises and the tutor –marked problems you have come across. All areas of the course will be assessed. You are advised to revise to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

Course Marking Scheme

The following tables lay out how the actual course mark allocation is broken down.

Assessment	Marks
Assignment (Best Three Assignment out of Four marked)	= 30%
Final Examination	= 70%
Total	100%

Presentation Schedule

The dates for submission of all assignments will be communicated to you. You will also be told the date of completing the study units and dates for examinations.

Course Overview

Unit	Title of Work	Weeks Activity	
Course Guide			
Module 1	**The Basics of Christian Counselling**		
1	The Meaning of Counselling	Week 1	Assignment 1
2	The Importance of Counselling	Week 2	Assignment 2
3	The Ethics of Counselling	Week 3	Assignment 3
4	Counselling Requirements	Week 4	Assignment 4
5	The Process of Counselling	Week 5	Assignment 5
Module 2	**The Character of a Counsellor**		
1	The Need for Your Best Attention	Week 6	Assignment 1
2	The Need for Your Best Attention	Week 7	Assignment 2
3	Accepting the Counsellee	Week 8	Assignment 3
4	Patience in Counselling	Week 9	Assignment 4
5	The Therapeutic Process	Week 10	Assignment 5
Module 3	**Addressing the Basic Problems in Counselling**		
1	Problems and their Settings	Week 11	Assignment 1
2	Tracing the Origins of Problems	Week 12	Assignment 2
3	Physical Causes of Problems	Week 13	Assignment 3
4	Motives and Perspective for Discussion	Week 14	Assignment 4
5	Focusing On the Problem of Self Reliance	Week 15	Assignment 5

This table brings together the units together the units, the number of weeks you should take to complete them, and the assignments that follow them.

How to Get the Most from this Course

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning, you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. Just as a lecturer might give you an in-class exercise, your units provide exercises for you to do so at appropriate points.

Each of the study units follows a common format. The first item is an

introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives enable you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a reading section.
Remember that your tutor's job is to assist you. When you need help, don't hesitate to cal and ask your tutor to provide it.

Read this Course Guide thoroughly

Organize a study schedule; refer to the 'course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you chose to use, you should decide on it and write in you own dates for working on each unit.

Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they lag behind in their course work.

Turn to unit1 and read the introduction and the objectives for the unit.
Assemble the study materials. Information about what you need for a unit is given in the overview at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.

Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. as you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.

Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.

When you are confident that you have achieved a unit's objectives, you can the start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
When you are confident that you have achieved a unit's objectives, you

can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

When you have submitted an assignment to your tutor for marking, do not waits for its return before starting the next unit. Keep to your schedule when the assignment is returned pay serious attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.

After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

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After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

Facilitators/Tutors and Tutorials

Information relating to tutorials will be provided at the appropriate time. Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must take your tutor mark assignment to your study centres well before the due dates (at least 2 working days are required). They will be mark by your tutor and return to you as soon as possible.

Do not hesitate to contact your tutor if you need help. Contact your tutor if:

You do not understand any part of the study units or the assigned readings.

You have difficulty with the exercises.

You have a question or problem with an assignment or with your tutor's comments on an assignment or with the grading of an assignment.

You should your best to attend the tutorials. These is the only chance to have face to face contact with your tutor and ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussion actively.

Summary

The course guide gives you an overview of what to expect in the course of this study. The course teaches you the basic principles of philosophy of religion and how these principles can be applied in addressing the myriad social problems being faced in our society.

We wish you success with the course and hope that you will find it both interesting and useful.

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Published by
National Open University of Nigeria

Printed 2009

ISBN: 978-058-570-2

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MODULE 1 THE BASICS OF CHRISTIAN COUNSELLING

Unit 1 The Meaning of Counselling
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UNIT 1 MEANING OF COUNSELLING

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3.1 The Origin of the Word
3.2 History of Modern Counselling
3.3 Christian Counselling
3.4 Counselling and Psychotherapy
3.5 The Medical versus Non-Medical Split
3.6 Relationship of Counselling to Psychology
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

The discipline of Counselling is as old as human civilization itself. Humans will always be faced with myriad social problems, and then there will always be the need for other people's knowledge in solving these problems. This is where the discipline of counselling is involved in human affairs. Scholars have attributed counselling to the idea of emotional care-giving. The idea is helping others face the challenges of daily living. It can also be related to the giving of the much-needed emotional support in crisis periods of life.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- define Counselling
- mention the definitions of counselling
- discuss the main related disciplines of counselling
- explain the essence of Christian Counselling
- list the medical and the non medical splits of counselling
- trace the history of modern counselling.

3.0 MAIN CONTENT

3.1 The Origin of the Word

The word 'counselling' is derived from the word 'counsel', which in English means 'advise', or 'suggestions'. Its later usage came to be attached to the giver of such an advice or suggestion. Hence, the emergence of such terms as the 'King's counsel' indicating the adviser to the King usually appointed as a technocrat in state matters.

In America, the usage of the word 'counsel' not only came to indicate the giver of 'counsel' but legal practitioners in general. As custodians of legal knowledge, a counsel is expected to be equipped with the necessary information in order to advise client appropriately. Hence, this same sense is applied to the giving of not only legal advice but spiritual and emotional as well.

'The giving of wise counsel' is as old as human history. But in the church, the present idea of counselling can be traced to the fourth century when Christians approach the now formalized office of the priesthood and seek direction on issues of their faith and daily existence. Also, obedience to the doctrines of confession of sins to the priest entrenched better the need for pastoral counselling among middle age Christians. The prevailing lack of printed scriptures that can be widely circulated amongst the people made the need for the laity to depend more on the priesthood for directions on Biblical and doctrinal issues. Before long, the priests became custodians of secrets and knowledge. Even many priests became confidants of kings and the nobility and they were sought after as great counsellors due to their scriptural knowledge and education.

3.2 History of Modern Counselling

Modern counselling traces its origin back to the work of Sigmund Freud in Vienna in the 1880s. Trained as a neurologist, Freud entered private practice in 1886 and by 1896 he had developed a method of working with hysterical patients which he called "psychoanalysis". Others such as Alfred Adler, Snador Ferensczi, Karl Abraham and Otto Rank, were all under the apprenticeship of Freud before becoming psychoanalysts in their own rights.

3.3 Christian Counselling

The mental health field of counselling is more broad-based than that of psychiatry and psychology in that a wider array of professionals including psychiatrists and psychologists engage in counselling. For example, ministers, primary care physicians, guidance and counselling personnel in schools, chemical dependency counsellors, employee assistance program counsellors, and social workers supply counselling to selected groups.

For our purpose, the 'Christian' addition to the word 'counselling' indicates that it is specifically counselling that is geared not only towards the practitioners of the Christian faith, Church workers, or an avenue for the Church to affect its environment positively. This can be done as a form of social work. Whichever may be the targeted audience or group for counselling, the basis is that it will be given bearing in mind the tenets of the Christian faith. Hence, ministers and other Christian social workers are the ones that are saddled with the responsibility of giving Christian counselling.

3.4 Counselling and Psychotherapy

Modern counselling and psychotherapy have benefited tremendously from the empirical tradition which was given such impetus by Carl Rogers even though the research agendas of psychology and counselling have diverged greatly over the last half century. Additional work in cognitive psychology, learning theory and behaviour has informed many therapeutic approaches. The richness of the bodies of both the empirical and the theoretical work which are now available, coupled with the raw complexities of human beings, has led to a profusion of different strands of counselling and psychotherapy now number in hundreds. Mainstream approaches, however are fewer in number, and over time it is likely that many of the less well-grounded schools of thought will fade away, while new ones will take their place. While the main approaches continue to develop, and others appear and then fade away, clients are left to choose for themselves what might be best for them.

3.5 The Medical versus the Non-Medical Split

Sigmund Freud strongly supported the idea of lay analysts without medical training, and he analyzed several lay people who later went on to become leading psychoanalysts including Oscar Pfitser, Otto Rank and his own daughter, Anna Freud. He published two staunch defences of lay analysis in1926 and 1927, arguing that medicine and the practice of analysis were two different things. When earnest Jones brought psychoanalysis to the UK in 1913, he followed Freud's preferences in this area, and the tradition of lay involvement continues to this day in UK where most psychoanalysts, psychotherapists and counsellors have a lay background.

In the United States, however, Freud's analyst aide, A.A. Brill insisted that analysts should be medically qualified-even though there were already many lay analysts practicing in the United States, who like Brill, had trained with Freud in Vienna. Brill prevailed. However in 1926 the state of New York made lay analysis illegal, and shortly thereafter the American Medical Association warned its members not to cooperate with lay analysts and ministers. To this day, almost all United States psychoanalysts are medically qualified, and counsellors and ministers typically study psychology before becoming counsellors.

Today, the argument as to whether counselling differs significantly from psychotherapy is largely academic. Those from psychodynamic background sometimes equate psychoanalysts and psychotherapy-suggesting that only psychoanalysts are really psychotherapists - but this view is not common anywhere else. Others use psychotherapy to refer to longer-term work (even though some psychotherapists offer brief therapy) and 'counselling' to refer to shorter term work.

3.6 Relationship of Counselling to Psychology

Psychology is made up of two Greek words: "psyche' meaning "soul" or "mind" and "logos" meaning "study of". It is an academic and applied science field involving the study of behaviour and its relationship to the mind and brain. Psychology also refers to the application of such knowledge to various spheres of human activity, including problems of individual's daily lives and the treatment of mental illness. It is largely concerned with humans, although behaviour and mental processes in animals is also part of psychological research, either as a subject in its own right, e.g. animal cognition), or as a way of gaining insight into human psychology.

Psychology is commonly defined as "the science of behaviour and mental processes". Although its name is derived from the Greek word

"psyche", psychology differs from sociology, anthropology, economics, and political science, in part, because it involves studying the behaviour of individuals (alone and in groups) or aggregates themselves. The relationship between psychology and counselling is basically in mental health. This is the application of psychology to the understanding, treatment and assessment of psychopathology, behavioural or mental health. The first person to call himself a "psychologist", Wilhelm Wundt, opened the first psychological laboratory in 1879. Since people need to be advised on health habits, the necessary and the right medicare and policies, the role of the counsellor becomes very paramount in healthcare. Often, the minister in the church is placed directly in this role to help those in need of such care. It is in the light of this that we shall base our study in Christian Counselling.

