

DYNAMICS OF COUNSELLING

Microskill Model

(Transactional Analysis and Neurolinguistic
Programming are included)

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PREFACE

Necessity is the mother of invention, they say. Over a number of years being with those who were being formed as counsellors, knowing their difficult path in picking up the skills of counselling with the required attitudes and being asked over and over again by the trainees themselves for a simplified synthesis of the counselling skills, I ventured to collect all my manuscripts and memories to put them in black and white so that the counsellor trainees and those who train them could be helped in a systematic way towards the formation of functional counsellors.

There are enough and more books on counselling and this book is not meant to add another burden to those heaps of books already overloaded with the weight of the technical jargon. My aim is to present in a very simple way the dynamics of counselling so that the non-professional can very readily pick up those magical skills and attitudes that will benefit those might fumble on their way.

A serious attempt is made in this book to simplify the materials, keeping out of necessity the bare minimum of the technical concepts, lest the attempt should end in oversimplification that can scarcely represent the field of counselling. My own experience in the field of counselling has enabled me to arrange the materials and chapters in a way that might help the trainees. If I were to speak of the counselling process in general, perhaps I would have presented it in a different way but what is uppermost in my mind is the thought of those being trained as counsellors and so I thought that a presentation that takes the trainees step by step would go a long way in clearly fixing the process in their mind more firmly than the treatment of topics on the priority of importance. We could readily accept that there is no definite form for counselling in actual life situation since many of the steps

internalised would overlap every now and then, and so one need not be a slave to the particular format learned. All that is of utmost importance is the client sitting in front of you gripped by the problems of life. I remember rather clearly, when I sat for the counselling skills practice for the first time with a co-trainee as a client, I just forgot all those steps and I saw only the face of the person in front of me staring at me. Of course, it embarrassed me to be oblivious of all that I learned and sit facing the client, to be observed by the supervisors and the peers for a subsequent evaluation of my performance. But today after having taught the trainees the skills and attitudes meticulously, I emphasize that they should forget the format and concentrate only on the client.

This book is the fruit of the experience and evaluation I received as trainer. Every time I conducted a trainers' programme I was overwhelmingly impressed by the new type of experience I was acquiring along with insights that I consider highly valuable. I am immensely grateful to those supervisors who were particularly hard on me for good reason and to my trainees for their interaction and feedback and my colleagues for their support and suggestion in this helping profession. I can never be adequately grateful to all of them and my simple way of saying a 'thank you' to them all would be the way I disseminate the knowledge and skills I acquired, through this modest endeavour of a book.

Suffice to say that I am touching only the fringes of counselling and in no way pretend to say that it is a comprehensive treatise on counselling. I intend to deal only with those little steps which I think will be of use to the trainees at every moment in the course of counselling. And nothing prevents other profiting from these musings and definitely that too is my intention. You may require patience to go through the pages but on reaching the end, you might be surprised to realize that you have somehow become familiar with the skills. The acquisition of the skills is imperceptible since the method employed is microskill analysis. This means that a skill is broken down into many smaller chunks or units that can be learnt very easily without much effort, and the end product is cumulative experience built on one another.

The presentation in this book takes the raw materials of Carl R. Rogers, integrates the correctives of Robert R. Carkhuff and brings out the developmental model of Gerard Egan. Those who are conversant with the concepts of these authors will have little difficulty in understanding the steps. I hope that your efforts will be rewarding in the long run, as you start learning more by your own experience. I am only initiating you to the myriad

skills opening up vistas that will take your journey into distant lands, discovering on the way your own methods of dealing with the clients. If you come up with your own new method, then with a sigh of relief I would say that my attempt has achieved its purpose. I wish you all the best.

As I started to put down in writing the process of counselling, I did not want to limit to the counselling psychology alone. Along with that, I thought of including Neuro-Linguistic Programming (NLP) and Transactional Analysis (T.A.) for the benefit of the trainees. These two branches of psychology are inserted into the counselling process and for ready reference, I have also included in the Table of contents the topics of NLP and T.A. separately so that if a trainee desires, he can pick and choose topics separately from the book. While completing the work, I was tempted to add a section to deal not only with counselling situations but also to enter into situations involving therapies. Therefore, this modest attempt comprises primarily of three major branches of psychology: Counselling psychology, Neuro-Linguistic psychology and Transactional psychology and a section of therapies. The counselling process is the direct reflection of the developmental model of Gerard Egan, the T.A. materials that of Dr. Eric Berne and the NLP materials are that of John Grinder and Richard Bandler as taught by Fr. Dick. McHugh, S.J.

However, the materials, especially those of NLP, are modified to suit the needs of the trainees. Whatever I found cumbersome to deal with, I have attempted to make simple, leaving out certain procedures that did not have much bearing on the effectiveness of counselling. Having received the idea of being creative and flexible, I have ventured into simplifying the materials. I found them very handy and I hope that you too many find them so.

I call the model of counselling I have proposed in this book as 'Microskill Model'. It subsumes the client-centred and non-directive counselling of Carl R. Rogers, the integrative and directive model of Robert R. Carkhuff and the developmental model of Gerard Egan. It is based on the foundation of the knowledge that any skill can be learnt in smaller chunks more easily than in bigger units. Trying to learn a skill altogether at a time is disastrous and the learning is not long lasting. Instead, when a small portion of the skill is learnt at a time, it is easily appropriated and one does not feel fatigued. Learning slowly by small chunks, one acquires a big skill imperceptibly. Therefore, I have created nine stages, in an effort to break down into smaller units the complex process of counselling.

Besides, I have given equal importance to the pre-helping phase as much as I have given to the helping phase. I have included in the pre-helping phase the Re-Evaluation Co-Counselling of Harvey Jackins, which is

popular among the youngsters, especially the teenagers and the college students of today. An attempt is also made as far as possible to interpret the process of counselling in the language of Neuro-Linguistic Programming.

My intention is to give you a bird's eye view of the field of counselling, going into details as much as I can of the microskill analysis of the process of counselling. I hope this helps you have a certain grasp of the dynamics of counselling and I wish you every success.

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CHAPTER I

INTRODUCTION

A student learning a new subject wants to know the definition or at least the description of the subject before entering into the subject matter. Well, once one of my professors Dr. Prashantham starting the session on counselling during those few first days, asked us to tell what comes to our mind about counselling. All of us vying with one another attempted to give our own impressions on the description about counselling. Having written everything on the black board, he was not satisfied, and he proceeded to give his definition for which we were very eager. To our great amusement, he defined counselling as “an undefined technique applied to an unspecified problem with unpredictable results.” Right at the very beginning he wanted to instil in our mind that counselling is not such a definite science like mathematics or so. There is always uncertainty, there is always wonder, disappointment, joy and what not, with regard to the problem, the technique and the result.

Roughly, one can say that: Counselling is an interpersonal process by which one facilitates growth or change in another by adopting certain attitudes and employing certain skills appropriate to the context. This is only a provisional description so that you can further be impelled to learn more about it and modify the description rather than rest on it as the final word. There are seven key concepts or words in the definition.

First and foremost, it is “interpersonal.” It is two persons interacting with one another on a conventional manner and going still further as persons. We cannot think of counselling dogs or cows for they are not persons and it is in the realm of personhood of two individuals that we can think of counselling.

Secondly, the concept that impresses itself on our mind is “process.” Process is a concept opposed to product. A product is already over and waits for no further modification. A chalk, which is a product, has nothing to look forward to. Whereas while making a chalk, the material is in a process. In counselling we employ the term “process” to indicate that at every moment new things turn up, the course may take a turn or regress and will spur you on to something more challenging or surprising. It is not the be all and end all of our relationship, but an ongoing movement that goes forward.

The third key word is “facilitates.” A counsellor is not helping a client. Helping is paternalistic as though the other has no power to help himself. The counsellor is only a catalyst or a person who creates favourable conditions that stimulate the client to solve his problem, change for the better, or help him have some new insights and gain new perspectives on life and the world around him.

The fourth word is “growth or change.” Every action has got a certain motive. The motive or goal of counselling is nothing other than change in the counsellee. Therefore, the aim of counselling is definitely the growth or change in the counsellee.

The fifth word will be “attitudes.” Attitude is a learned and more or less generalized and affective tendency or predisposition to respond in a rather persistent and characteristic manner in reference to some situation, idea, value, material object or class of such objects, or person or group of persons. Therefore, an attitude is a learned or acquired affective tendency, either positive or negative. It is by adopting certain positive and favourable attitudes that one is able to help the client. Researchers in the field of counselling reveal that the most important element in counselling is the attitude of the counsellor. We may come across persons who are not familiar with the skills and yet many people flock to them, and in one way or other, they get their problems solved or find solution to their crisis. This only goes to say emphatically that the attitude of the counsellor is of paramount importance more than any skills.

The sixth word is “Skills.” Skills are not all important for counselling. But if counselling has to be effective and lasting then skills coupled with proper attitudes are very essential. Every science has its own methods and procedures. Skills help the counsellor in reducing the time and being focused, otherwise it will be a merry-go-round process in wonderland reaching nowhere. Skills give definiteness to the processes and take both the counsellor and the counsellee to the goal in a focused way.

The seventh word is “context.” Skills in themselves are neutral. They may not produce the desired result unless they are exercised in the appropriate context or relevant context. For example, confronting is an attitude to be adopted by a counsellor who is functioning at a higher level. But if one were to use it at the very beginning, then it is counter productive. An appropriate time is essential to exercise an attitude or a skill.

In counselling, the attitudes and skills are of secondary importance. What is of primary importance is the person of the counsellor, that is the quality of the counsellor. To come into contact with a psychologically healthy person (humanly speaking) is more healing for the client than to have had the benefit of the mechanical application of the attitudes or skills. Therefore the need for growth in the very counsellor himself is called for.

CHAPTER II

SCOPE OF COUNSELLING

Here the scope of counselling directly concerns the question of whom to counsel. People of various ailments come to a counsellor and he should be in a position to understand his domain and undertake counselling only to those people for whom his knowledge and skills are effective and useful. There are some types of illnesses, which are by their very nature outside the professional reach of the counsellor. Lest he should unnecessarily waste his time and that of the client, it would be worthwhile that he has some background knowledge about the major division of mental ailments. It is proper for him to refer the clients who do not come under his domain to the appropriate persons who are competent to deal with their specific problems.

1. Psychoneurosis: Emotional Instability

In psychology, mental problems can be broadly divided into two main categories: Psychoneurosis and Psychosis. Psychoneurosis is a mild form of mental ailment which does not prevent the person to carry on his normal duty though he is under some constraint or discomfort while discharging his duties and relating to the people and the world around him. His speech and thought processes are fairly coherent and logical. Rapport with reality and social interactions are normal. And his behaviour generally conforms to the accepted norms of the society. He is capable of self-management and either partially or completely self-supporting. His personality traits are rather normal and he has insight into his problem. He favourably responds to suggestion, re-education and other forms of psychological therapies. There is a clear-cut absence of delusions, hallucinations and mental confusions. His

symptoms may range from anxiety, obsession, feeling of fatigue, loss of function, outbursts of uncontrolled emotions, morbid fear, loss of pain-sensation, or paralysis, impairment of sight, disorders of the ears, amnesia, somnambulism, dual or multiple personality, obsessive thought and compulsive behaviour and phobias. We can expect one or more of the above symptoms in normal individuals and they are precisely the people who come under the jurisdiction of counselling.