4.0 CONCLUSION

There may appear varying schools of thought on the relationship between psychology, psychoanalysis, psychotherapy, mental health, to counselling, but today, all these disciplines are dealing with the need for a sound mental state of mind, and both physical and spiritual well-being, then they are more of partners than competitors.

5.0 SUMMARY

In this unit, we have been able to examine the origin of counselling, the meaning of counselling and its relationship to the sciences of psychology, psychotherapy and neuroscience.

6.0 TUTOR-MARKED ASSIGNMENT

1. How will you define psychology?
2. Is there any difference between Christian Counselling and other forms of counselling?

7.0 REFERENCES /FURTHER READINGS

Morris, A.M. (1981). *The Psychology of Counselling.* New York: E.T.A, p.10.

Payne, W.A & Hahn, D.D. (1995). 5th Edition *Understanding Your Health*. Boston: McGraw-hill, p.345.

Mascionis, J.J (1998). *Sociology,* 7th Edition, NewJersy, Prentice-Hall, p.224.

UNIT 2 THE IMPORTANCE OF COUNSELLING

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  3.3 The Willingness to be Counselled
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/ Further Readings

1.0 INTRODUCTION

How do your feel about yourself? When you assess yourself in ways that allow you to direct your growth, assess deeply-held values, deal effectively with changes, and have satisfying interactions with others, you will be emotionally healthy. But when these things are not adequately harmonized in the individual's life, then, there is a drastic need for counselling. The importance of such counselling to people's life is what this unit is all about.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- relate Maslow's theory of hierarchy of human needs
- relate it to the human needs for counselling
- know the importance of counselling
- identify the willingness of those to be counselled
- note the danger signs that precede the need for counselling.

3.0 MAIN CONTENT

3.1 The Need for Counselling

Maslow's Hierarchy of Needs

Abraham Maslow (Payne & Hahn, 1995) is reckoned to be one of the significant contributors to the understanding of personality and emotional growth. Central to Maslow's contribution to twentieth-century American psychological thought is his view of emotional

growth in terms of the individual's attempt to meet inner needs. Maslow lists motivational requirements for fulfilling specific needs in the following order:

1. Psychological needs
2. Safety needs
3. Belonging and love needs
4. Esteem needs
5. Self actualization needs

Maslow distinguishes between the lower deficiency needs (those that cannot be done without) and the higher being needs (those that are a part of the search for full humanism). In Maslow's model, people do not seek the higher needs until the lower demands have been reasonably satisfied. The healthiest and the most effective people in society are those whose lives embody being values such as truth, beauty, goodness. When there is a profound sense of higher needs it sparks off certain emotional reactions which are bound to affect either the person or the society negatively. Therefore, the manifestation of consequential reactions has become the very first signals for the need for counselling.

3.2 The Importance of Counselling

When someone that has been normally well-behaved is suddenly reported to have exhibited a negative character trait, then, the need and importance of counselling is suddenly realized. But most often, the deed is already done. Counselling is therefore very important because of the following reasons

Focus on the individuals needs

Pulpit preaching is a blessing, but it may not always meet the specific needs of the individual church members. Deola for example, is a Christian and is well committed to her matrimony, but she is currently worried about a matter that stands in the way of her marriage. But she does not get the particular help she needs from a sermon.

Ayo, on the other hand, has a very different problem, he is addicted to marijuana. He knows that unless his situation improves he is likely to fall into serious trouble in the nearest future. Does he get anything at the youth meeting his mother practically drags him to? Yes, but not the individual help he needs for his own peculiar problem.

In like manner, the youngest daughter of the Kenamos has just been admitted into the university. But she had recently been calling less often, and has even called to spend her holiday in the campus. This was a girl

that has always cherished her family's company. Mrs. Kenamo has realized that her daughter is now slipping away from her and from the Lord. She is terribly worried about this development. She needs counsel and individual guidance. On Sunday she does not receive much benefit from the message because her mind is pre-occupied thinking about her daughter.

In like manner, everyone has his/her own interesting world. People are not born in bunches, and we usually do not solve their problems in bunches. We help people most when we talk with them individually.

Personal Problems

Counselling is also important because it enables one to work on highly personal problems. One can always lay his hands on great books and wonderful messages. But some topics do not lend themselves to public discussion. When people are counselled individually, the minister is able to reach their personal and inner most problems.

A two-way Communication

Counselling is important because it is a two-way communication. The counselees as well as the counsellor are engaged in talks. We also do not grow or change much unless we are given the opportunity to discuss our problems thoroughly. A message or a lecture is a one-way communication. On the pulpit, the minister more often than not talks at people. People (the church members) are considered as targets that the sermon must "hit". But when we counsel individually, the counselee also has something to say. This is a two-way communication and it yields results.

In-depth Aspect

The efforts we make through lectures, books, and television are only superficial. But work with individuals is more thorough. The client gains a much greater depth of understanding. This brings about sound and more permanent solutions. Every Christian worker should consider the emphasis placed on counselling. He should keep in mind that God is intensely interested in the individual.

3.2 The Willingness to be Counselled

One of the signs of a healthy personality is the desire to reach out beyond one's self and become a blessing to others. This quality is especially apparent in Christians. This same urge to serve mankind makes men want to counsel and help others. However, some Christian

leaders find it difficult to reach people. They have a desire to help, but it seems that problem-laden people do not gravitate in their direction. Then the question arises, "How do we get people to come to us with their problems?"

It often appears that there are people who have personalities that easily attract others. A study of the men and women to whom people readily turn indicates that these people usually possess certain essential qualities – characteristics which draw others to them. The following suggestions will help any Christian counsellor to improve his "counsellor personality".

People usually turn to someone they Know

It is only natural that people take their problems to a person with whom they feel comfortable – someone they know personally or to whom they have at least spoken. The more any Christian leader mixes with people and increases his personal contacts; the more likely people are to seek his help. It is easy to understand why people do not only turn to whom they like, but to whom they know and in whom they have confidence. It is to these people they are likely to turn in times of stress.

People take their problems to someone they like

It is usually not enough to know a person. Most of the people want to take their problems to someone whom they feel is a friend. This close identification grows out of friendliness and genuine warmth. When a person is friendly, one seem to understand others, he is usually well accepted. It is far better for ministers of the gospel or church workers to be friendly and likable than to wear frowns and disassociate from others.

People take their problems to someone they respect

The person who lives an exemplary life, who is wise and discreet in his behaviour, is the one who is respected and held in high esteem. This is the kind of person to whom others feel secure in taking their burdens to when a person's walk before God and men is such that others admire his behaviour and decorum, people immediately respect him.

It is thus advisable that a minister in all his dealings must command respect and behave respectably. Despite the fact that the ministers and church workers are expected to mix freely with the people, he is also expected to maintain a decorous behaviour.

People are mostly likely to seek help from Christian leaders who indicate their interest in counselling

People are constantly sending out signals. Their actions and inactions either obviously or subtly, tell people about such things as their interests and abilities. Pastors and other Christian leaders are no exceptions. Through the many little things they do and say, people can soon tell whether they are genuinely interested in counselling.

For example, if a minister declares a particular Sunday as family Sunday and decides to focus on problems facing family matter, he has unwittingly declared his or her interest in family counselling. One can be bold to say that during the following week, he would be faced with more session of counselling because people with problematic issues in their family will besiege his office.

People seek counselling from someone whom they feel is competent

Although other attributes are important in counselling, they do not take the place of competence. Today's counsellors have more to offer than mere "talk". He must be well informed and skilled. If a person is competent, people soon realise that he is prepared to help them. Since counselling is important, it deserves all the preparation one can afford.

Consequently, apart from the study of the word of God, it is often better for the minister to be trained in psychology and pastoral counselling. If it is possible, all ministers should take a step forward and take courses in psychotherapy.

People take their problems to someone who observes professional ethics

People want to be sure that a counsellor is strictly confidential. They want to be certain that he will not divulge personal information to anyone else. It is well said that "a man's reputation goes well before him". If the minister is not the confidential type, people will definitely avoid talking with him about personal matters. Unfortunately, it only takes a few "slips" to crystallize an undesirable reputation. It has to be pointed out at this point that the area where most ministers have committed slips is that of making use of counselling information as illustrations in the sermon. Note: no matter how tempting a counselling material may be, avoid using it for sermon illustration, except you have taken permission from the counselee to do so and let the church know that you have,

One of the best ways to establish yourself as a dependable counsellor is to make sure that what is said in your office never goes any further. Even the most gifted, brilliantly-trained counsellor will not be sought after if he fails to be confidential.

People turn to the counsellor who knows God

In time of turbulence and trouble, people want divine help. They have tasted the worldly wisdom of man. They have drank from civilisations broken cisterns. Now they want the pure, omnipotent help of God. They want counsel from one who is redeemed and full of the wisdom of the scriptures. They want to take their troubles to a person who is in touch with God- someone who can pray and trust and believe, surely, in time of need, people turn to one who walks closely with the Lord. They look for "a man (or woman) of God".

4.0 CONCLUSION

A willing heart to be counselled must also be met with a right hand willing heart to help and keep people's secrets. This is what should be the basis of counselee–counsellor relationship.

5.0 SUMMARY

In this unit we have been able to examine the universal need for counselling, the importance of counselling, and the willingness of people to be counselled and by whom.

6.0 TUTOR-MARKED ASSIGNMENTS

1. State the importance of counselling?
2. Name five important considerations that a counselee will consider before approaching a counsellor?

7.0 REFERENCES/ FURTHER READINGS

Payne & Hahn (1995). *Understanding your Health*. McGraw-Hill: New York.p.28.

Roots, D. (1995). *The Psychology of Counselling.* Prentice-Hall. New York p.43

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UNIT 3 THE QUALITIES OF THE COUNSELOR

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 The Need for Christian Principles
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

The question will always be asked about the most important thing in counselling. The answer is "the Counsellor". Naturally, the techniques of the counsellor are also important. He should also have an understanding of human behaviour and good memory of bibliographical as well as other efficient professionals that are credible Christians whose cooperation may be needed for referrals. Counselling is, in a sense, a projection of the counsellor. The following will be of great important to the Christian counsellor in is discipline.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- list the qualities of a Christian counsellor
- evaluate yourself against the background of the list.

3.0 MAIN CONTENT

3.1 Qualities of a Christian Counsellor

Must be a firm Believer in Christian Principle

No academic qualifications can take the place of spiritual commitment to the Christian faith. The counsellor needs to be energized by the power of God. No one should be better qualified to counsel them than the true minister of God. He has accurate insight into human nature. True wisdom and understanding emanates from God.