1. PSYCHOSIS: Personality Disintegration

The other type called psychosis is a serious mental disorder rendering the patient incapable of self-management and the patient is out of touch with reality. His speech and thought processes are incoherent, bizarre, and irrational. Mental confusion, delusions and hallucinations are quite common.

There are a few tips to understand if a person is suffering from psychosis and they are:

1. Sleeplessness for days and even months.
2. Want of personal hygiene, not willing to bathe, wash his face, hands and feet, unwilling to brush his teeth and the like.
3. Overt behavioural changes such as running away from home, excessive religiosity all of a sudden, bizarre thought and action unheard of before, and increased energy.
4. Patient talking to himself, or laughing to himself.
5. Abusive and assault behaviour.

About 90% of the psychotic patients complain of the above symptoms. Once the counsellor realizes that the patient has the above symptoms he should without further delay refer the patient to a psychiatrist. The chronically neurotic individuals too are to be referred to a psychiatrist.

3. Feeble-mindedness: Limited Intelligence

The third variety of ailment is limited intelligence, which is known as feeble-mindedness. The symptoms are as follows: physical growth is usually stunted. Poor sensor motor development is quite common. They may have a large head or small head, narrow forehead, widened nasal bridge and high arching of palate. Congenital abnormalities in the various systems are usually present. Intellectual faculties are retarded. Irrational fears, restlessness, and stubbornness are the common emotional characteristics. Difficulty in social adjustment results from the physical, intellectual and emotional deficits. The borderline mental retardation with the I.Q. 70 to 90 can do routine type of jobs like being servants and labourers. The mild retardant understood as properly feeble-minded or moron has I.Q. between 50 to 70. They need supervision and they cannot be independent but they can profit by training. The moderate retardation known as imbecile requires constant supervision and the people suffering from it cannot manage themselves. They can only be trained to look after themselves. The severe type of retardation is called Idiot having an I.Q. range between 20 and 35 need constant nursing care. The last type known as profound mental retardation is so gross that they may have to be institutionalised. Mental retardation is not the area of counselling. It is the concern of multidisciplinary effort involving psychiatrists, psychologists, paediatricians, social workers and teachers.

4. Psychopathic Personality: Moral Imbecility

Finally, we meet the anti-social personality or the psychopath whose moral development is retarded. He is rather selfish, emotionally unstable, has no worry about the consequences of his action and will not conform to the social norms. He operates on pleasure principle and cannot tolerate delay in fulfilling his desires.

The following are the symptoms of psychopathic personality:

1. They are average or above average in intelligence, and that is why they can engage themselves in cheating others.
2. There is no correlation between their intellectual and normal development. Their moral development reaches a standstill at a very early age so much so they are called moral imbeciles.
3. Their main interest is pleasure and to attain that they may do anything, being self-centred and selfish. Their behaviour is impulsive, irresponsible, uninhibited and unrestrained and has no regard for social conventions.
4. They cannot tolerate delay in fulfilling their desires, since they seek immediate pleasure and thrill. They are very much present oriented in the sense that they have no thought of the past or the future.
5. They are incapable of learning from their bitter experiences. On getting out of the jail, they will immediately commit the same mistake or the crime for which they had been jailed.
6. They have no control of their emotions. They are known to be cold, callous, shallow, cruel, immature, and irritable and have fluctuations in moods.
7. Where cooperation is involved, they cannot endure for a long period and hence institution like marriage is only a pastime for them and they cannot be faithful nor will their marriage last longer.
8. Their life has no sense of direction and no balance of behaviour, being aggressive at one time, and immediately they are weakest and the most passive type.
9. They are friendless except for those accomplices whom they make use for some criminal purposes. Social feelings like sympathy, gratitude and the like are foreign to them.
10. Because of their average intelligence, they can rationalize their every mistake and blame others for their own mistakes.

Actually the above symptoms may be found in varying degrees and in different combinations in persons suffering from psychoneurosis and psychosis, but in psychopaths the above symptoms alone will remain and the behaviour patterns of neurosis or psychosis will not be found.

So far, we have been dealing with various types of problems apparently looking like counselling situations but the counsellor should be able to discern what falls within his field and what does not. He can take up only cases of psychoneurosis since they are amenable to counselling and psychotherapy. The psychotics he should refer to the psychiatrists, the mentally retarded to the institutions that are specially created and the psychopaths will have to be taken care of by the police department and correction homes. When neurotic situation reaches a chronic stage, it is better that one leaves it to a psychiatrist.

PRE-HELPING PHASE

CHAPTER - III

ACQUAINTING

FIRST STAGE

This stage which comes previous to your actual work sets the tone of counselling for the most part. Here the quality of the counsellor and the quality of his interpersonal relationship will play a greater role. These are nothing other than social skills and etiquettes that we are familiar with in every culture. Using the social skills is one thing and using them with genuineness and warmth is another thing. The client will see through whether you are genuine in your welcoming or not. Just like children who are very sensitive to know whether they are wanted or not, the clients also will perceive immediately and gauge the depth of the relationship that is being set

1. WELCOMING:

First and foremost the counsellor takes the initiative to welcome the client very warmly without being too much affected in his manners. A simple cordial welcome or greeting customary in a particular culture has to be there along with an invitation to be seated. Especially when the clients come from far it would be advisable to enquire if they would like to have a wash or want little rest. One need not presume that the client on arrival is automatically ready for talk. This is only to make sure that you get a clear indication as to the willingness and readiness of the client to start the counselling.

Counselling is going to be a dynamic type of rather intimate relationship for which certain positive rapport to support the whole delicate weight of the relationship is required. Here the whole aim of the counsellor should be to make the client feel that he is welcome and he can be free with you, without hesitating to reveal and take the liberty to probe into his own experiences in your presence.

2. 'SMALL TALK':

A preliminary talk which some psychologist term as 'small talk' can be employed and this small talk need not have and better should not have any connection to what the problem would be. Neutral type of questions which are not threatening to the client will facilitate this stage. After asking for the name, one can address the client and get the information about the place or climate or speak of some ordinary topics familiar to the client. This is only to ease the client of the strange feeling of sitting in front of a counsellor who might be altogether a new person. Meanwhile the agitated feeling connected with the thought of subsequent revelation will subside and the mind is free to engage in useful talking.

During the counselling skills practice I have heard a few counsellors ask their clients what they feel. This is a 'small talk' right at the very beginning did not produce the desired result for the simple reason that the clients went rambling about certain feeling of theirs leaving out the main issue. Lest it should mislead the client it is advisable that the counsellor does not engage himself enquiring about the feeling of the client at the first instance itself.

3. Confidentiality:

Nobody would like to open up to a stranger. People would test the ground before taking any step. The question is whether the counsellor is worthy of the confidence the client is going to repose in him. The client is

going to reveal His inner feelings and the things within himself if the counsellor would be confidential. To ward of any doubt in this regard and assure the client absolute secrecy regarding the things revealed, it is advisable that the counsellor of his own accord speak of the confidential nature of the whole process. It is part of the professional ethics that we preserve the secrecy of the things that are revealed to us in the counselling situations. It may happen that some are sent to you for counselling and the person who sent the client might want a report from you. What I do practically is that I do not commit myself to giving a report to a person who sent the person for counselling. I only say that I will speak to the client concerned to have a dialogue with a person who sent him so that the responsibility rests with a client and not with me and the client tailors the message to the level he wants to reveal. Another way I deal with this is that I tell the client at the very outset that every thing is confidential and if at all any thing is reported to person who sent the client to me, I will tell the client that I shall reveal as much as the client wants me to do and with his free consent. Then I rehearse in front of him the things I will be telling to the guardian and get it corrected or modified by the client. Wherever counsellors had failed with regard to confidentiality then the frequenting of the clients has considerably dwindled on account of the betrayal of the confidence.

4. Time- limit:

Every thing should have a time frame. Time- frame has to be put right at the very beginning instead of thinking of it when or half way through on account of a pressing appointment you have accepted earlier. To avoid all these abrupt ending to the dismay of the client, you could speak to the client the time that is available for him or the time you can afford at the given instance. This helps the client and you yourself with regard to the termination of the interview with ease and pre knowledge. This is of great importance especially when you are crowded with heavy schedules or if you are meeting a number of clients one after the other.

5. Enquiry about previous counselling:

In the medical profession doctors usually ask for previous medical reports, if the patients had any tests done or any prescriptions given by some other doctors. This knowledge avoids the trouble of starting from the very scratch and also to study why certain medical courses were not helpful; in the same way the client's previous history has to be seen especially from the point of view of the person having had any previous counselling done to him for the same problem he is going to tell you.

6. Invitation to talk:

Now the time is ripe for you to invite the client to share what he wants to. By now the counsellor could have perceived non-verbally if the client is ready to talk. At times we find that the clients are impatient to talk and at other times they wait for us to 'small talk' and yet some clients keep quiet even after our talking is over. Certain reluctance is seen at times. The reluctance could be due to many things. Unless you are sure about the reason of the reluctance, this silence or reluctance could be dealt with in the following way: ask the clients to tell whatever comes to his mind. You could use words like this: 'It is hard to begin and you can say what ever comes to your mind.' Or you could make a statement such as: 'something is going on in you' or 'you are thinking of some thing.' Or, you could make a statement about the feeling you observe. You seem sad or depressed. Some times clients who are sent by their guardians keep mum being angry with their guardians for having sent them for a counselling interview. In this case you could tell the client that of course he has been sent and, if he wants to profit from this interaction you are willing to make yourself available to him.

CHAPTER- IV

OBSERVING

SECOND STAGE

1. Energy Level :

The counsellor needs to keep his eyes wide open so that any message that is communicated by the client does not escape his attention. He has to see if the client is physically worn out or emotionally worn out or both as it is the case in most instances. The chief physical characteristics of any person are his energy level. When an individual's energy level is low he is functioning inadequately. If it is high then he is apt to function effectively. Persons with low energy levels have great difficulty in meeting even the simplest demands of every day life. Because of the conflicts that are going on in an individual, the energy is drained out and the clients looks fatigued. Low energy level might interfere with the long-term goal of the clients since to maintain their behaviour over a period of time they need enough energy. Here one can give attention to the body build, posture, grooming and nonverbal behaviour. The body is the vehicle of communication. If the build is poor, the energy level too will be correspondingly poor. The way one stands, sits, leans forward or backward, erect or slouched with shoulders drooping will indicate will indicate one's energy level. It takes a certain amount of energy to maintain clean and neat appearance. If the grooming is poor his energy his energy level is definitely low. And there are so many cues to give information about nonverbal behaviour. The four areas of body build, posture, grooming and nonverbal expression are also the focus of observations for feelings. Posture and nonverbal expression, particularly facial expression, are the richest sources of data concerning the helpee's feelings.

2. The Body never Lies :

The body is the vehicle of communication. Unlike verbal expression, body language never tells any lie. The face and the body are extremely communicative. When people are together in silence, the atmosphere can be filled with messages. Knapp defines nonverbal behaviour as “ all human communication events which transcend spoken or written words.” Sometimes the facial expressions, bodily motions, voice quality, and autonomic physiological responses of a client communicate more than words.

The psychologist Mehrabian along with his associates did research in the area of nonverbal behaviour and inconsistent messages. The research reported involved the way one person expresses liking for another. Total liking is equal to 7% verbal liking, plus 38% vocal liking, plus 55% facial liking. Nonverbal behaviours are generally more spontaneous than verbal behaviours. Words can be selected and monitored before being emitted. Nonverbal behaviours, on the other hand, are not easily subject to control. The client's nonverbal expressions can constitute a kind of royal road into his inner life. Verbal messages consciously or unconsciously camouflage the inner feelings whereas the bodily expressions have no way of hiding the inner feelings. Caution must be exercised to discover the meaning of what clients are saying verbally and nonverbally, without reading more into their behaviour than is there. There is no simple programme available for learning how to read and interpret nonverbal behaviour. Once you develop a working knowledge of nonverbal behaviour and its possible meaning, you must learn through practice and experience to be sensitive to it and to read its meaning in any given situation. Nonverbal behaviours can often mean a number of things. The key is context. Effective helpers listen to the entire context of the helping interview and do not become overly fixated on details of behaviour.

A counsellor who has failed to observe the nonverbal behaviour of the client and understand its meaning has missed more than 55% of the client. Since from the very first moment of your meeting the client, the client has been

like an open book through his body, though he has not started to speak out. It is up to the counsellor to be conscious of this fact and take advantage of the situation for the benefit of the client.

Down through the centuries people have attributed some meaning or other to every behaviour of human persons. These meanings have been tested in various situations. Scientific researchers are not wanting in this regard. A lot of extensive studies have been undertaken to unravel the meaning of human gestures. In NLP (Neuro Linguistic Programming) they have devised certain methods of understanding what is happening to the individual within himself through the observation of the eye movement called “eye scanning” and the breathing which is called “Calibration.” These eye scanning and calibration give valuable information about the individual’s internal process. Likewise studies are done on gestures.

We do make a lot of gestures out of necessity or out of certain psychological needs. Therefore every gesture has a meaning behind it. If it is out of some psychological needs then one can unearth a certain meaning behind a gesture. But if it is only a mannerism or force of habit then it may not have much of a significance. Hence a counsellor should be wary about distinguishing a gesture with a real meaning from the rest of the body movements and comportments. Even in attributing a meaning to a particular gesture, one could be misled; and to safeguard oneself from a misleading judgement one should look for a cluster of gestures that confirm the meaning attributed to a particular gesture. For example, crossed arms could mean defensiveness and if accompanied by crossed legs then the second one confirms the first. Therefore it is good to go for a cluster of gestures rather than a single gesture for interpretation. With all that, it is advisable to keep these interpretations as tentative and not absolute.

Two psychologists Gerald I. Nierenberg and Henry H. Calero have made an in depth study of

gestures and arrived at certain conclusions. The results of their research are given below for the benefit of the counsellors so that this nonverbal languages serves as an added asset to the counsellor who receives this message much before the client has started to talk.

3. Non- verbal Language:

	Non- verbal Behaviour	Possible Meaning
1.	The simple smile: Teeth together, teeth unexposed typically nonsense smile.	The person is not participating in any outgoing activity. He is smiling to himself. The person is by himself and happy.
2.	The upper smile : Upper incisors exposed usually with eye-to-eye contact between individuals.	Greeting smile between friends. Children greeting their parents.
3.	The Broad Smile : Both upper and lower incisors exposed and eye-to-eye contact seldom occurs.	Commonly seen during play and is often associated with laughing. Situations of pleasurable excitement.
4.	The oblong smile : The lips are drawn fully back from both upper and lower teeth forming the oblong with the lips. There is no depth to this smile.	This is the smile or grimace when one is pretending to enjoy a joke or off-the-cuff remark.
5.	The lip-in smile : Coy-girl smile : It is much the same as the upper smile except that the lower lip is drawn in between the teeth.	The person feels in someway subordinate to the person he is meeting.

6.	Eyebrows are usually down, particularly at the inner ends, producing a frown. The lips are tensed and pushed slightly forward; the head and chin are thrust forward, eyeball-to-eyeball contact.	Conflict.
7.	Wide open mouth and the chin drops.	Shock or great surprise or intense concentration.
8.	Avoiding eye contact.	Unintentionally communicates doubts and possible prevarication.
9.	Frown	Displeasure or confusion.
10.	Raised Eyebrow.	Envy or disbelief.
11.	Tightening of the jaw muscles or squinting of the eye.	Antagonism.
12.	Scuffling along with hands in the pockets, seldom looking up or noticing where they are headed.	Dejection.
13.	Walking with hands on the hips.	Sprinter.
14.	Meditative pose while walking: head down, hands clasped behind the back.	Preoccupied with a problem. The preoccupied walker.
15.	Walking with chin raised, arms swinging exaggeratedly, legs are somewhat stiff, and the pace is deliberate and calculated.	The self-satisfied, somewhat pompous wanting to impress. The strutter.
16.	Open hands.	Sincerity and openness.

17.	Shoulder shrugging with open-hands, palms upwards.	Open nature of the person.
18.	Unbuttoning coat or even take it off in someone else's presence.	Open and friendly. Concentrating on what you are saying.
19.	Arms crossed on chest and the hands fist like.	Defensiveness, protective posture.
20.	Sitting with a leg over arm of chair or straddling a chair: Sitting with the chair back serving as a shield.	Announcing dominance or territorial rights, domineering pose.
21.	Crossed legs and crossed arms.	Adversary.
	Crossed legs.	Heated arguments take place.
22.	Hand-to-cheek gesture.	The thinker.
23.	Brings a hand to the face, puts his chin in the palm, and extends his index finger along his cheek; the remaining fingers are positioned below the mouth.	Critical-evaluation cluster.
24.	Stroking chin.	Thinking or evaluating.
25.	Dropping eyeglasses into the lower bridge of the nose and peering over them.	An evaluative gesture that causes a negative emotional reaction in others.
26.	Slowly and deliberately taking the glasses off and carefully cleaning the lenses or after removing the glasses putting the earpiece of the frame in the mouth.	Procrastination, or pausing-for-thought gesture or gaining time.

27.	Glasses are removed either quickly or with much emphasis and thrown on the table.	Emotional outburst indicating 'now you are going too far'.
28.	Pinching the bridge of the nose with closed eyes.	Great thought and concern about the decision to be made.
29.	Sideways glance.	Distrusting attitude.
30.	Feet and /or entire body pointing to the exit.	Wishes to end the meeting, conversation, or whatever is going on and is anxious to leave.
31.	Touching or slightly rubbing the nose, usually with index finger.	Doubt, rejection, 'no', when not sure how to approach a subject or what audience reaction to it might be.
	Rubbing behind or beside the ear with index finger. Rubbing the eye.	'I don't know' (doubt)
32.	Hands on hips. Seated with one hand on his mid-thigh and leaning slightly forward. Sitting on edge of chair.	Readiness. Oriented towards action.
33.	Arms spread while hands grip edge of table.	"Listen to me, damn it, I have something to say" position.
34.	Moving in, speaking confidentially.	Indicates an aggressive readiness covertly.
35.	Physically narrowing down the distance between the two.	An attempt to dominate the other.

36.	Clenched hands with the thumbs rubbing against each other, cuticle-picking and hand-pinching, sticking a pen or pencil in the mouth to chew or suck. Touching the back of the chair before sitting down. Slowly and gracefully brings her hand to her throat, pinching the fleshy part of the hand, thumb sucking and nail biting.	Wanting reassurance.
37.	Hand-to – face.	Communicates anything from boredom to evaluative interest.
38.	Tilted head.	Cooperative.
39.	Hair-and back-of –the neck-rubbing.	Frustration.
40.	Short breaths.	Angry.
41.	Tightly clenched hands. Wringing hands.	Suspicion. They are tense and very difficult to relate to. Required to answer serious charges against him.
42.	Clenched fist.	Determination, anger, possible hostile action, extreme emphasis, vehement declaration, fierce determination, desperate resolve, defiance.
43.	Pointing index finger.	Communicating orders and discipline.

44.	Palm to back of neck. Hot under the collar.	Defensive beating posture.
45.	Kicking at the ground or imaginary object.	Feeling angry, frustrated or generally irritated.
46.	Steepling.	Designates the confident and sometimes smug, pontifical, egoistic, or proud gesture. Absolute self-confidence displayed in superior-subordinate relationship.
47.	Hands joined together at the back, chin thrust upwards.	Authority position. Authority: the sergeant.
48.	Feet on desk. Putting feet up on things.	Territorial rights, communicates dominance and ownership.
49.	Leaning against one's automobile, or touching it while photographed.	Pride and possession.
50.	A partner putting his or her arm around the other's waist, walking hand-in-hand, or indulging in some other type of holding.	Communicates ownership or belonging.
51.	Placing an object on a desired space.	Extending territorial rights.
52.	Elevating oneself.	Dominance or superiority.
53.	Cigar smoking ceremony.	Status symbol, associating cigars with wealth. Confidence and self- assurance.

54.	Leaning back with both hands laced behind the head, supporting it, and at times crossing the legs.	An air of superiority.
55.	Clearing the throat.	Nervousness.
56.	Cigarette- smoking.	Relaxed, when the tension is released.
57.	Whistling.	Frightened or apprehensive.
58.	Fidgeting in a chair.	1. Tired, 2. What is being said is not stimulating, 3. Programmed their bodies to responding to a specific time say, lunch time, 4. Chair is not well adjusted 5. Preoccupied with other things.
59.	Hands covering the mouth.	Communicates emotions ranging from self- doubt to downright lying.
60.	Putting the elbows on a table, forming a pyramid with his forearms, and holding both hands together directly in front of the mouth.	Playing cat-and-mouse with their opposers until they felt it opportune to open up.
61.	Jingling money in pockets.	Very much concerned about money or lack of it.
62.	Tugging ear.	Interrupt gesture (wanting to talk).

63.	Holding an arm behind the back and clenching the hand tightly while the other hand grips the wrist or arm. (Locked wrist gesture).	A person is subjected to tension, pressure, or anxiety. Self- control gesture.
64.	Locked ankles and clenched hands.	Holding back strong feeling and emotions.
65.	Restraining an arm or gripping the wrist.	Expresses inner conflict.
66.	Head-in-the-palm-of-the-hand and drooping –eyes position.	Boredom.
67.	Doodling.	Interest is waning.
68.	The blank stare.	Interest is waning.
69.	Hand to chest.	Loyalty, honesty and devotion.
70.	Touching gestures.	Wanting to interrupt or emphasize a point, calming gesture, showing affection, feels comfortable in the company.
71.	Preening gestures.	Performed usually for the benefit of the opposite sex.
72.	Woman sitting with one leg tucked under the other.	Comfort in another’s presence.
73.	Rubbing the palm.	Gesture of expectation.
74.	Rubbing wet palms against a cloth.	Nervousness.
75.	Handshake: someone grabs the hand firmly and turns it over so that his palm is directly on top of yours.	Superiority, attempting physical domination.

CHAPTER –V

FOUNDING

THIRD STAGE

1. Attending:

Attending is the first skill of the counsellor and the most important one as well. All of us need attention. It is evident in the life of the children. Perhaps for healthy growth of an individual he should receive a certain amount of attention from others, especially from the significant ones. For a baby, the mother's attention is of paramount importance. In some mysterious way, attention paid stimulates the chemistry of growth. In a way, attention is a positive stroke we give to a person. As behaviour, attending has to be seen in concrete behaviour modalities. Attending is the concentrated awareness of a selected aspect of our environment. We are said to be attending to an object when our sense-activity is focused on any particular stimulus. Attending to an object is to bring that object to consciousness. At any moment we are aware of a large number of objects around us, but we attend only to a few of them.