Must Be a Man of Prayer

The power of prayer will enable the Christian counsellor to grow in grace and in the knowledge of his Lord and Saviour Jesus Christ. He develops an attractive personality that radiates Christ. All of this by passes the unsaved man who is a counsellor. Through prayer, the counsellor can be led to know the mind of God over naughty practical issues of life that plagues the church members and to which there is no direct Bible revelation.

The Counsellor must live Righteously

There is nothing that can equate righteousness in the life of a Christian counsellor. If a minister does not live righteously, then people around him would be afraid to consult him about the problems in their lives. The fact is that people know that no one can offer what he does not have. If you are not living righteously then people with moral problems would not be inclined to you or seek your help. Beyond being of good character, he must embrace the spirit of God that will make available divine wisdom to him. The Bible teaches that those who help others should be spiritually strong.

The Counsellor must be Peaceable

It is easy to come across people who have the right answers but the wrong attitude. An effective counsellor must be peaceable. His life should be marked by a peaceful nature. Peace is a rare quality. One will look in vain to find it among nations and you rarely see it in individuals. Even too few Christians have it. The word of God teaches us to "rest in the Lord". Although many of us confess him as our Lord and Saviour but we do not rest in him. Peace is the presence of Christ, and peace is the result of confessed and forgiven sins. Sometimes it seems easier to hide or excuse sin than to ask God's forgiveness. Someone has said that peace is just as close as the nearest prayer closet. But it is closer than that. It is as near as any fervent payer.

The Counsellor must Be Gentle

How important is it to be the kind of person who is "easy to be entreated" – approachable, understanding, warm, friendly, sincere. Life for many is hard and cold. Their world is cruel and unsympathetic. Little wonder that people respond to gentleness. Gentleness is required in dealing with others. In the face of the hurt and wrath of the world, a gentle spirit always attracts people.

Must Be Merciful

The counsellor must not be critical or overbearing, but must be forgiving. When we think of our own shortcomings and weaknesses, it should cause us to be tolerant of others. When we think of God's mercy towards sinners, we should become more compassionate ourselves.

Sometimes however, counsellors are prone to judge and blame. But this is not God's way of dealing with us. Naturally, this is also not psychologically helpful. It is true that we must help people to learn to stand on their own emotionally, but in an attempt to do this, we should be filled with mercy. Without any sympathy for sin, there must still be real compassion and love for sinners.

Must be full of Motivational Spirit

It is easy to tell people what to do, but it is a different thing to actually help them to do it. Advice is not enough. It must always be accompanied by steps to achieve the desired purpose. Goodness is an old fashioned quality, but it is still priceless and effective in our modern society.

Must be without Partiality

To be impartial is a difficult assignment. A counsellor must guide against taking sides. Partiality thwarts good judgment. In every case do not allow yourself to become biased by any factor- be it race, gender, class and status.

Must Be without Hypocrisy

The adage of the world being a stage cannot be truer than in our own generation. The world is filled with actors- people taking a part which is inconsistent with their true feelings. They are unnatural players. Saying one thing and doing another. Advising others to do what they cannot do themselves. An effective counsellor must be able to live above this general hypocritical level. This is when you will be able to be of help to people. It is also dangerous to hide under the cloak of faith or religion to delude people.

4.0 CONCLUSION

When a man turns his life to God and sincerely serves God, he makes him genuine. A Christ-honouring man no longer needs to live another life which he hopes he accomplishes. People will always look out for the above listed qualities in their ministers before developing the confidence

needed to begin to confide in them with their problems and to seek counsel from them.

5.0 SUMMARY

As we are called upon to counsel, we need the wisdom that is from above which is full of mercy, good works, pure, peaceable, gentle, easy to be entreated, without partiality, and without hypocrisy. Consequently, every good Christian counsellor must be in tune with God for him to be good and to be effective.

6.0 TUTOR-MARKED ASSIGNMENT

1. Which one do you think is the most important virtue that a counsellor must possess?
2. What do you think is the role of confidentiality in the counselling process?

7.0 REFERENCES/FURTHER READINGS

Maslow A. H (1983). *The Farthest Reaches of Human Nature*, Magnolia, M.A: Peter Smith pp. 44-56.

UNIT 4 THE ETHICS OF COUNSELLING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Professional Ethics of Counselling
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

There is the ethical side to all profession. This is why we can talk of medical ethics, banking ethics, law ethics, business ethics and even war ethics. Ethical standards are thus essential to counselling. Every counsellor must consider them. They are too important to overlook. This unit is dedicated to a careful study of these important ethical standards.

> You have to know that the place of observing strict ethical standards cannot be overestimated in the counselling ministry. A strict observance of these requirements will always make a plus for the counsellor. But any where it is lacking, it will contribute in no small measure to demean the ministry of the counsellor.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- understand the confidential treatment of information
- know the effective way of handling written information
- learn how to avoid using case materials as illustrations
- know the form of right relationships with other counsellors
- know how to behave with a counselee
- know the appropriate setting for counselling
- know your limitations as a Christian counsellor.

3.0 MAIN CONTENT

3.1 Confidential Treatment of all Personal Information

It is often easy for certain forms of problems to be assumed as routine problems by the counsellor. This is because, he must have been attending to several cases that look alike and come across such difficulties that are routine. But to the counselee, his problem is one of a kind. No other situation is quite the same. He has come because he can trust you. He wants understanding, sympathy and respect for the seriousness of his situation. As he begins to reveal his problem, he will expect you to guard the information with care.

It is the volatile nature of this confidentiality that makes the law to recognize the unique position held by some professions like the medical doctor, the lawyer and the pastoral minister. Consequently, the law protects these people, that is, a doctor, lawyer and minister from being forced to reveal confidential information given them by a client.

You have to understand the importance of confidentiality. It is so important that across the ages, it has been existing as a matter of tradition and has not been faulted to date. Surely, the Christian counsellor has an enormous responsibility in ensuring that all the matters that are handed over to him during counselling session must be held secret. Case materials have to be kept under strict confidentiality because of the effect it may have on others. Many personal disclosures may not seem shocking to you. But to the counselee's family, friends and associates, it could be devastating. For years, the counselee may have hidden the fact that he harboured strong feelings of hostility toward a loved one. No one may know of his sexual misbehaviour, dishonesty, guilt or anxiety. Now that he has revealed this, you are the only person who holds this information.

Naturally, if you violate this trust, either intentionally or through carelessness, severe repercussions may result. Personal information falling into the wrong hands can cause much trouble for the counselee. He may lose friends, be ostracized, lose his job, be sued or suffer estrangement from his family. Personal information must be guarded as a sacred trust.

Often, counsellors will intend to be confidential, but information leaks out through carelessness. Just because a person is a wife, husband relative or personal friends does not mean that we should share strict confidences with them.

The importance of personal matters like this makes them assume a special name. They are called "privileged information". This means that they are information that you have access to by the privilege of being a pastor or a Christian counsellor. This means that if you are not occupying the position of a minister you would not have ordinarily have access to such information.

3.2 The Handling of Written Information

Case material files should always be filed securely in a locked place. This is not out of fear of their being stolen, but church workers and officials have been known to succumb to a little "harmless" curiosity about some Church members that have been looking so worried and has been seeing the pastor for sometime. For example, the pastor's secretary can dash into the pastor's office just as he stepped out to see the files on the table and read them. The information she then possess can no longer be guaranteed as secured.

In like manner, the counselee should not be allowed to see his case note. They will seem cold, abstract and critical and may reveal facts about himself that he may not be ready to accept. To avoid these unpleasant situations, always ensure that you are the only one that has access to the cabinet in which such materials are kept and always ensure that after each counselling session, related materials are returned to the cabinet and is safely locked up.

3.3 Avoid Using Case Materials For Illustrations

As it has been highlighted briefly earlier, another pitfall is the temptation for ministers and other public speakers to use case materials for illustrations. This practice presents serious drawbacks. Naturally, attempts will be made not to mention names and other means of easy identifications. But there is still the risk of letting loose vital information. If the person who supplied the information hears the illustration, he will feel sure he has been betrayed. No one in the audience might have the slightest suspicions as to whom the speaker referred, but the person involved will think everyone knows. People with

problems feel that they are transparent. Obviously, if an individual believes he has been betrayed, the counsellor's ability to further help him will be suspect.

It has to be noted that even when the one whose case file information you are disclosing is not in the vicinity, another with a similar problem, and whom you have counselled, might think you are speaking about him.

Apart from this, there are times when people move from one church to another and from one vicinity to another. In such cases, somebody from the church where you are taking your illustration from might too easily link up facts and identify the person you are talking about. As you divulge information the person would just begin to fill in the gaps in the body of information that he has and then you have revealed the whole dossier of another person unwittingly.
Finally, you have to know that when we use case material for illustrations too frequently, other people with problems are hesitant to come to us. They are afraid of also becoming illustrations.

3.4 Do Not Talk About Other counsellors

It may be possible that a person have seen another counsellor before coming to see you. This counsellor's technique and philosophy (especially if he is not a Christian) may differ considerably from yours. You may also find yourself competing with him to give this person more help than he did. You may be tempted to criticize him to the counselee. Criticizing another counsellor is like "knocking down a competitor's product". It destroys confidence in the one who is making the criticism. A counsellor is wise to concentrate on helping the person concerned rather than minimizing the other counsellor.

3.5 Avoid Touching a Counsellee Unnecessarily

This becomes more important especially when dealing with the opposite sex. Although it is important to be cordial, we must also be discreet. A counsellor must especially be careful when working with those who are upset or disturbed emotionally. Such people may have strong, unnatural cravings for affection. They are more apt to misinterpret a mere friendly gesture. Those who have sex problems may project their feelings toward the counsellor, considering his kindnesses as personal advances.

Slanderous stories have started this way. But counsellors sometimes bring criticism on themselves. Even if the disturbed person does not project this feeling, much harm can be caused by unwise physical contact and other stimulating, affectionate gestures. As for therapy, it tends to make the counselee more dependent upon the counsellor. He is likely to become affectionately and personally attached to you. Since counsellors are human and have affection needs, this may seem pleasant at first. But the counselee may begin to develop intense feelings. Rapport will be destroyed and he will be left in worse condition than before. It is much easier to prevent personal advances than to cope with them after they arise. These are some of the ways to prevent them.