1. Distance :

A comfortable distance has to be maintained between you and the client. It is neither too far nor too close. Usually three to four feet will be normal. In any case it should not be irksome to the client and there should be enough room between you and the client so that both you and the client can express and gesticulate when necessary. People speak of porcupine distance is only to a certain extent we could approach a person. The porcupine distance is

the distance one wants to keep for himself and will not permit others to enter into that area. It refers primarily to psychological distance and the same thing applies to physical distance also to some extent.

Too close a distance might threaten the client and too far a distance might indicate indifference. Supposing once the client has taken a position and knowing that the distance is too far, you were to go close to him and if he moves backward not feeling comfortable, it is good that you respect the client and not move in closer and closer. Distance is not that important but what really matters is the comfort of the client.

2) Squaring:

Squaring means that you are facing the client. Sitting side by side as in a train or bus is not conducive for counselling. If there is only one person, sit just in front of him. Turning your body away from another person while you talk to him can lessen your degree of contact with the person. If there are more than one, you will take a position from which you can equally look at all the members. When you are facing a group of three or more it is better to form a circle. And when you are in a circle you will incline your body towards the person who is speaking. It for any reason, facing a person squarely is too threatening, then an angled position is called for. The bodily position you adopt conveys the message that you are involved with the client and you are available to him. The point is the quality of your attention.

3) Eyeing:

Eyeing means maintaining good eye contact. Looking at a person is different from staring at a person. Staring will make the client feel very uncomfortable and also looking at particular features of the body or any physical defect steadily may be an occasion for the client to feel nervous. You will rather frequently look at the person as a part of attention you pay to him. It might happen that some clients are nervous about your looking at them. In this case, you may look down and periodically look at the person. This behaviour has to be adjusted

according to the level of comfort of the client. Not to be totally looking at the client is a poor form of attending and it can in no way be justified.

4) Open Posture :

Maintaining an open posture will indicate your receptivity. The gesture of openness might differ from culture to culture. Perhaps crossed legs and folded arms on your chest might indicate your closedness announcing that you are defensive. When you yourself are defensive, then you cannot expect the client to be not defensive. The whole carriage of your body during the counselling interview should indicate openness and availability to the client. Some counsellors find crossing legs makes them feel comfortable when they are overworked. What is important is your psychological openness indicated by your posture.

5) Leaning towards the Other:

Leaning forward is clearly an indication of being with the client and being involved. Leaning backward will mean that you are bored with the person. At times it may be too taxing for the counsellor to maintain forward leaning posture. One need not be rigid and one can move back and forth according to one's convenience but if a counsellor is found leaning backward more often, then that will surely put the client off.

6) Remaining Relatively Relaxed:

Nervousness is contagious, they say. When we see someone being nervous we also find it difficult to be comfortable because we have to be adjusting constantly to a nervous person. If the client observes that you are overly nervous and not relaxed, he may in turn become nervous and will have problem in opening up freely. Hence a certain relaxed behaviour is expected of the counsellor. At the same time if the counsellor were to be too relaxed then he may not be facilitating for the simple reason that he will not be able to follow the client. Normally attention

involves a certain amount of tension of muscles. A student who is attentively listening to the lectures or studying his lessons will be seen tensing up his muscles and sitting erect. Therefore too much of relaxation will be an indication that you are not attentive to the client. Hence relatively relaxed demeanour is helpful in a counselling interaction.

7) Minimal Encouragements to Talk:

These are ways the counsellor encourages the client to explore his feeling and behaviour. They include such things as “um-hum” repetition of one or two words of the client, nods of the head, leaning forward and moving closer. These behaviours help the client to go on talking and revealing more about himself. Our interactions are to be punctuated with such words that will spur the clients on for further exploration.

8) Pacing or Mirroring:

Pacing or mirroring is a great concept in NLP. It is matching the other person. Pacing builds up an unconscious rapport with another person. It is not the same as mimicry, for in mimicry we exaggerate the behaviour features of another person but in pacing there is subtle behavioural reflection. When unconsciously someone perceives that the other is also like him, then he easily starts relating to him. 55% of our communication is by body language and if that were so, then pacing through our body is a powerful way of building up a rapport. Mirroring body language can be done by the following means : breathing rate, breathing location (on the chest or on the diaphragm or on the abdomen), body posture, rate of speech, tone of voice, rhythm of speech and gestures, breathing rhythm, facial expression, tempo, and intonation patterns. Matching some or all of these will assist you in achieving a harmonious interaction. Actually, by mirroring, it is possible to disagree with the content portion of a person's communication (what they are saying) and yet remain in complete rapport.

In a subtle way if you are mirroring the client, then the client starts considering you very favourably and that forms the basis for further useful interaction. Direct pacing will be, if the client keeps blinking his eyes, I also do at the same interval. A crossover pacing will be that I tap the table in agreement with the blinking of the client. In any case it is presumed that an unconscious affinity is being built up, and without this affinity it will not be possible to do meaningful counselling.

Pacing is not only for the sake of building up rapport but also for another specific goal. Pacing is usually followed by leading. While pacing, you follow the client and when sufficient rapport has been established, then you take the lead and the client follows you. It is in no way forcing yourself on the client, nor your decision, but only creating a favourable lead so that the client reaches the goal. It is like gaining mastery over an opponent. When you resist an opponent both of you get hurt and bruised but when you yield and go along with your opponent you are in agreement with him and there comes a time when you can lead the opponent and unconsciously without much resistance he will follow you. The same principle is at work when you are pacing a client so that for his own benefit you could lead him later.

Some of the easiest ways to pace would be pacing body posture, tone of voice and gestures. You could start doing this and later you will be able to pass on to other items also.

2. Involving :

While attending is the skill or task of the counsellor, involving is the task of the counsellee. It is because the counsellor was very attentive that he could elicit the behaviour of getting involved from the client. The quality of your attending will be the invitation for the client to get involved. Counselling will not proceed and go forward unless the clients get involved. Getting involved will mean that the client is ready to work out his problems, find a solution, or come to grips with a reality. Nonverbally he is entering into an alliance of working together with you.

You are there only as a facilitator but the main work has to be done by the client and getting involved will mean that he is ready to take up any steps that will be of help. First and foremost it means that he sheds off his reluctance to open up or to cope with the demands of counselling. Resistance is a great block to involvement. All helpers encounter reluctant or resistant clients: those who do not seem to know what they want; who present themselves as not needing help; who, though unwilling, are forced to see a helper or come only at urging of a third party : who feel abused and who are resentful. The reason for reluctance and resistance may be many. Clients may not see any reason for going to a helper, or may not like a third party referrer, or they may believe that going to a helper is the same as admitting weakness, failure and inadequacy, or may have developed negative attitudes about helping agencies and the like.

Counsellors need a lot of knack to deal with clients who are not involved. Clients are not odd just because they are not involved and it is in no way a sign of client's ill will. See if you are doing anything to elicit resistance from the client. Are you too directive or do you too quickly personalize? You could start with the client's frame of reference.

If the client gets involved, he starts to express his problem situation. In many instances the very expression or talking about the problem and hurt itself seems sufficient and the client may not want anything further. I remember once in the parish office at Shanti Ashram, Coimbatore, someone phoned having seen the name Shanti Ashram on the telephone directory. It was a woman from the heart of the city who spoke to me. When I responded to her call and said who I was, she started to weep and cry over the phone. She had been deserted by her husband who was living with another woman. I asked her if she could come over to my office or meet any counsellor in the city. She told me

calmly after her crying was over, that she just wanted to talk to someone and cry, and nothing more.

1) Re- Evaluation Co- Counselling of Harvey Jackins :

(1) Theory :

Here in the context of involving, I would like to speak about the re-evaluation co-counselling of Harvey Jackins. It concentrates on expression or discharges, which are in themselves curative. Since no work is done or goal is set beyond discharging, I put this whole process in the pre-helping phase. The theory of re-evaluation co-counselling assumes that:

1. Everyone is born with tremendous intellectual potential, natural zest, and lovingness.
2. But these qualities have become blocked and obscured in adults as the result of accumulated distress experiences (fear, hurt, loss, pain, anger, embarrassment, etc) which begin early in our lives.
3. Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, etc).
4. When adequate emotional discharge takes place, the person is freed from the rigid pattern of behaviour and the feeling left by the hurt.
5. Now the basic loving, cooperative, intelligent, and zestful nature is then free to operate. Once the discharge takes place, the person is free to re-evaluate his experiences of hurt or distress automatically, and that is why this theory is called re-evaluation. The first evaluation was wrong, and the second one is correct. The first evaluation takes place after a hurt or distress, and the second one takes place after the discharge.

(2) Kinds of Discharge :

The kind of emotional tensions and the corresponding manifestation of discharges are as follows: For those who are grief stricken the discharge will be tears and sobbing; for heavy fear trembling, shivering, cold perspiration and active kidney; for light fear (embarrassment) – laughter and cold perspiration; for heavy anger- violent movement and warm perspiration; for light anger – laughter and warm perspiration; for boredom – laughter, animated talk, reluctant talk; for zest- happy relaxation; and for physical pain and tensions- yawning, stretching and scratching.

(3) Dividing Attention :

The theory presupposes that if the attention of the client is totally concentrated on the hurt or distress he, cannot discharge, and hence the attention has to be divided. When half of the attention is on the distress or hurt and the other half, for example, on the consoling presence of the counsellor, then discharge automatically takes place. That is why people who are immersed in their hurt feelings, on seeing a counsellor, start weeping. They were travelling miles with the hurt but could not weep, since the attention had not been divided. But now when they see a counsellor, half of the attention is taken from the distress and set on the counsellor which automatically helps the client to discharge.

(4) Techniques to Divide Attention:

To help divide the attention and subsequently the discharge, various techniques are being used:

1. Present time technique – in which the client is asked to give his opinion or judgement about the environment.
2. Remembering technique : here the client is asked to move rapidly from one incident to another.
3. Abrupt change in what one is doing – ask the client to change whatever he is doing, for example, if he is sitting ask him to stand up, if the legs are crossed ask him to uncross.

4. Validation – making an assertion like telling that ‘I am the most handsome person in the whole world’ or ‘I am the most efficient person in the world.’

The above techniques usually help the client discharge after which comes an evaluation on the Distress and the client is able to feel free from the rigid patterns that held him captive.

(5) Co-counselling:

Here two persons take turns, and one will express and discharge while the other actively listens and helps the first person to discharge; then they reverse their roles. Since both of them function as counsellor and counsellee, this theory is called co-counselling. The whole process of counselling stops with the discharge. Certainly in some cases discharge or catharsis alone will be enough but for most of the instances we need to work further also, I think.

3. Expressing:

An involved client starts to express on account of the attention the counsellor had been paying to him. But not all expressions are complete and reveal the client fully since there are different kinds of expression with different levels of revelation.

1) Kinds of Expression:

In a communication model the client starts expressing. Expressing is the first component of a communication Model. Psychologists speak of different layers of communications. In our day to day experience we realize that not all communications are really deep and revealing of the person who is speaking. By a trial and error method we test the ground and see if the other person is really trustworthy or capable of understanding what we say or is in a position to render us help. Hence according to the level of comfort one feels, one reveals oneself to the other.

(1) Ritual :

The first layers or the outer layer of communication is called Ritual Talk. We greet people and enquire about the weather and the rain and many other neutral things that have nothing to do with oneself. This type of talk can be had with any stranger and there is no risk involved in this type of talk. And people expect us to say 'Good Morning', 'How are you' and the like. These rituals are performed everyday in our lives and most communications are at this level only.

(2) Reports :

The second layer in the concentric circle of communication is talking about events. This is a kind of news paper report of the things that have happened anywhere and is in some sense better than the ritual talk. Speaking about history, events and facts come under this kind of talking. Again this in no way touches the personality of any one. In this kind of talk we cannot know much about the speaker.

(3) Judgement:

The third layer concerns your judgement. Judgements about persons and events reveal more about the speaker. It betrays the speaker's mental orientation and more specifically his attitudes. When you speak of a particular government as good or bad, or efficient or inefficient you are making a value judgement and in some way you reveal whether you are for the particular government or against the government. In this third layer we have the glimpse of the person and accordingly we can adjust our relationship with him. One's affiliation to certain ideologies and policies are evident in this kind of talk.

(4) Feeling:

The fourth layer deals with one's likes and dislikes or feelings and emotions. We differ from one another by the feelings. Two persons may feel the same kind of feelings or emotions but the quality of those emotions are

entirely different. Our likes and dislikes reveal quite a lot about us, and for many of the feelings, we cannot adduce sufficient reasons. It goes without saying that feelings are very characteristic of individuals and they are greater revelations of the personality. Ideas and judgments one might borrow from others and say as one's own, but not the feelings expressed.

(5) Gut- Level:

The fifth layer is total communication without hiding anything, where a person becomes totally open and psychologically naked to another individual. This type of opening or expression is not going to take place with many people. We may have selected individuals to whom we are transparent and not many can do this type of sharing. People who are highly sensitive keep their thoughts and feelings to themselves. Introverts tend to keep things for themselves and extroverts may babble and talk about their inner self.

2) NLP Theory of Knowledge: (NLP Epistemology)

We begin to wonder whether the client expresses correctly what he is experiencing. What the client expresses, is it the perfect or full expression of what he has experienced at the sensory level is a question mark. Neurolinguistic programming, known as NLP, speaks of a theory of knowledge that will throw light on this problem.

The world reality as it is outside of me is taken in through the five senses, namely visual, auditory, kinesthetic, olfactory and gustatory. These senses are input channels through which the world reality enters into me. The data received by the five senses undergo certain changes within me. There are three universal human modelling processes known as:

1. Generalization, 2. Deletion, and 3. Distortion.

Necessarily the data received via senses undergo the three modelling processes after which I get the map of reality. I begin to express and describe the map of the reality through words (which is only 7%), paralinguistic behaviours like tone of voice, punctuation, inflection and emphasis (which is only 38%) and the whole body (which is 55%).

	Input Channels	3 Universal Human Modelling processes	Out-come	Output Channels
Reality	1. Visual 2. Auditory 3. Kinesthetic 4. Olfactory 5. Gustatory	1. Generalization 2. Deletion 3. Distortion	Image or idea Or copy or model of Reality.	1. Words (7%) 2. Paralinguistic behaviour (38%) 3. Body language (55%)

Now we can understand the world of difference that exists between the world reality as it is outside of me and the description of it after being filtered through my senses and screened by the three processes. Even at the sensory level depending upon the condition of my senses the reality might have been twisted. Hence the map of the reality as it is in my head is a poor copy of the reality of experience and again words, tone of voice and the body (which are output channels) might express poorly. Does it mean that what I speak of is only a creation of my mind and copy of the reality. Taking stock of the above information one should be careful in

understanding exactly the experience of the client. Whatever the client has said has to be decoded. We have to remove from what the client has said the generalization, deletion and distortion.

Generalization could be either positive or negative. One who knows to repair a wall clock can, with a little more effort, repair a wrist watch also. Because the skill and knowledge he acquired through repairing the wall clock is generalized and applied to the wrist watch too. Most of the learning goes by way of generalization. Knowledge of one field is transferred to another field. Generalization can also be negative. Take for example phobia. Phobia is an unreasonable fear about an innocent object. It might have been just one experience and for the rest of one's life, one suffers from the incident. A child having seen a cat chasing and snatching a dove and eating it may be frightened of the feathers that were strewn and for the rest of her life she may be frightened of feathers.

Deletion too can be either positive or negative. While travelling in a train our mind automatically deletes all the noises created by the train that runs at a great speed. This is something positive for us. A student studying for an exam concentrates on his subjects even though there are loud speakers blaring near his room. If you are giving an evaluation of a person telling all his positive qualities and finally one or two minor points for his improvement, then he may delete the whole range of positive qualities enumerated and worry about the minor negative qualities pointed out to him. This is the negative effect of deletion.

Distortion too can be positive and negative. All the scientific progress in the world is due to distortion. All the medical advancement too is a distortion for example, two chemicals are mixed which is a distortion and you may get third reality as a result of distortion. Imagine you are giving a positive stroke to a student who usually does his exams well. You say something like this: "Tom, today you have done your exam well." Tom may distort the message and think that he had not done his previous exams well. It was not the intention of the author but Tom understands it that way due to the process of distortion.

NLP has devised certain type of questions which when applied will remove the generalization, deletion and distortion from the sharing of the client so that the counsellor can accurately understand the sensory experience of the client.

3) Metamodel Questions :

Meta means model and metamodel means model of the model. The meta-model was developed by John Grinder and Richard Bandler to identify the generalization, deletion and distortion. The theory calls the sensory experience as deep structure and the expression of the experience through words as surface structure. To the extent surface structures are copies of the deep structure we can speak of complete communication. Whatever has been generalized or deleted or distorted can be rectified by the metamodel questions.

A. Generalization:

(1) Presupposition:

It is what is implicitly assumed in the other person's communication. (i.e.) "If only you had worked hard you would not have failed in the exam." The question to be asked is how do you know that I have not worked hard? "Since you do not have any doubt regarding this topic let us go to the next." How do you know that we don't have doubts? Thus by asking questions we can remove the presupposition from the mind of the individuals.

(2) Modal Operators of Possibility and Necessity:

Here a certain inability in a certain area is generalized and that limits the behaviour of the individual. i.e. "I can't tell my mother the truth." Ask the person what will happen if you told the truth. The client would not have thought about the consequences but generally is afraid which is a generalization of certain experience of telling the truth. Another example: "I should not go for films." Ask him what will happen if he goes for a film. (Possibility –

can, cannot, possible, impossible, will, won't, may, may not, and Necessity- should, shouldn't must, must not, have to).

(3) Complex Equivalence :

When two experiences are understood to be synonymous. "Sugi smiles at me and so she is in love with me". Smiling and loving need not go together. There might have been a person who smiled and also loved and this experience is generalized to interpret all smiles as signs of love. You could ask the question: "Does her smile always mean loving?" or "was there not a time she smiled and yet did not love?" Thus you can remove the generalization.

B. Deletion:

(1) Simple Deletion:

i.e. "I am confused. " This statement seems complete. But we do not know about what the person is confused. Since the person in surface structure has left out about what he is confused, we call it simple deletion. Another example: "I am really delighted." The question to be asked is delighted about what?

(2) Lack of Referential Index:

When the object which has been referred to is not clear. i.e. "They don't understand me." Who are they? "He is always finding fault with me." Who is he?

(3) Comparative Deletion:

When a comparative degree is used without mentioning or leaving out with what the comparison is made i.e. "Girls look better in jeans." Here the comparison does not mention better than what. To complete the full meaning perhaps it should be like this: Girls look better in jeans than in skirts and blouses. Therefore the question to be asked is: better than what? to recover the deletion.

(4) Unspecified Verb:

It is when the verb does not give complete information about the action it signifies i.e. “Senthil hurt me.” Here the question is “how specifically did Senthil hurt you.” Hurting can be done in many ways, as for example, Senthil might not have looked at you, or spoken ill of you or hit you with a stick, etc. Since the word ‘hurt’ did not specify how specifically Senthil hurt you, we call it unspecified verb.

(5) Nominalization:

When the understanding of an abstract noun is not the same in the mind of different persons, it is a nominalization. i.e. “I don’t need your support.” Here support is an abstract noun which may mean one thing to be the speaker and another thing to the hearer. Here the question to asked is: What do you mean by support?

C. Distortion :**(1) Cause – Effect:**

When an individual connects an external stimulus with his inner experience which are not directly connected. For example – “Selva makes me happy.” Or “Devi makes me angry.” Here the point is that neither Selva can make me happy nor Devi can make me angry. It is I myself who can make myself happy or angry.

(2) Mind Reading :

It is when an individual claims to have known what is going on in the mind of another without being told. i.e. “Julie is thinking of marriage.” The question to be asked is – How do you know that Julie is thinking of marriage? Another example : “Tina is afraid of me.” How do you know that Tina is afraid of you?

(3) Lost Performative :

Statements or judgements which one holds as true for everybody or rather that everybody holds that view and therefore one has to hold it. i.e. “Swimming is the best exercise.” The question to be asked is – Who said this? How do you know that it is the best exercise? Certain maxims are taken as valid for all generations and for all times. Words like good, bad, crazy, true, false, etc. will betray this particular violation.

(4) Universal Quantifiers :

Words which generalize a few experiences to be the experience of a whole class using the words like all, every, always, never etc. i.e. “Christo always criticizes me.” Here the word always is an exaggeration. The question to be asked is – Was there not a time when Christo did not criticise you? The fact that Christo criticizes him most of the time is made universal by the word ‘always’. Another example- “I never get what I want.” The question to be asked is – Was there not any time in your life when you got what you wanted?

The above twelve violations covering generalization, deletion and distortion will equip the counsellor to be careful to get the deep structure of the client instead of being satisfied with the surface structure which might have been violated with the three above mentioned processes. Though the counsellor should be intent on decoding the surface structure to uncover the lost message, he should not be too impatient and ask too many questions one after another lest the client should be annoyed. The counsellor should tactfully recover the full message by means of the above mentioned questions without, at the same time, making the client uncomfortable and annoyed.

4) Let The Client Tell The Story:

As children we were very fond of stories being told over and over again. Likewise we were clever story tellers as kids, not as grown ups. The clients need to tell their stories – stories about their problem situations, unused opportunities and misused talents. As each person is unique the story telling will be different from person to person.

1. Some of the stories will be too long and detailed while others are short and pithy.

2. Some will be full of emotion as though reliving the whole event in front of you while others are cold that you wonder whether this really is the problem of the client.
3. There are single issue stories while others are multiple issue stories.
4. Some will tell their stories readily while others do it haltingly and hesitantly.
5. Some clients tell the core message immediately while others speak of secondary things and may not come to the core message at all.
6. Some clients speak of their inner world of experience and feelings while others speak of their outer world of interpersonal relationship.

The job of the counsellor is to be with the clients in a fully human and skilful way so that they are able to tell their stories. There are times when the client will speak at length especially at the first instance.