1. Avoid physical contacts other than shaking hands.
2. Avoid satisfying your own intellectual desires by probing for unnecessary intimate details.
3. Keep the counselee from becoming emotionally involved too fast. This can be done by reducing your counselling session to an hour or less at a time.

3.6 Counsel in an Appropriate Place

Counselling can be compared to surgery. The place where the operation is performed is important. In surgery, a sterile operating room is used to prevent infection. For maximum effectiveness in counselling, an appropriate place is also advisable. The place where counselling is done brings with it many subtle influences. Such as distractions, unhealthy associations with the place of counselling, lack of privacy, immature behaviour on the part of the counsellor can hinder the therapeutics process.

Certain locations lend themselves to counselling much better than others. Experience shows that most counsellors find the ideal place to be their offices. Here, distractions are at a minimum. The counselee too comes to feel that this is a special place where help can be received. Familiar surroundings also help the counsellor in handling a person's problems with ease and confidence. If a scripture verse is needed, his Bible is near. If a call for referral is warranted, his address book is nearby.
A fixed place and time greatly help to structure a counselling situation. The desk and surroundings become a symbol of the counsellor's competence. The counselling relationship can be clearly defined. This gives a counselee the assurance he needs.

Apart from this, use a place that will not arouse suspicion or make either party develop intense emotional feelings for the other. If you are using the office as suggested above, then ensure that the doors and windows are not all locked. If you can, it may be more helpful to get a glass office that would be transparent to those outside. It is safer since some sexual problems pastors have may have stemmed out of their counselling sessions with church members.

3.7 You must Recognize your Limitations

When a case is not within your training and ability you should learn to refer the counselee to another specialist. People with strong medical problems should be made to see a medical doctor; people with strong personality problems should be made to see a Christian counsellor or a psychologist. No one counsellor is competent to handle all cases. It is a sign of maturity when a counsellor knows that he or she is not capable of making use of the necessary diagnosis and is willing to refer a counselee to one who may be better able to meet his particular needs. This attitude will add stature to the counsellor and people will respect him for it.

The above professional ethics are essential to everyone who counsels and they may mean the difference between failure and success.

4.0 CONCLUSION

The ethics of the counselling profession are essential ingredients for a successful carrier in counselling. Even more importantly for a Christian minister or counsellor, the lack of observance of any of these precautions, could bring about a great disaster for the carrier of any dedicated minister.

5.0 SUMMARY

In this unit, we have been able to examine professional ethics, like, the need for confident, carefulness in illustrations, careless comments about others, body contacts, the appropriateness of a counselling environment and the need to recognize one's limitations as necessary prerequisites in counselling.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the role that the right environment can play in successful counselling?
2. Why is it not advisable for a counsellor to talk negatively about other counsellors?

7.0 REFERENCES/FURTHER READINGS

Payne & Hahn (1995). *Understanding your Health*. McGraw-Hill: New York.p.28.

Roots, D. (1995). *The Psychology of Counselling.* Prentice-Hall. New York p.43

Mascionis, J. J. (1992) .*Sociology* Prentice Hall: New York p. 456.

UNIT 5 THE REQUIREMENTS FOR COUNSELLIING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Setting the Appointment
3.2 Preparing for the Interview
3.3 Beginning the Interview
3.4 Determining the Length of Interview
3.5 Closing the Interview
3.6 Keeping a Record of Interview
3.7 Handling Persistent Cases
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Details are very important to the success of counselling. In fact, most of the little things carry so much weight that they often determine the success or otherwise of the counselling therapy. Thus, it is advisable that the counsellor pays adequate attention to these small details like setting the appointment, terminating the interview session and record keeping among others.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- know how to set the appointment time
- prepare the interview for counselee
- know how to begin an interview
- determine the length of the interview
- know how to close the interview
- lean the need for recording interview
- learn how to handle persistent cases.

3.0 MAIN CONTENT

3.1 Setting the Appointment

A counselling session is worthwhile when a given time of appointment is set solely for the purpose. Even though a fee may not be involved, the help received is valuable and the time spent should be established in a professional manner. Learning to adhere strictly to a given time of appointment increase the counselee's respect for the counsellor. This gives him a sense of consistency and efficiency. In addition, a regularly scheduled appointment indicates a wise stewardship of time.

Apart from this, scheduling time for counselling makes it possible for the minister to wisely use his time. Such ministers would be able to track their time as there are other duties that must also be attended to.

3.2 Preparing for the Interview

A person coming for counselling should be received with at least as much courtesy as an invited guest. He may already feel guilty for "taking your time" therefore there is the possibility of reacting adversely to any signs that of interrupting your plans. It is important to make the counselee know that he or she is not in any way imposing himself or herself on you. As a result, it is important to spend a few moments preparing for your interview with him. The following preparations will be of eminent help to the counsellor.

1. A room (an office) with desk and chairs.
2. For comfort, the counselee should not be made to face bright light.
3. He should be allowed to choose a sit freely. Not necessarily opposite the counsellor.
4. There should be 'no interruptions' signs at the office entrance to indicate that you do not want to be disturbed. This will be of great help.
5. If a counselee has had a previous session, it is advisable for the counsellor to check his or her file and review the pertinent data to avoid embarrassment and needless error.
6. Pray. Ask God to make you sensitive to the real needs and problems of your counselee.
7. Read an appropriate passage from the Bible.

3.3 Beginning the Interview

"What should I say?" "What should I do?" These questions are usually going to be uppermost in the mind of an inexperienced counsellor. After a cordial exchange of greetings, a direct approach is usually the most appropriate. The counselee will appreciate your direct approach to the conversation. Further structuring may be indicated later in the interview but your directness at the beginning will help keep the counselee from floundering.

3.4 Determining the Length of Interview

Time limits for counselling interviews serve several purposes. Some of them are as follows:

They tend to give the counselee a sense of security. He does not need to feel that he may be overstaying his welcome. When setting time limits the following factors are usually taken into account.

Your time

You should avoid unnecessary demands upon your time which would impose on your schedule or which might make you unconsciously resent the counselee. Also, your family has a right to some of your time.

The counselee's time

See to it that the agreed time will not conflict with the counselee's job or relationships with others, especially his family.

The Nature of the Problem

Each counselling case is different. Each problem should be treated as it comes. Some problems may require only informational discussion and nothing more. Another kind of problem may call for "standard" counselling interview. This type should not be allowed to take more than 45 to 60 minutes.

Another kind of problem may be more serious are cases where highly emotional, unconscious, strong dependency motives exist. It is best to put the time limit between 30 to 45 minutes.

Other things being equal, it is wise to have frequent short interviews (30-45 minutes: twice a week) during the initial crisis periods. When a person enters the stage of insight and positive planning, longer and less frequent interviews (45-60 minutes, once a week) maybe desirable. During the follow-up period, you may wish to see the counselee for a brief session at monthly intervals.

3.5Closing the Interview

The counsellor should take responsibility for bringing the session to a close. It is important that at the beginning of an interview, the counselee should be informed of the time to enhance the counselee's sense of security. Also, in the course of the interview he should be reminded of the time left to discuss with him. As you near the end of the interview, you will find it advantageous to the session by summarizing the main thoughts discussed.

3.6Keeping a Record of Interviews

Each counsellor develops his own method of keeping case notes. But every counsellor who works with more than a few people a year should keep records of some kind, even though they may be brief. Besides the value, good notes afford in helping to understand the counselee and sense his progress, the counsellor's notes on various cases can provide an index to his professional growth. You may not write these notes in the presence of the counselee. Care must be taken that confidential information is kept securely out of reach of prying eyes. Just as the counsellor does not want his innermost thoughts to become topics of general discussion, neither does the counselee.

3.7Handling Persistent Cases

Unfortunately, not every case can be brought to a successful conclusion in a few interviews. Worse still, some cannot be completed in any number of interviews. These are the perennial persistent cases.

There is no magic solution to the problem of "clinging" clients. It is very hard not to hurt them. But, of course, if possible you want to avoid rejecting them. It is best to offer sincere help, yet set

definite time, as to the time you will spend with them, then refer them to specialists if the case so demands.

4.0 CONCLUSION

Details, from setting appointments to keeping records, are essential in any counselling situation. Since these arrangements are not necessarily attached to the counselling process, some counsellors underestimate their importance. Yet failure to properly take care of these details can handicap your very best efforts.

5.0 SUMMARY

In this unit, the necessary requirements for a successful counselling session have been examined – ranging from the environmental setting to the keeping of confidential records of interviews.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is the meaning of "clinging clients" and what are the possible ways of dealing with them?
2. What role has timing to play in the success of a counselling session?

7.0 REFERENCES/FURTHER READINGS

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MODULE 2

Unit 1 The Need For Your Best Attention
Unit 2 The Value of Discussion
Unit 3 Accepting the Counselee
Unit 4 Patience in Counselling
Unit 5 The Therapeutic Process

UNIT 1 GIVING YOUR BEST ATTENTION

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
  3.1 Divided Attention
  3.2 On the move Counselling
  3.3 Seeking Counselling in Inconvenient Places
  3.4 Picking up vital information
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Few things can be more embarrassing than when someone you have been pretending to have been giving your best attention asks something that has just been said and you cannot remember. So it is when a counselee discovers that you have not been paying attention to his problem. This unit is dedicated to ways of avoiding such embarrassments.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- know the importance of undivided attention
- understand why you should not counsel on the move
- see the need for convenience during counselling
- discover ways of picking up vital information from a counsellee.

3.0 MAIN CONTENT

3.1 Undivided attention

One of the basic principles of counselling is to give the counselee complete attention. A person readily senses whether a counsellor is wholeheartedly listening to what is saying or not. Each individual problem is vitally important to the one concerned, and a troubled person cannot fathom a counsellor not remembering what has just been said. But often, we neglect this very important aspect of counselling. But there are certain circumstances that make it impossible for us to give people the best attention they need.

3.2 On the Move Counselling

Many ministers often make the mistake of counselling people as they come to him after a meeting. Suddenly the speaker finds himself surrounded by about twenty five or thirty people – all wanting to see and greet him. Most of them seize this opportunity to mention some problem. This they feel is their chance to get some advice.

The best ways of handling a situation like this is to arrange some other time when you may meet any with serious problems and consider each case individually. Often, if care is not taken, one may be tempted to counsel people publicly when it ought to have been one in privacy. This can occur during a question and answer session.

3.3 Seeking Counselling in Inconvenient Places

What can be done when people seek personal attention at inconvenient times and places? Every counsellor should consider all of these gesture as contacts for counselling; not counselling session in themselves. In other words, if at the close of a Sunday morning church service a lady corners a minister about a problem, the minister should suggest that she phones to make an appointment to see him later. Every minister knows that delivering a sermon is giving of himself. He may be so exhausted that he will not even retain details of problems disclosed or discussed during split second greetings at the door.

3.4 Picking up Vital Information

When you arrange to see a person in an appropriate quiet setting, it is easier to think things through and analyze the problem. It is

only as you grasp the details that you can understand a person's actual involvement.

When we listen carefully, we are apt to pick up vital bits of information. People are continually sending out signals to one another. They unwittingly tell much about themselves in all that they do and say. By their appearance, dress, walk, talk, preoccupations and in many subtle ways, they indicate the kind of persons they are. Psychologists and psychiatrists take professional courses to learn these signs and their interpretations. They also give test which render valuable information. But the average counsellor can also pick many signals by being observant and alert. These signals will undoubtedly fall into the categories as general health, physical ability, emotional health, social poise, knowledge, intelligence, preoccupations, spirituality, adaptability and other personal characteristics.

4.0 CONCLUSION

When the counsellor quietly observes and carefully listens, many hidden aspects come to light. A new world of information and understanding is opened to the counsellor who gives a counselee his best attention.

5.0 SUMMARY

Here in this unit, the perennial problem of people hoping to catch in on counselling on the go is addressed, and solution proffered to such problems. This is examined in the light of the importance of a quiet, peaceful environment, coupled with the counsellor's best attention in giving the best service and easily getting to the roots of client's problems.

6.0 TUTOR-MARKED ASSIGNMENT

1. How best should a counsellor respond to on-the-move counselling?
2. What is the importance of a suitable environment to counselling?

7.0 REFERENCES/FURTHER READINGS

Fowler, J. (1987). *Faith Development and Pastoral Care*. Philadelphia. Fortress Press, pp. 29-36.

Mascionis, J.J. (1992) .*Sociology* Prentice Hall: New York, p. 456.

UNIT 2 THE VALUE OF DISCUSSION

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main content
  3.1 Talking and Thinking
  3.2 Talking and Sifting
  3.3 Talking is Release
  3.4 Talking is Clarifying
  3.5 Talking is Therapy
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

The act of talking is as old as humans on earth. Eve was created to be a companion unto Adam. Companionship also demands discussion. Words form the basis of our relationship with others. People must talk to be humans. Language is an outlet for human expression, although some talk seems to have little or no significance, it is usually more than just a succession of words. It is therapy.

2.0 OBJECTIVES

By the end of the study in this unit, you should be able to:

- discuss the importance of discussion
- evaluate the role of talking in sifting thoughts
- discuss talking as release.

3.0 MAIN CONTENT

3.1 Talking and Thinking

A good way to consider a thing is to put it into words. Some authorities claim that there can be no thought without words. And, of course, expressing a thought out loud helps to clarify it.

3.2 Talking is Sifting

Discussion helps us to sift our good ideas from the poor ones. It is possible for someone to have a brilliant idea that he believes can conquer the world until it is told to someone else. Then somehow it just seemed to fall flat! It did not sound so good out loud. Perhaps one or two points were worth salvaging but for the most part, the idea just could not stand up under the audio test.

People need to sift their thoughts and this is where the counsellor is so valuable. When you counsel, you are helping people sort their ideas. Many people make wrong decisions simply because there is no one to go through this "sifting" process with them, no one with whom they can discuss their thoughts.

3.3 Talking is Clarifying

Clarifying is bringing into sharper focus. It helps us to define just what we really do think. It shows up the true issues and points out possible danger or good. Through discussion, we are able to gain new insights to situations and we can then discover the right steps for us to follow.

3.4 Talking is Release

Through discussion, we rid ourselves of poisonous feelings and pent up emotions. After we have aired our thoughts we see things differently. Even the world about us seems to take on a more pleasant atmosphere. When feelings are suppressed, we are likely to become nervous or ill. Our tensions may manifest themselves in a variety of symptoms. But talking brings relief. When we see things more clearly, we feel differently and we are better able to cope with difficulties.

3.5 Talking is Therapy

It has been said that people who have serious problems seldom make good adjustment until they talk. Sadly enough, however, many people have no one with whom to talk. Can a person share his problems with the neighbour? No, neighbours usually want to do the talking and advising themselves. Yet, that is not what a person needs. He needs to do the talking. What about talking the problem over with a husband or wife or other relative? There are times when this is possible, but in many instances, family members are part of the problem. When this is the case, they merely become a stone wall to discussion

4.0 CONCLUSION

To whom, then shall they turn? This is where you play an important role as a counsellor. People come to you because you are a counsellor with professional skill. You can draw them out, help them discuss their problems, find release, think things through, sift their ideas, clarify their thinking, gain new insight, help them rid themselves of impulses, trust in the Lord and become well adjusted.

5.0 SUMMARY

In this unit, we have examined the role and essence of discussion in counselling. Hence its role in thinking and sifting, as a form of release and in therapy is examined.

6.0 TUTOR-MARKED ASSIGNMENT

1. How can you define discussion?
2. Explain the role of discussion in therapy?

7.0 REFERENCES/FURTHER READINGS

Payne, D. & Hahn, W. (1995). *Understanding your Health*. McGraw-Hill: New York.p.28.

Roots, D. (1995). *The Psychology of Counselling.* Prentice-Hall. New York, p.43.

Mascionis, J. J. (1992). *Sociology*. Prentice Hall: New York p. 456.

UNIT 3 ACCEPTING THE COUNSELLEE

CONTENTS

1.0 Introduction
2.0 Objection
3.0 Main content
  3.1 Lack of Knowledge
  3.2 Bad Gang
  3.3 Common Sense
  3.4 Discipline
  3.5 Trouble maker
  3.6 He Deserves it
  3.7 Weak personality
  3.8 Need Sympathy
  3.9 Some Other Compliant
4.0 Conclusion
5.0 Summary
6.9 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

One great obstacle that every counsellor has to face is his own attitude toward the person he is counselling. Counsellors are often prone to judge others rather than patiently gain an understanding of the forces working in their lives. Until a counsellor eliminates contaminating and condemning attitudes, he cannot possibly offer his best. Blaming a person is no solution. This unit examines the attitudes that one must erase before he or she can counsel effectively. They are many, but here are the typical ones. Careful examination will help a counsellor evaluate his own attitudes.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- highlight the underlying issues before problems are tackled
- proffer answers to many of the comments against counselees
- learn how to counsel with a mind devoid of blame.

3.0 MAIN CONTENT

3.1 He Should Have Known Better

Undoubtedly, all of us have, at one time or the other, allowed this attitude to throw up bitterness between us and the counsellee. Naturally, this attitude of superiority does not aid us in establishing rapport with a person. It has to be noted however that we also have fallen short of expectation too sometimes in life and so have no moral right to condemn anybody.

3.2 If He Had Stayed away from the Wrong Crowd, He Would not be in Trouble

Here we show our resentment, not only of the counselee, but of his friends. Yet there evidently is something is his associations that meet his basic needs. A person is usually drawn into certain friendships because they seem to offer him something that he lacks. The fact that a person associates with the wrong people should be a clue to the counsellor. Therefore, rather than condemn a counselee because of the group he associates with, try to find out what sociological functions the association fulfils in his life and try to bring about the right type of crowd that would fulfil the same function.

3.3 A Little Plain, Common Sense Would have Prevented this Trouble

Common sense is important, but most people do not function or make decisions on the basis of what they know. They act on how they feel and on impulse. Certain experiences may have warped their outlook. Part of the counsellor's responsibility is to help them gain different attitudes. When they feel differently, they will act differently.

3.4 The Right Kind of Discipline Would have Straightened Him Out

Discipline plays an important role in life. However, self-discipline is even more desirable. It is true that some parents contribute to delinquency. But many have sincerely done the best they have known. It does little good to blame parents. Even if parents are at fault, we cannot undo the past. Our challenge is to find the right solution to the problem as we find it. It is also not very effective when we look at the angle of punishing people when they are already subjected to counselling. This is because people in trouble usually suffer for their own deeds – many times over. And when they come to a counsellor they respond to acceptance rather than further rejection. Note that most people at

this time would rather reject punishment. What they need more is someone who would accept them for what they are.

3.5 He is Just a Trouble Maker

When we do not understand the causes of behaviour or know how to help a person, it is easy to chalk up the idea of a "trouble maker, or a "mean streak" or a "Bad disposition" But this suggests no remedy. We still do not know why he is a trouble maker or what makes him act the way he does. Problems are usually deeper than a person's actions. At times too, we need to know that people act bizarre because they want to point attention to themselves. Rather than be contended by saying someone is a trouble maker, try to find out why he is one and what he aims to achieve by being one.

3.6 He Got What He Deserved

It is true that "Our sins will find us out" and "the way of the transgressor is hard". But counsellors are not to mete out punishment. "Vengeance is mine, saith the Lord". The counsellor's role is to help uncover the causes of behaviour, then aid the counselee in gaining new direction in life.

3.7 He Was Just Weak and Easily Led

All humans have a weak nature. In addition some people have unfortunate experience. If a person has been led into trouble, our concern is to learn why, and then help plan a programme of rehabilitation. Side stepping an issue by calling a person "weak" offers no solution, nor does it cast any new light on human nature.

3.8 Getting Sympathy

This is often the case when an individual has been through a lot. The human heart reaches out desperately for friendship and understanding. In fact, one of the psychological needs of man is love and affection. But some people have been denied this essential at every turn in life. As Christian counsellors, we can lead a person to Christ who alone fully meets the need of love and affection.

3.9 Other Complaints

Several other complaints are also known to have become obstacles between the counsellors and the counselees. Some of these other obstacles are stated below:

Mental Problem

Studies show that much behaviour, emotional and mental problems have their origins in physiological disorders. In a recent study of delinquent boys, for example, more than twenty-five percent were found to have neurological impairments (brain injuries). But such causes do not excuse us from counselling effectively.

Class Mentality

Some people come from families classified as "lower class". In such cases, their experience and values may differ greatly from ours. But this information should only help us to understand them better. Knowledge of a person's background helps us to embrace patience.