Some practical tips while the client tells the story : Your responding may be required depending upon the way the client tells the story and his expectation of getting to know whether you fully listen to him. When the clients in an outburst of emotions are speaking non-stop, then we need to respect the clients and keep listening to them without interrupting the flow of speech. Such clients do not look for your responses but rather they are content with their catharsis. I have seen during the counselling skills practice that when a counsellor interrupts the story telling, the client loses the thread and he finds it difficult to start once again. The counsellor is there to facilitate story-

telling and not to stop it. In certain centres of training they ask the counsellors to stop the client after a lengthy narration to respond to the client with the core message so that the client feels understood. Here one should exercise prudence rather than being carried away by the idea of responding at all cost. While narrating, if the client stops to take a deep breath or weeps silently, then wait for him rather than harass him with questions or responses. See if the client is ready for a response and all of a sudden if he continues to talk, then stop your responses abruptly and listen to the client. For the client is more important.

(1) Reluctant and Resistant Clients:

It is not uncommon to encounter reluctant or resistant clients. Reluctant clients are those who do not want to come for counselling; they are not self-referred. They come to the counsellor because they are more or less forced to come. Resistant clients are those who, more or less willing or who, initially reluctant, overcome their reluctance but still fail to give themselves adequately to the helping process. Resistance is an unavoidable process in every effective counselling since the process of counselling touches the core of the personality; it comes naturally to defend oneself against change and being exposed.

Practically you could take reluctance or resistance as a sign of self-affirmation on the part of the client. It could also be a chance to check if the quality of your interactions is such that triggers off resistance from the client. Could it be also that the counsellor is inflexible?

(2) Silence:

How can one deal with silence in counselling is a problem. It is in silence that both the clients and the counsellor get insights and inspirations. In itself silence could be productive. It may also help the client get

composed and calm down. He can gather his thoughts before expressing them. It could be a moment of introspection after which the client will be eloquent. The counsellor should learn to be comfortable with silence. On account of his inability to tolerate silence if the counsellor keeps talking, then he misses something valuable.

If silence occurs just at the very beginning of the interaction, the counsellor could address the client like this: "It is hard to begin, tell whatever comes to your mind." When we say at the beginning of the interview we do not mean to say that you expect the client to start speaking immediately after meeting you. It presupposes that you greeted him and had a 'small talk' before you invited him to share what he wanted to share. If silence occurs during the interaction, that is, in the middle of the counselling, the counsellor could act in the following ways: The counsellor could make sure that he responded to the client's previous statement. And if silence still persists then he can take this occasion to summarize all that they arrived at so far. And if still silence continues, then he can make statements like this: You are experiencing something or you are thinking of something. Usually such statements trigger off expression on the part of the client. And if still silence should continue, the counsellor should totally respect the client and should not force him to speak, and if need be, wind up the session telling that both of them need sometime to reflect and the issue can be taken up in the next session.

4. Listening:

Listening is the second component of the communication model. As the client expresses, the counsellor listens and he must listen attentively. Hearing is different from listening. For example, there may be a lot of people talking in a room, all these you hear but you do not listen to all of them; you select someone and listen to that particular person. Listening automatically means certain selection and it involves your motive and concentration of

your attention. If You were to recall any narration by a person, you would know how poorly you recall the details due to want of proper listening. The purpose of listening is to understand the person better; to understand his message, his feelings, his problem situation, his deficiencies and his strengths.

Listening can be of different kinds and all of them are not conducive to counselling and in fact some of them are very harmful to counselling. The various types of listening are:

1) Pretending to Listen:

This is the worst type of listening. When in fact you have not listened to the message, you somehow maintained your non- verbal behaviour in such a way that you give the impression of listening. From the nods of the head, with wide open eyes and the position of the body, the client is duped into believing that you really listen to him.

2) Partial Listening:

During the whole interview you in fact listen but your listening is only partial in the sense that you get certain snatches and streaks of the message here and there and you may be missing a vast area of valuable information. This of course in a way is better than the false listening or pretending to listen.

3) Selective Listening:

Somehow you are inclined to listen to the message of the client and you determined beforehand what to listen to and what not to. If for example, a client is talking to you of her strained relationship with her husband along with her problems with the in-laws, you choose to listen to her strained relationship with her husband only and you leave out the rest. This is selective listening.

4) Conditional Listening:

This is listening to what you want to hear, not what the client is telling. There is already something going on in your mind and what the client speaks seems to be speaking about what you are having on mind. For example, a

boy asked his father, “Where do I come from?” And the father thought that the boy is interested in knowing his biological origin and thought it was a good opportunity to give sex education to his son showing the flowers and pollen. However, the son told his father that he did not want all these but simply wanted to know where he is coming from. But the father did not understand his son yet and the boy continued telling that his friends are telling in the class that one comes from Delhi and another from Mumbai and the like, and so he wanted to know from which city he was hailing. This is an odd example to illustrate the fact that what we listen to is in fact not what is meant by the clients, but we may mistake them for the things that are on our brain. This kind of listening is often very harmful to the client since the message is not properly understood by the counsellor and much less can he facilitate the choice of the right direction.

5) Evaluative Listening:

This is a kind of listening which means making a judgment about the merits of what the client is telling in terms of good/bad, right/wrong, acceptable/unacceptable, relevant/irrelevant etc. At times it is also a judgment made about the person of the speaker.

6) Filtered Listening:

Through the process of socialization we develop a variety of filters through which we listen to ourselves, others, and the world around us. Personal, familial, social, and cultural filters introduce various forms of bias into our listening without our being aware of them. The stronger the cultural filters, the greater the likelihood of bias. Prejudices, whether conscious or not, are dysfunctional filters and likewise psychological theories, models, and constructs can also constitute dysfunctional filters.

7) Sympathetic Listening:

Often clients are people in pain or people who have been victimized by others or by society itself. Such clients can arouse feelings of sympathy in helpers, sympathy strong enough to distort the stories being told. By over

identifying with the client out of sympathy the counsellor may miss the 'true' story for he hears only one version of the story from the client's point of view.

8) Total Listening:

It is to listen to the whole message without leaving out nor distorting it. Understanding the client in his internal frame of reference and the core message with hovering attention and to communicate it to the client in your own nonverbal way the quality of your listening is total listening.

There could be various reasons for inadequate listening:

1. Attraction can play havoc. The client is either attractive or unattractive and the counsellor might pay attention to what is he feeling. Attraction can play havoc about the client than what the client is telling.
2. Physical condition of the counsellor might colour his listening. A tired counsellor is a poor listener. On account of tiredness or sickness you might tune out some of the things the client is telling.
3. Concerns – The concerns that your mind is preoccupied with, will definitely interfere with your listening. Supposing just before the counselling you had a heated argument with your boss, then that will be uppermost in your mind to the detriment of listening totally to the client.
4. Over eagerness. You are so overeager to respond and you keep thinking about the right response, meanwhile missing the main message of the client.
5. Similarity of problems – The problem narrated by the client might also be your burning issue for which you are spending sleepless nights. In this situation you dwell on your own problem and the unpleasant feelings aroused by it.
6. Differences. The client and his problem may be too different and the non commonality distracts you. For example, a client narrates some queer sexual practice which you may not very much understand on account of its non commonality.

5. Responding:

In the communication model, after listening comes responding. Responding is the task of the counsellor. Having listened to the problems of the client the counsellor has to respond. The quality of his response determines the further progress of the counselling. There are clients who are encouraged by the response they receive from the counsellors. Therefore the importance of the response, specially the first ones. The first impression is the best impression, they say.

1) Helping Skills Pre- test :

You will have a taste of what responding is by doing the following test. It is to judge for yourself the natural capacity you have at present in responding to people in crisis. Imagine that you are interacting with the following helpee for about 30 minutes. The helpee is a seventeen years old student from a broken family fed up with the family atmosphere.

“I am unable to bear any more. My house is in a mess; my father is a drunkard and whatever he earns he drinks and brings home nothing. My mother unable to bear the responsibility beats and scolds my brothers and sisters. There is no peace at home and I don’t know how to remedy the situation.”

On the following lines, write out what you would say to this helpee. Write the exact words you would use if you were actually speaking to the helpee.

Now, to give you an idea of how well you judge helpful responses, we will consider several alternative responses that might have been made by someone trying to help this person. Next to each of the responses, you should write a number to indicate your rating of effectiveness of that response.

Use the following rating scale.

1 – Very ineffective

2 - Ineffective

3 - Minimally effective

4 – Very effective

5 - Extremely effective

Your rating

Hepler Responses

----- 1. You are saying that you are unable to stand the family situation created by your irresponsible and drunkard father and the abusive mother.

----- 2. Your father may have hundred and one reasons for drinking. How are you going to understand his situation? You should have some patience to understand your father and the abusive mother.

----- 3. You are helpless and angry with the family situation created by your drunkard and irresponsible father and the abusive mother.

----- 4. You feel hopeless about your family situation on account of the irresponsibility of your drunkard father and the overburdened mother and you would like to do something about it. Perhaps you could as your first step explore the possible means you could take to send your father to a counsellor.

----- 5. You are helpless and angry with your family situation made by your irresponsible father and abusive mother and you would really want to do something about it.

Pre- test Discrimination Score			
Response No	Your rating	Expert Rating	Difference Score
1		2	
2		1	
3		3	
4		5	
5		4	
Total of Difference score			

Pre- test discrimination score = Total of difference score/Number Five

To calculate your pre- test discrimination score, do the following things.

1. Without regard to whether the difference is positive or negative, write down the difference between each of your numerical ratings and each of the expert's numerical ratings.
2. Add up the difference scores.
3. Divide the total of the difference scores by 5. The result is your pre-test discrimination score.
4. The lower the score the better is your response.

2) Kinds of Responses as per EISPU:

When one responds to the client one can do it in many ways. And we can name responses categorizing them according to the intention of the user. Usually counselling psychologists group the responses under five headings mostly determined by the intention of the user. Intention underlying the responses is the criterion for grouping them under different categories.

(1). Evaluating and Advising (E) :

As the name suggests, it is a response giving advice, making a judgement as to the relative goodness, appropriateness, effectiveness of the way the client is functioning. It is simply giving

correction, suggestion and moralizing. One falsely believes that the advice given is easily taken. In most cases the client may appear to be accepting and since he is not convinced about the validity of the arguments of advice you have given, he will reject it or rather he will not put it into practice since the decision is not his but yours. There are many reasons why this type of evaluative responses are not helpful.

1. In the first place the counsellor assumes a superior attitude thinking that his judgement is better than that of the client.
2. Secondly the client is presumed to be helpless and unable to solve his problem and it undermines the capacity of the client to solve his problem.
3. Giving advice is one way of avoiding involvement with another person's concerns and conflicts.
4. Giving advice saves you time since dealing with the issue and making the person take decision is time consuming. Hence it betrays that you care less for the client since you are not prepared to spend more time with him.
5. By giving advice you are not going to allow the client to take responsibility for his problem.
6. Advice betrays the counsellor's attitudes and perspective and not those of the client.

Does it mean that advising has no value at all? This question directly touches the point whether the counselling should be directive or nondirective. Advising is definitely a directive type of counselling. We are very much used to advice in the society that it comes natural to us. I would rather discriminate between persons and situation. What type of person is being counselled will determine what approach I would adopt, and also in what situation. First of all, people who are highly intelligent, capable of self management and can stand on their own may not want to be dominated and resent being advised. Secondly people who are having enough resources but do not mobilize their energies to tap the recourses might become lazier by receiving advice. When children are brought for

counselling who do not have clear cut ideas of right and wrong with regard to the course of action to be taken may want directive type of counselling. Clients who are highly disturbed emotionally or clients who might have had a traumatic experience and if you are meeting them immediately, they need a type of directive counselling since they are disoriented to some extent. Clients who are chronologically adults but emotionally and intellectually immature or childish may not respond to nondirective type of counselling. From experience I have learned to oscillate between being moderately directive to moderately nondirective depending upon the causes and in any case what would be ideal is nondirective counselling which is goal oriented and goal directed. Counsellors make use of evaluative responses in confrontational counselling.