He Cannot Help Himself

Many assume the inability of counselees to help themselves as a weakness. But this is not so. Most people in trouble are trapped. They are emotionally and mentally immobilized. They must be helped out of their situation. And this is great privilege of counsellors to affect their lives positively.

Lack of Good Spiritual Training

Some people have had excellent spiritual training. But like others (even David); they have been "drawn away of their own lust and enticed." If a person is not in Christ. If he is unsaved, he needs to be born again.

Talking to Them

Although instruction is always a valuable part of adjustment, people rarely respond favourably to lectures. They already feel condemned. They need a process involving a number of counselling sessions. They must gain new attitudes and new skills. They stand in new nature through Christ.

Why the Delay in Help

Not everyone coming to us for help – had sought or accepted help earlier. Now he is ready and seeking help. Although a counsellor may not condone, it is not his place to condemn. But now they have decided to come for help, we should not deny them help.

4.0 CONCLUSION

It should be noted that the ministry of Jesus to the sinner has never been that of condemnation, but reconciliation. Even in a clear-cut case of immorality Jesus did not condemn the accused. Likewise, the counsellor may reject the unfavourable conditions that brought about the problem, but he accepts the counselee. He can never expect help unless he meets the counselee where he is.

5.0 SUMMARY

In this unit, the need to accept the counselee and accept him the way he is without any sense of prejudice is of utmost importance. This may not be achievable if the counsellor is not approaching the counselee with a heart that is attuned to Christ.

6.0 TUTOR- MARKED ASSIGNMENT

Why is it necessary for the counsellor to disabuse his mind in order to be able to help a counselee effectively?.

7.0 REFERENCES/FURTHER READINGS

American Psychiatric Association (1994). *Diagnostic and Statistical Manual of mental disorders*, 4th ed. Washington DC; A.P.A.

The Holy Bible, King James Version.

UNIT 4 PATIENCE IN COUNSELLING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Diversionary Measures
3.2 Jumping at Conclusions
3.3 Resources for Delays
3.3.1 They May Feel ill at Ease
3.3.2 Lack of Knowledge about Their Real Problem
3.3.3 They May be unsure whether the Counsellor is Capable of Handling their Particular difficulty
3.3.4 They May find it too Painful to Discuss
3.3.5 People want to be certain that the Counsellor is Confidential
3.3.6 People May not be Sure of Your Attitude
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

The place of patience in counselling is of utmost importance. This is because of the many stages that are involved in counselling. Often, the counselee may need more time and assurance before he can open up and accept the therapeutic process.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- know the danger of jumping at conclusions
- know the reasons why there are diversionary moves
- prepare and learn the need for patience in counselling.

3.0 MAIN CONTENT

3.1 Diversionary Measures

People often hesitate to divulge their basic problems when they first talk to a counsellor. They may begin with one thing? When

actually they came to talk about something quite different. The wise counsellor is conscious of this tendency and is willing to wait for the real problem to rise to the surface. This hesitancy to reveal true problems is also noticed by physicians, psychiatrists, attorneys and other professional people who counsel.

3.2 Jumping at Conclusions

It is a fact that, counselees often approach a counsellor with caution and hence may not present the real issues that they specifically wish to be addressed on their first visit. Some other issues that may not be as important as their pressing problem may be presented to the counsellor. An unwary counsellor may be tempted to assume the problem presented as the real one and while taking the problem as a cheap one goes ahead to recommend therapy that will not be effective for the counselee.

3.3 Reasons for delays

3.3.1 They may feel ill at ease

Many may not know how to begin. To them, one way to get the conversation started is to talk about something else, something that they can discuss easily. Then a little latter they will feel more secure about moving into their real problem.

3.3.2 Lack of Knowledge about their Real Problem

People with severe difficulties are often confused. They have little objective insight and they may be quite bewildered. This is part of being heavily problem laden. If a person were not confused and bewildered, if he did have insight into his own difficulty, he probably would not be entangled in it. He does not have the will power to help himself that is why he had decided to come to you.

3.3.3 They May be unsure whether the Counsellor is Capable of Handling their Particular Difficulty

People sometimes think that their troubles are so great and over powering that only someone who has had years of psychiatric or psychological training can possibly help them. When such a person talks with a minister or some other Christian leader, he may circumvent his real concern until the second or third session. It may take time to recognize the counsellor's ability.

3.3.4 They May Find it too Painful to Discuss

A serious difficulty is usually several years in the making. It has become deeply numbered in one's pattern of life. To get to that problem, immediately and start probing around it may be extremely unpleasant. So when mistakes, sin and shame are discussed, a person wants to feel at least a measure of peace and security in doing so.

This means you may have to wait until the end of the first session or even the second or third before the counselee is willing to go in to the embarrassing or shameful aspects of his problem. People do not like to incriminate themselves. Realizing this, a wise counsellor will refrain from "pumping". The counselee will start talking about these things when he feels comfortable enough to do so.

3.3.5 People want to be certain that the Counsellor is Confidential

When counselling, do not be offended if the counselee questions your ability to safeguard confidences. Merely work with the person until he arrives at his own conclusion, then as time goes on, you will be able to prove that you are a person of integrity; one who is highly confidential and can be trusted with any kind of information.

3.3.6 People May not be Sure of Your Attitude

Sometimes a counselee circumvents the real issue with inconsequential shatter until he learns the counsellor's general attitude and point of view. A person will not confide in another if he feels that he will be condemned. He is seeking guidance, not disapproval. When he finds that you accept him, he will reveal his true difficulty.

4.0 CONCLUSION

An effective counsellor is always sensitive to the significance of an individual problem. He is aware that people may start with anything. He knows that he must not judge, but listen patiently. And he does not rush the issue or stampede the counsellee.

5.0 SUMMARY

In this unit the importance's of patience in counselling was examined. The reasons why people may also not want to open up initially to the counselee was also discussed. The use of delay tactics in order to test the maturity and confidentiality of a counsellor can always be met with a patient attitude.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Mention two ways that can be used to prove our confidentiality to a counsellee?
2. Why is it wrong to jump at conclusions?

7.0 REFERENCES/FURTHER READINGS

Warnock, M. (1960). *Ethics Since 1900*, London, Oxford University Press.p.281.

UNIT 5 THE THERAPEUTIC PROCESS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
  3.1 The Therapeutic Process
  3.2 The Importance of Pauses
4.0 Conclusion
5.0 Summary
6.0 Tutor- Marked Assignments
7.0 References/Further Readings

1.0 INTRODUCTION

Why would a counsellor be in a hurry to get a session or a case over with as soon as possible? There are several reasons. But whatever these reasons may be, they will affect the therapeutic process adversely. It is advisable that you allow the therapeutic process to move smoothly and slowly so that healing would take place in all areas expected.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- know the dangers of "yanking" information out of a counselee
- know the need for comfort ability in discussion
- know the importance of remaining a catalyst for therapy
- know how to help a counselee discover and follow his own unique pattern

3.0 MAIN CONTENT

3.1 The Process

The therapeutic process may be long and arduous but with patience and lots of understanding from the counsellor, the counselee will be able to unwind slowly and be able to benefit immediately from the counselling.

Certain precautions need to be taken in order not to disenchant the counselee in the therapeutic process.

3.1.1 Information Extraction

The extraction of information hurts. It not only hurts the one with whom you are counselling it also damages your relationship to him. The extraction of information is like having a tooth pulled before the anaesthetic takes effect. Just as the tooth must be prepared before an extraction, so a person must be emotionally ready before he yields certain information. An effective counsellor is always sensitive to readiness.

3.1.2 Sequence of Therapy

There is a comfortable sequence in counselling that differs with each individual. Hurrying information out of people destroys the therapeutic process which is so vital in helping them gain insight. After the counselee has taken the first step in seeking help with a problem, the next step is to feel comfortable about discussing it. But in this desirable therapeutic process, he does not talk about just any part of the problem. He selects session by session, those segments which are easiest for him to think about and discuss. He may not realize it, but he does not want the counsellor to disrupt the succession which he chooses for revealing information. In fact, he may not know what he is going to reveal, but during the session, various aspects of his problem emerge naturally.

3.1.3 Insistence

In the counselling process, the counsellor may actually do a lot of harm by pulling out or insisting upon certain information and insights which are not tuned to the counselee's own readiness. The counsellor does not know before hand because it differs from person to person. However, he should be sensitive to the process which is taking place not to cause disorder by pulling certain information or forcing insights ahead of their natural emergence. If he does disorder the arrangements, the counselee will, possibly unconsciously, resent it and feel frustrated.

3.1.4 Thinking and Talking

The next logical step in the therapeutic process is the counselee's desire to carefully think and talk through each part of the material he has presented. He senses that merely "saying" it, is not enough? It must be handled and examined if it is to result in clearer understanding and eventual effectiveness. The impulses which bind him must be loosened a strand at a time, and each one requires its own scrutiny and disposal.

3.1.5 The reactions to old Problems

Once the counselee is able to come face to face with each force that has combined to put him in the problem that he had, he begins, to entertain, at least verbally, new ways to overcome his problems. He rationalizes and views steps to take. But his willingness to do this depends largely upon the counsellor's skill in adding, rather than discipline the natural therapeutic process.

3.1.6 Time of Readiness

It is not uncommon to find that many people coming to a counsellor are readily advised on what to do in order to improve. But the counselee finds it difficult to follow something for which he is not prepared. If, on the other hand, the counsellor carefully leads the counselee to the place where, in his own readiness, he can see likely solutions, he will be more apt to accept and begin following them.

3.1.7 Discovery and follow up

A counsellor may help a counselee discover and follow his own unique pattern by observing the following:

- Provide a place and atmosphere conducive to uninterrupted discussion.
- Encourage the counselee to talk and express himself freely.
- Reflect and restate what the counselee says, thereby encouraging him to clarify his own thoughts and to say more.
- Do not register surprise at any information, which the counselee reveals.
- Retrain from censoring or judging what the counselee says.
- Encourage the counselee to suggest and discuss his own possible solutions.
- Maintain a confidential attitude toward all discussion.

3.2 The Importance of Pause

An old German proverb says, "The art of silence is as great as that of speech". Another ancient proverb says "speech is silver, silence is golden". These are especially true in counselling as a vital part of counselling is the pauses – the quiet moments when

both the counsellor and the counselee remain silent. These silences are not only golden; they are moments that pay off in excellent result. Unfortunately, some people think of counselling as a talking contest. They feel that every moment must be packed with words.