An executive engineer complains:

Counselee: Nobody in the office obeys me. When I ask my subordinates to pass the files they simply stare at me.

Counsellor: Very strange indeed. You might have been very rude. Why don't you command by way of request?

(2) Interpreting and Analysing (I) :

Here the counsellor's intention is to teach, to tell the client what his problem means, to inform him how he really feels about the situation, or to impart some psychological knowledge to the client. It is pointing out some hidden reason that makes the client do the things he does or feel the way he feels.

The process of analysing and interpreting might make the client close up on account of the fear that if he continues to reveal more about his thoughts and feelings he may be more analysed. It might make a client more defensive. There are individuals who welcome interpreting and analysing their experiences and there are also persons who do not want. I have always wanted to know the underlying reasons for my particular behaviours or

feelings just like when I am physically ill I am very particular to know the cause of the illness. It cannot be universally applied for every person. If the clients welcome such a response or ask for it, the counsellor may give this type of responses.

A young officer complains to you.

Counsellor: "I do not know why it happens. I have problem with my boss. At least seven times I have changed my job and every time it was due to my problem with my bosses."

Counsellor: "Perhaps you might have had a strained relationship with your father at home and that plays a role in your relationship with your bosses."

Here the reason is given for the present problem of the client.

(3) Supporting and Reassuring (S):

Here the counsellor gives the message that the client need not feel so intensely. It is to reduce the intensity of the feeling, to relieve the client of the funny feeling of being odd and strange, and to reassure the person that things will be OK very soon. It is very consoling to hear someone reassuring us when we are in a crisis or highly disturbed or become panicky over some matters. We would expect such responses from our friends and our parents when were young. In crisis counselling this has to be frequently used. May be the first interview of a person in crisis should be mostly of such responses and later one can take up issues to further probing, once the client calms down. Children will respond to such responses.

When there are no signs of being panicky or in crisis it may be good that the counsellor avoids such responses since these responses might give the message that one need not and should not feel the way one does. In a

way there is what is called discounting of the feeling, the significance, the importance and the intensity of the experience of the client.

A college student complains to you :

Counselee: I love a girl who in turn loves me but the problem is that nowadays I am not able to concentrate on my studies. The whole time she is on my mind.

Counsellor: It is not uncommon for youngsters to have such a problem. This is only a temporary developmental problem. After sometimes, I am sure, you will be all right.

(4) Probing and Questioning (P) :

It is asking pertinent questions to get the further information needed to facilitate self exploring, understanding and acting. It is to direct the discussion along a certain profitable line and to bring the client to some realization or conclusion.

When you meet a particular client for the first time, you need a lot of information about him and the problem situation so that you can effectively help him. Therefore in the first counselling sessions of necessity, there will be many, probing or questionings. Secondly, necessary details are to be provided by the client for the success of the counselling process for which the counsellor has to ask some questions. But while questioning, one should bear in mind the following considerations.

1. Never ask questions out of curiosity. For example if a male client has an extra marital relationship with a lady, you do not have to ask for the name and details of the partner, as that knowledge is not essential for the counselling process.
2. Never ask 'Why' questions for why-questions will lead the client to intellectualise or rationalize, rather than help him. Ask him questions like what, which, where, when, how, who, etc. While "why" questions will seek for reasons, the "what" type of questions will elicit descriptions. "Why-question" puts the client on the

defensive and encourages him to justify rather than explore his actions. And also “why-question” may indicate your disapproval when you ask a student : why did you quarrel with your father? Here you are meaning that the student should not have quarrelled with his father.

3. Never ask two questions at a time. Ask a question at one time and after getting an answer ask the second question. If two questions are addressed to the client at the same time, he will be confused as to which one he has to answer. i.e. Where did you learn swimming ? Who taught you swimming ?
4. Never ask continuously. Space out your questions so that the client does not get annoyed.
5. Never ask too many questions and this will deprive the client of the time to explore and dwell on the problem situation and the course of action to be taken.
6. Never ask closed questions. A closed questions can be answered with one word whereas an open ended question has to be answered at length. i.e. Your friend got a new job and you are meeting him after a month. If you ask him, ‘Do you like your new job?’ which is a closed question he might simply answer ‘ I like it’ or ‘ I don’t like it’. But if you ask him “How do you feel about your job?” or “How is your job?” then he might start explaining at length.
7. Never ask ambiguous questions. Ask questions that are simple and easy to understand without double meaning.
8. Never engage clients in question-and-answer sessions.

In short-term educative counselling like premarital counselling, probing responses are useful.

(4) Understanding and Paraphrasing (U) :

This response captures the thoughts and feelings of the client. And when he hears his own thoughts and feelings through your mouth he is assured of being understood. One of the fears that beset the client is whether he will be understood. He thinks that his thoughts and feelings are unique. Therefore the fear of being not understood

looms large in a client. This is also useful to you to know for yourself if you have properly understood the client. As you reflect back his thoughts and feelings, the client either confirms or denies. In both the cases it is a useful feedback for you so that you can modify the response if needed or go forward if you understood that the client is sure of your understanding. It is also useful to the client besides the feeling of being understood that the client is able to hear what he has said organised in a neat and understandable way by the counsellor, and so with much greater clarity he will proceed further. In short, whenever you pick up the feelings of the client and express it, you can be sure that you are making an understanding response.

Counsellors in the beginning are puzzled to find no feeling expressed by the client verbally. Certainly the client is talking about a lot of things and is nonverbally very communicative and since the counsellor may not have much experience he is at a loss to pick up the feelings of the client. 1. If you directly find a feeling word, you could pick up that word and reflect it to the client. Or 2. You can say to yourself that if I were to experience all that the client has just said what would I be feeling, and that might provide you with a feeling word and wait for communication. Or 3. You could search for the expression of the feeling along with the client. Or 4. You could directly ask the client what he is feeling as he narrates such and such things.

Sometimes you may have to read between the lines in the sense that you have to pick up the real feeling beyond the one expressed by the client. It may be that the client expressed certain feeling but really it may be something very much different. Then you can tentatively reflect the underlying feelings.

A rather dull student is complaining of being picked on by his class teacher.

Counsellor: Every time she asks me the wrong question to find fault with me.

Counsellor: You feel angry and annoyed when you are singled out for victimizing by her asking the awkward questions.

Here the client did not express his feeling and yet the counsellor could pick up the feeling.

Counsellor: I am annoyed at my father sending me a number of times to the shops for purchases.

Counsellor: You are angry with your father for making use of you thoughtlessly to go for purchases every now and then.

Here what the client expressed was annoyance but the real feeling was anger, and the counsellor was clever enough to pick up that feeling. In order to avoid monotony, you could use an interchangeable feeling word.

Counsellor: I am very sad that my girl friend has refused to have any contact with me.

Counsellor: You feel depressed over your girl friend refusing to have any contact with you.

Here the words very sad are replaced by a single interchangeable word 'depressed.'

In early rapport-building phase of counselling, it is essential to major in U responses and in all stages and types of counselling U responses are important.

Sometimes beginners have difficulty in identifying the type of responses. At times one finds that the wordings expressed might be misleading into thinking that the one and the same response could belong to two different types of responses. In such cases the criterion to be used would be the intention underlying the responses. The overall impression and implication expressed will be the guideline.

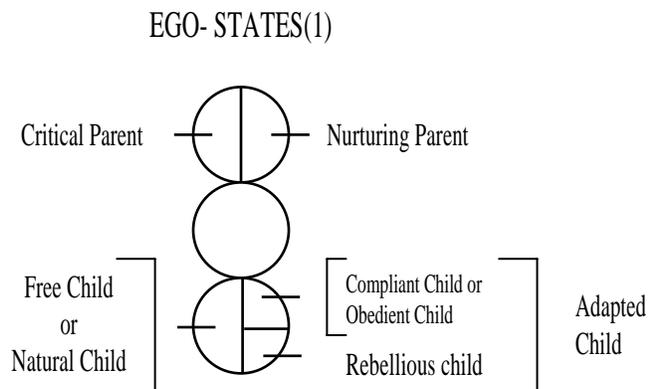
Counsellor: I have developed such a hatred for my uncle who brings me up as his own daughter ever since my father's death. He is such a lovely person and yet I am unable to appreciate him and on the contrary I have such a dislike for him and I am upset over it.

Counsellor: You feel guilty for disliking your uncle who is like a father to you in every respect and your love for him is making you feel guilty about it, otherwise you wouldn't have bothered about it at all.

The above example is a case in point. Apparently the response seems to be a U response since the feeling of guilt is picked up even though it was not evident. If the second part of the sentence was not there it would have perfectly all right to term it as a U response. But the overall intention of the counsellor is to interpret the feeling of dislike giving reasons for the feeling of the client. Therefore it is an I response rather than U response. It is an interpretative response.

3) Kinds of Responses as per Ego-States:

The responses of the counsellors could also be categorized or understood from another angle, that is, from ego states. This is from 'Transactional Analysis' point of view. Transactional Analysis (or TA as it is popularly called) is a theory of human behaviour based upon Dr. Eric Berne's discovery that a person has three sets of behaviour. Each set of behaviour is accomplished by its own kind of thoughts, feelings and actions. He named these sets as parent, Adult and Child and called each one an ego state.



(1) Parent Ego State :

An ego state is a set of consistent and coherent patterns of thinking, feeling and behaving. The Parent Ego State is a way of thinking, acting, feeling, and believing similar to that of our parents. This state develops during the first five years or so of life. The Parent is based upon your brain's recordings of your real parents (or those who were in the place of your parents). The parent responds immediately and automatically to childlike behaviour and to various situations requiring a ' take charge ' response. The parent ego state can be subdivided into Nurturing Parent and Critical Parent. **Nurturing Parent** supports and helps others by reassuring and doing things for them, maintains traditions and rules of culture by teaching, preaching and giving advice, and protects the weak, fearful, and ignorant by standing up for them. The **Critical Parent** establishes rules of conduct and sets limits in a commanding tone of voice, enforces the rules by quoting them in a confident or demanding tone of voice, teaches manners and socializes by rewarding and punishing, and judges who or what are right for self, according to the admonitions and regulations stored in the memory. Hence the content of the parent ego state will be : all that has been taught to you, opinions, faith, beliefs, customs, manners, morals (right and wrong), culture, traditions, controlling, nurturing and protecting.

(2) Child Ego State :

The Child Ego State contains a person's basic desires and needs, and the recordings of the feelings and reactions one had as a child. This state develops during the same time as the Parent. The child ego state can be subdivided into Natural Child or Free child and Adapted child. The Adapted child can be again subdivided into Rebellious Child and Compliant Child or Obedient child. The **Natural Child** is uncensored, apt to break conventions and rules, to act without thinking about consequences, energetic, always moving, exploring, doing things, sensuous, always feeling, touching and smelling

things, creative, filled with new ideas and ways of doing things, affectionate, adventurous and fun – loving.