Most skilled counsellors do their finest work when they lead the counselee to a point where he can start thinking and talking; where he can see the relationship between his past and his present feelings. The insight gained in this setting usually have lasting value since they have been uncovered by the counselee himself, because he has thought of them, he is more willing to accept them.

4.0 CONCLUSION

Pauses are quiet times of patient thought and reflection and not mere empty, vacant spaces, awkward and hard to endure. Rather, they are the golden moments when a counselee gains insights and when a counsellor is working at his professional best.

5.0 SUMMARY

This unit has been dedicated to the study of the therapeutic process in the light of the sequence of therapy, thinking and talking and the importance of pauses in self discovery for the counselee.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is the importance of pauses in the therapeutic process?
2. How can thinking and talking help the counselee to come to discover the root of his problem?

7.0 REFERENCES/FURTHER READINGS

Payne, D. & Hahn, W. (1995). *Understanding your Health*. McGraw-Hill: New York.p.28.

Roots, D. (1995). *The Psychology of Counselling.* Prentice-Hall. New York p.43.

Mascionis, J. J. (1992). *Sociology* Prentice Hall: New York p. 456.

MODULE 3

Unit 1 Problems and Their Settings
Unit 2 Tracing the Origin of Problems
Unit 3 Physical Causes of Problems
Unit 4 Motives and Perspectives for Discussion
Unit 5 Focusing on the Problem of Self Reliance

UNIT 1 PROBLEMS AND THEIR SETTINGS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
  3.1 Searching for Sources
  3.2 Peoples Influence
  3.3 Environmental limitations
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further readings

1.0 INTRODUCTION

Human problems do not always stand alone. It is usually surrounded by a setting. It may include people, financial concerns, strong feelings, and other contributing factors.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- understand the sources of problems
- know how to search for the influence of people in problems
- know the role of environmental limitations in problems.

3.0 MAIN CONTENT

3.1 Searching for Sources of Problems

Problems are like tributaries that feed into a river. Unfortunately, the tributaries in a problem are not always obvious. That is why the counsellor encourages the counselee to explore the context of his situation. Eliminating the tributaries of problems may reduce a great river to a mere trickle. By properly dealing with the settings, one may erase the problem itself. As both the counselee and the counsellor move forward in their search, they will come to tributaries emptying into the main stream. The counselee should explore each one. The wise counsellor encourages him in this because this process leads to insights and eventually to new attitudes. Unfortunately, a counselee may be hurried on to what the counsellor thinks is the cause in so doing they may both by – pass the real source.

3.2 People's Influence

When a close examination of the setting of a problem is embarked upon, there are usually several people that are involved. This may be a family member, a relative or a colleague in the working place. It should be realized that problem does not exist outside a context that they are nearly always influenced by other things or people.

Often, the real source(s) of the problem may not be openly in the picture, but subtly directing affairs from the background. Until the role played by such an individual is discovered and dealt with, the root of the problem may never be uncovered.

3.3 Environmental Limitations

Quite often, circumstances may shape the way of an individual's life. And becoming grossly dissatisfied with their present status, which may be far below their projected image. This will always bring about fatal emotional discontent about life generally, often, early marriage or some other social limitations may make an individual that is highly intelligent be unable to pursue his educational carrier further, and hence limit his status. Such a limit and the prevailing social situation and some other things that may not be uncovered and may eventually lead to self destruction. But through a careful examination through counselling, this can be dealt with. When we come face to face with many problems that counselees bring before us, each counsellor should ask himself.

- What is the context of this problem?
- Who are the people involved?
- Which environmental factors are contributing to the difficulty?
- What other contribution are impinging upon the situation?

4.0 CONCLUSION

Every problem has its setting. This may often be hidden behind certain emotional reactions. Also, this setting (once discovered) will open the door to effective solutions.

5.0 SUMMARY

In this unit, the settings of problems are examined. The role of individuals and environmental limitations in shaping the general world outlook of individuals and the role it can play in becoming a setting to a problem is also examined.

6.0 TUTOR-MARKED ASSIGNMENT

1. How can people contribute to the setting of a problem?
2. What is the role of environmental limitations as sources of problem?

7.0 REFERENCES/FURTHER READINGS

Mascionis, J. J. (1992). *Sociology* Prentice Hall: New York p. 456.

UNIT 2 TRACING THE ORIGIN OF PROBLEMS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Problems as a Tree
3.2 Looking for Clues
3.3 Uprooting the Roots
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Serious problems, like mature trees, have long, persistent roots. In fact, the root systems may be longer than the branches above the ground.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- understand not to take problems at their face value
- learn how to look for clues to problems
- examine ways of uprooting problems from their source.

3.0 MAIN CONTENT

3.1 Problems as a Tree

The extensive roots of problems may wind their ways back to early childhood. Pulling up a weed without removing its taproot gives no guarantee that you have eliminated it. Just so, erasing the symptoms of a problem without dealing with its source may not prevent its reappearance in another guise.

A man who suddenly starts drinking may actually be going through some psychological disorders which prompted the drinking. If we now begin to hit the drinking aspect without looking fully into what prompted his drinking in the first place, then we will be treating the symptoms without treating the problem.

3.2 Looking for Clues

The counsellor must help his clients to look for clues. He must encourage him in the process of examining the past so that he might trace the origins of his trouble. This must be done patiently, because jumping into conclusions may even prove fatal later on.

Cases of dependency often date back to early childhood. Often many find themselves still tied to the aprons strings of their childhood or individuals from their childhood days.

Many fears (in both children and adults) have sources that stem back to an early age. Children are often afraid of the dark, of storms, animals, water, and high places. They may fear the "scare crow", competition or certain people. All too often these fears persist into adulthood. In serious cases they may severally circumscribe the life of their victim. But the trained counsellor knows that fear is the symptom, not the problem. The situations that arouse or trigger it may be considered as its setting and are often clues to its source.

Fears that grip parents may be either consciously or unconsciously passed on to their children. When parents unwisely and continually threaten small children with certain disciplinary measures that can leave a permanent fear of an object or individual, an ugly imprint is left that may be hard to erase.

Traumatic experiences like falling into water and nearly drowning may leave an indelible mark. In addition there are conditioned fears which may be learned by the association of some harmless objects with a frightening experience in which it played a role.

3.3 Uprooting the Roots of Problems

The fears and intimidations that are often the underlying factors of problems can in fact be eliminated. They are often outgrown. As such individuals are encouraged to have pleasant experiences with the objects of fear; these times will outweigh and overcome the unhappy ones. In addition, quietly talking with them about their fears will help them see that there is no reason to be afraid. Then, in time, the feelings will change. A counsellor must encourage people to reach back into the past, to re-examine almost forgotten experiences, to dig out the tap-root of the problem.

But such treatment takes patience and time.

4.0 CONCLUSION

Helping a person recover psychologically is, in many ways, more rewarding than seeing him recover physically. A psychologically sound person can face physical illness, but a psychologically disturbed person often cannot even face good health.

5.0 SUMMARY

This unit is dedicated basically to ways and manner through which the roots (sources) of problems can be identified and how they can be uprooted from source without stamping the counselee.

6.0 TUTOR-MARKED ASSIGNMENT

1. What can be the contribution of early childhood to a problem?
2. Why is it necessary to look for clues in counselee's relationship with others?

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 PHYSICAL CAUSES OF PROBLEMS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Neurological Impairments
3.2 Chemical Imbalance
3.3 Poor Physical Health
4.0 Conclusion
5.0 Summary
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1.0 INTRODUCTION

The need for concerted team work in dealing with psychological problems can only be fathomed with the recent approach of physicians, psychologists and Christian ministers coming together to proffer solutions. This team effort is based upon the fact that problem causes are multiple. There are usually a number of factors that create a problem. Any one or any combination of these causes may bring about illness, maladjustments and various serious problems.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- know the meaning of neurological impairments
- understand their role in problems
- know what is meant by chemical imbalance
- understand its role in human problem
- assess the contributions of physical ill health in association with problems.

3.0 MAIN CONTENT

3.1 Neurological Impairments

Until recently certain physical causes have remained virtually hidden. But research has uncovered some of this. Now we know that a physical problem may be disguised in mental, emotional or even spiritual attire in children.

Neurological impairments do account for many problems seen in children, teenagers and adults. Even marriage problems are sometimes traced to brain injuries sustained by one spouse. So counsellors are becoming more sensitive to possible physical causes of behaviour problems and they are making referrals to physicians when they suspect such difficulties. Many characteristics are noticeable in the lives of children suffering from neurological impairments. These include:

- Poor Reader
- Apparent intelligence
- Low achievement
- Bad temper
- Blame others
- Cries often
- Nervous
- Gains sympathy
- Short attention span
- Easily upset
- Poor coordination
- Few friends
- Confused
- No help found

3.2 Chemical Imbalance

Another frequent cause of maladjustment and undesirable behaviour is a chemical imbalance of the body caused by endocrine malfunction. More and more, physicians are beginning to recognize the relationship of proper endocrine balance to good physical, mental and spiritual health. Dorothy V. Clark (1994) made the following observations.

The glands which make up the endocrine system should be a balanced group that works harmoniously. Endocrine disturbance in one gland can upset the whole system, thus causing more than one gland to be malfunctioning. Children with poor endocrine systems frequently are unable to withstand stresses and strains of childhood diseases without resulting glandular dysfunction. Puberty is a particular time of stress, and endocrine disturbances occur frequently in the 9 -13years age group. Stress may be mental, physical, or emotional. Physical stress may be caused by factors such as surgery, infection, or by changes associated with puberty. What are the sources of the basic personality characteristic of children with endocrine dysfunction?

Short attention span

They are restless and overactive. They do not pay attention. They are frequently a nuisance in school because they annoy other children. They often daydream or appear to be bored.

Poor coordination

Small children cannot colour well, finding it hard to stay within lines. They also have difficulty in learning to "cut out". They are frequently so frustrated trying to tie shoelaces or button and unbutton clothing that they throw tantrums due to poor balance, these children may experience difficulty learning to ride bicycles or tricycle.

Instability of I. Q. test score

They may be expected to earn different intelligent quotient test scores on a series of tests given at different times. The endocrine imbalance affects the intellectual functioning and regardless of native ability, the child is unable to use intelligence to its fullest extent.

Memory

Children with endocrine dysfunction may have trouble learning to spell. They also have difficulty in remembering dates. Reading is especially difficult for them as these children are weak in visual memory and do not profit as much from instruction through sight methods. However, children with endocrine deficiency may be good students in spite of their handicap. Their best subject usually is arithmetic

Emotional Instability

These children usually feel inadequate and insecure. They are sensitive, cry easily, and sustain hurt feeling. They are frequently over–conscientious and try very hard. They may try so hard and fail so long that they finally refuse to try at all. They feel bad because they are unable to successfully compete with others. They have difficulty making friends and are often "lone wolves" although they are frequently shy and timid, they may become aggressive and slap and push other children. They are not usually chosen for teams because they are unable to run fast and cannot throw and catch balls well. They may withdraw because they are not popular and cannot complete successfully in sports.

3.3 Poor Physical Health

Poor physical health is often directly related to emotional and mental problems. Our physical well being and our emotional and spiritual health are interrelated. Counsellors should understand that man is a whole being, that whatsoever affects one portion usually affects the entire human organism. Thus, neurological impairment, calendula dysfunction or other physical ailments can be the basic causes of emotional disturbances.

4.0 CONCLUSION

As we view the possible causes of human problems, we see that they are multiple and it behoves the skilled counsellor to become sensitive to all causes of behaviour- physical, emotional, mental and spiritual.

5.0 SUMMARY

In this unit, we have looked at the role of neurological impairment, chemical imbalance and poor physical health as possible sources of problem in counselees.

6.0 TUTOR-MARKED ASSIGNMENT

What are the basic characteristics of a child suffering from endocrinal imbalance?

7.0 REFERENCES/FURTHER READINGS

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UNIT 4 MOTIVES AND PERSPECTIVES FOR DISCUSSION

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main content
3.1 Counsellor Perspectives
3.1.1 He has Sufficient Interview to Recover not one, but many of the Basic Causes
3.1.2 He does not Permit himself to be Emotionally moved by the Counsellee
3.1.3 He seeks to Interview the Several Parties Concerned in the Problem
3.1.4 He does not Think of himself as a Referee
3.1.5 He does not Disregard the Teachings of the Word of God
3.2 Causes of Silence
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Experience has taught seasoned counsellors that problems usually have many sides. Even situations that at first, seemed to indicate one person was completely innocent while the other was to blame, often later revealed that both parties were somewhat at fault. This unit is dedicated to teach you how not to be easily led by the word of a party without listening to the other side.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- learn the power of interview to uncover all the basic causes
- know how not to be emotionally involved in any case
- learn the need to insist on learning from the other party.

3.0 MAIN CONTENT

3.1 One's Own Side

Undoubtedly, all counsellors have, at times regretted the counsel they have given at one point or another. This is basically because they have not taken time to consider all the sides of the story. It is human nature to favour one's side of a situation. This is even truer when a person is distressed or emotionally disturbed. When he is carrying a heavy burden such as marriage problem, conflicts with parents or employment difficulties, a counselee is likely to see only one major side of his own. He looks at it from his own viewpoint, his own experience. Since he is emotionally upset everything seems exaggerated.
This result in his side looking (to him) as the only side. Both full and adequate perspective may be lacking. To see the complete picture, a counsellor makes sure that:

3.1.1 He has Sufficient Interview to Recover not one, but many of the Basic Causes

One of or even a few counselling session may not be sufficient to find the main sources of conflict and maladjustments. Only as the counselee goes deeper into his problem can he begin to see his network of incidents that were brought about by a given condition.

3.1.3 He does not Permit himself to be Emotionally moved by the Counsellee

The counsellor who permits himself to "cry" with his client will immediately shut out opportunities to view a problem objectively. Furthermore, he discourages his clients from seeing points of view other than those already known.

3.1.3 He seeks to Interview the Several Parties Concerned in the Problem

To see only one person who is involved in a complex issue is usually to understand only one side. If possible, the counsellor should keep the way open to counsel with the husband, parent, child or whoever is directly related to the situation.

3.1.4 He does not Think of himself as a Referee

People do not need referees; they need competent trained counsellors. Their problems require some one who can help them discover basic causes; then point the way to concrete solution, when a counsellor places himself in the role of a referee, he not only offers little help, but he is likely to give advice based on the "facts" he has at hand. This few facts are probably not satisfactory for assessment.

3.1.5 He does not Disregard the Teachings of the Word of God

As Christian counsellors, there are occasions when a solution to a problem may seem like an "exception" to the teaching of the bible. This is a dangerous assumption. God's word is infallible and not to be tampered with. Rather than advice against the bible, the counsellor should wait and withhold definite suggestions until he has gathered more facts on the case.

3.2 Motives

The reasons people do what they do is often more revealing than what they actually say. This is because motives are more basic than verbal words. A skilled counsellor has to keep this in mind always. Then he looks behind the psychological curtain for the motivating factors which motivates the counselee to say what he does until his motives are clearly understood, the pictures remain unclear.

Not only do counsellors examine the motives for what people say, they also look at the causes for silences what they do not say. What a counselee does not discuss is probably as important as what he does. He may speak freely about different matters in his life but in other considerations he may freeze up. This blocking is an indication to the counsellor that somewhere in the counselee's past are experiences which preclude his entering certain areas to talk about them.

4.0 CONCLUSION

Effective counsellors cannot afford to skid over the surface of people's problem. True motives are deep and they must be uncovered before solutions are available. When the reasons "why" have been determined, neither the counsellor nor the counselee is left groping in the dark with problems still unresolved.

5.0 SUMMARY

In this unit the need for counsellors to listen to all parties in a case and also the critical evaluation of what a counselee says or do not say helps a lot in determining the motives behind their actions.

6.0 TUTOR-MARKED ASSIGNMENT

1. Why is it necessary to listen to all the sides in a problem?
2. How can the motives behind actions be determined?

7.0 REFERENCES/FURTHER READINGS

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UNIT 5 ENCOURAGING SELF-RELIANCE

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1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Inner Direction
3.1.1 Its Relation to Counselling
3.2 Acting as a Catalyst Agent
3.3 Working on the Personality
3.4 Don't Help People too Much
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

The counselling process is a maturing process. It leads a counselee away from over–dependency to greater self–reliance and independence. In this unit, we shall dedicate our time to how this can be achieved .

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- know the need for inner direction in self- reliance
- understand the role of the counsellor in self- reliance
- know why it is important to work on the personality of the counselee
- understand the time when the counselling process should be stopped.

3.0 MAIN CONTENT

3.1 Inner Direction

One of the responsibilities of a counsellor is to help the counselee put away his crutches and stand on his own two feet. This is sometime referred to as inner-direction. It does not mean "without Christ" but rather "through Christ". This is the "growing up" or maturing process.

Controls from within are truly the best ones because they do not require assistance from other people; a man who cannot

discipline and regulate himself cannot live his life to the fullest without these complications, and neither can he expect the counsellor to do it for him. The inner controlled person stands independently, but the man who has not developed self–reliance has to lean on others.

Most people are not found at their extreme, they are somewhere in between. Research indicates that parental attitudes often determine the amount of inner direction developed in their children. When a parent gives a child appropriate responsibilities, personality growth and self reliance begin to develop.

3.1.1 Its Relation to Counselling

This is related to counselling in that people come to the counsellor seeking solution to their problems. But they do not need your solutions. What they need through Christ is to work through their own problems, naturally your solutions may be valid ones. And if a counselee leaves your office with your suggestions, then incorporates them in his own situation to solve his problems, well and good. But this is unlikely. Furthermore, if you solve a person's problem for him, he will probably return when something else goes wrong – expecting you to solve that problem too.

In real sense, little good is done to the counselee when he is kept on crutches, that is, dependent on you. In fact, this may weaken or retard his development. It is important to help him understand and take responsibility for his own problem, to increase his self–reliance and to put him on his own as soon as possible.

3.2 Acting as a Catalyst Agent

The counsellor's role as a catalyst agent is to encourage and regulate the therapeutic process but not causing or strongly directing it. You provide a temporary environment in which the "healing" process can take place. The surgeon cannot heal, were it not for the fact that God has given the body the power to heal itself, surgery would destroy rather than preserve life.

The human personality has intimate tendency toward psychological healing which correspond to the body's physical healing power. Your responsibility as a counsellor is to help the 'patient' delineate his problem, face it, find the causes, then take positive steps towards healthy, wholesome, Christian living. It is not a counsellor's responsibility to take the counselee's

personality apart and remodel it after his own. If he attempts this, he will probably never help the counselee to stand on his feet.
Dependency on a counsellor may be a subtle, unconscious process. It may creep in without our awareness. Most of us like to believe that others need us unconsciously perhaps; we feel that many people are depending upon us. We may rationalize by assuming ourselves that we merely want to help people. They ask for our advice. They pour out their troubles to us and they keep coming back.

3.3 Working on the Personality

Effective counsellors encourage clients to take an honest look at themselves. We counsellors certainly cannot expect them to do this if we ourselves insist on feeling needed and indispensable to others. Unfortunately this motive is too common among altruistic counsellors. Some are guilty of gratifying this selfish desire at the expense of those whom they counsel.

3.4 Helping People Too Much

This may sound strange, but actually counsellors should guard against this. Naturally, it is easy to suppose that we are showing brotherly love by giving as much as we can to the people. But is this truly an act of kindness? Actually, we may be weakening our counselee by not encouraging self-reliance and independent growth.

The counsellor should continually ask himself, “Am I helping him gain his own insights? Am I giving him enough or too much support? How can I assist him in assuming responsibility himself? These considerations will not only help a counsellor achieve better balance in his own professional growth, but the results will be seen in the life of the counselee as he begins to take his own steps, then walk.

4.0 CONCLUSION

The counselee is an individual personality that needs to be allowed to be independent and nurtured to grow at his own pace. Counsellors should not allow the counselee to be over dependent on them.

5.0 SUMMARY

In this unit, we have been able to examine the need for self reliance as the basic target of the therapeutic process. Too much

involvement in the life of a counselee by a counsellor, rather than help him will destroy him.

6.0 TUTOR-MARKED ASSIGNMENT

1. How can a counsellor help a counselee too much?
2. Is there any danger in over dependence on counsellor?

7.0 REFERENCES/FURTHER READINGS

Regier D.A, (1993). *et al*. The U.S Mental and Addictive Disorders Service System: Epidemiologic Catchments Area Prospective 1-year Prevalent Rate of Disorders and Services. Arch Gen. *Psychiatry;* 50:85.