The **Adapted Child** makes its response when others are acting like a parent to self. It is filled with feeling in its response to people, objects and events.

The **compliant child** conforms to the demands placed on it. Sometimes fears people and things and seeks protection or nurturing. It asks for permission and for what is the right thing to do. It believes in magic and feels that some people have magical power over self. The **Rebellions Child** rebels against authority, ‘parenting’ and rules and regulations. Sometimes it procrastinates when given directions, orders, or deadlines. There are times when it withdraws, sulks, or harbours a grudge toward people who give orders, make judgments, and ‘parent’.

(3) Adult Ego State :

The Adult part of the personality develops later than those of the Parent and the Child. According to Dr. Berne, it starts at about ten months of age. In a healthy person, the Adult continues to develop throughout life. This sets the Adult apart from the Parent and the Child. The Adult is the data processor, the scientific part of the personality. It processes current and objective information about the world. It does two things. First, it is responsible for most activity and work, such as driving a car, solving a problem, or learning a skill. Secondly, it edits the recordings of the Parent and the Child when they contain inaccurate data. This is the most crucial job because it is often through the Adult that a person roots out old beliefs, feelings, and behaviours and replaces them with new, more effective ways of behaving, feeling, and believing that is objective in the present, and for computing and managing new data.

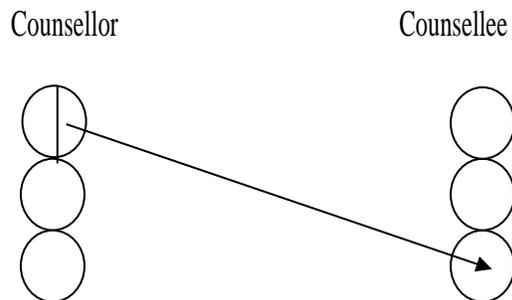
The activities of the Adult Ego State are : It is thoughtful, using the logical processes of analysis and reflection. It acts in a control–led and measured way based upon consideration of the facts. It gathers

information, sorts it, stores it, and uses it when appropriate and considers alternatives based upon the facts before deciding. It solves problems in a systematic way. It reacts to situations primarily in the here – and now rather than with old feelings or beliefs. It judges after consideration of alternatives and consequences. It thinks about different possible futures for self and others. It up–dates beliefs in the Parent and the Child. It turns off feelings of fear, insecurity, and rejection when they are unrealistic. It brings together the beliefs, feelings and responses of the Parent and the Child. It is in a way creative, seeking new ways to see and interpret things and events.

4) Responses from Ego States :

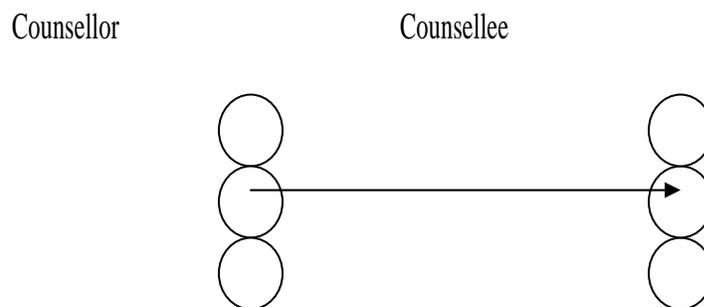
Having known the structure and functions of the various ego states, it would be worthwhile to consider the responses of the counsellor from the point of view of ego states, to identify from which ego state the responses proceed. All that we speak proceeds from a particular ego state at a given time. If the counsellor is able to understand from which ego state he is speaking, then he can adjust and direct the response from another ego state if required depending upon the condition of the counsellee. If for example, a counsellee is speaking from his child ego state asking for permission, then the counsellor's response has to be from the parent ego state (nurturing). If the counsellee is speaking from his child ego state indicating fun and frolic, then the counsellor is expected to respond from his child ego state. If the counsellee is speaking from his adult ego state, then the counsellor should respond from his adult ego state. The ideal would be that eventually we facilitate the counsellee to move to his adult ego state so that he is able to see his condition objectively and take appropriate steps.

In short, at a time the client speaks from one particular ego state and the counsellor responds from a particular ego state. If the communication were to flow, then the counsellor has to shift making responses



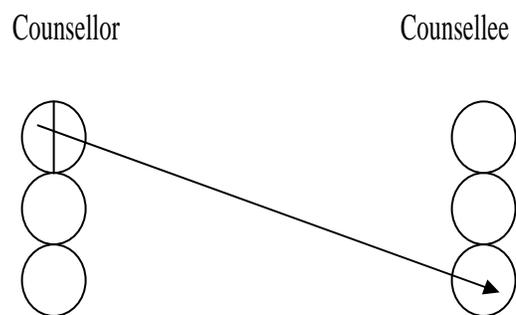
Counsellor : Come on, have a cup of tea and relax a while.

(Here the counsellor is addressing from his Nurturing Parent).

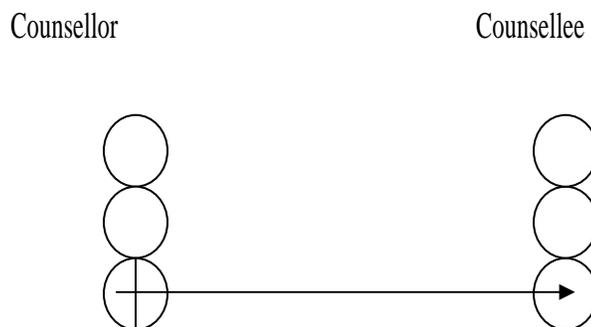


Counsellor : What kind of work do you have at home that exhausts you so much?

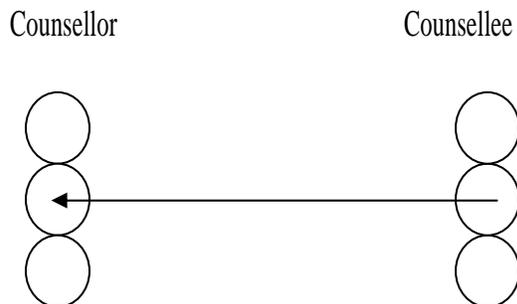
(It is an Adult response, since he is asking for information).



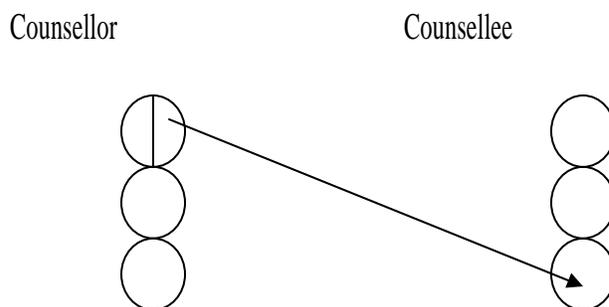
Counsellor : You should know how to take care of yourself. You are very foolish to do all the works at a stretch.
 (It is a response from the Critical Parent).



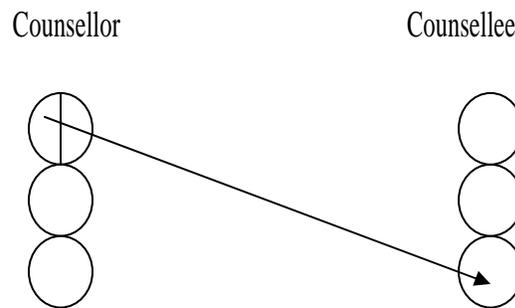
Counsellor : At least now you are free to do what you want.
 (It is a response from the Free or Natural Child).



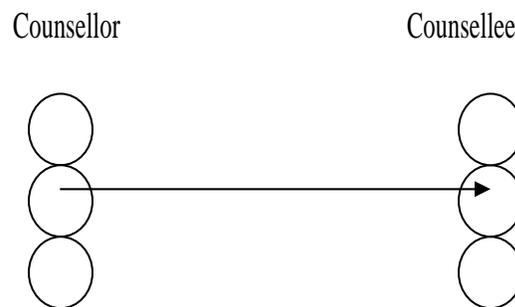
Counsellee : I am a moral wreck. In fact I have a beautiful and devoted wife but somehow I have developed the habit of having relations with so many women and I am unable to control myself in this regard.
 (Here the client is addressing from his Adult Ego State).



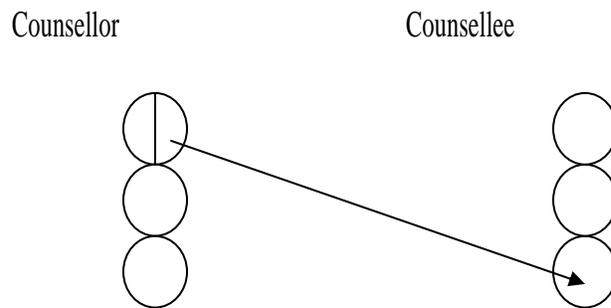
Counsellor : You feel guilty for being unfaithful to your devoted wife and you are powerless to check this inclination.
 (It is an Understanding Response from the Nurturing Parent).



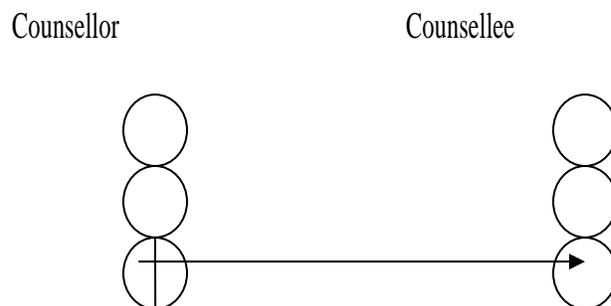
Counsellor : Think about what you would feel if your wife were to be unfaithful to you. It is a pity that you are not able to have control over yourself.
 (It is an Evaluative Response from the Critical Parent).



Counsellor : You say that you are unfaithful to your wife and you are not in a position to have control over yourself. Perhaps your childhood and earlier experiences will have some role to play in this situation.
 (It is an Interpretative Response from the Adult Ego State).



Counsellor : Most men at one time or other have such a problem as you have.
 And it is not uncommon nowadays. You need not be too much
 alarmed about it.
 (It is a Supportive Response from the Nurturing parent).



Counsellor : Vow, you seem to be having a lot of fun in life.
 (It is an Evaluative Response from the Free Child).

Counsellor

Counsellor



Counsellor : Tell me more about your extra marital relationship.

(It is a Probing Response from the Adult Ego State.)

Counsellor

Counsellor



Counsellor : I don't know what you are talking about and I won't
be able to help you anyway.(It is an Evaluative Response
from the Adapted Child.)

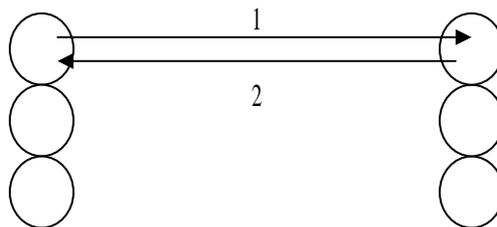
4) Responses seen as Transactions :

We have already seen how the responses do proceed from particular ego states. Whatever the client says or expresses comes from one of his particular ego states, and in the same way what you

respond also proceeds from a particular ego state of yours. It is not only enough to know from which ego states yours and that of the client's expressions proceed but it is much more important from which ego states your responses are to proceed so that your responses are facilitative. Eric Berne has a whole range of Transactional Analysis in this regard, which is in place for our consideration.

(1) Complementary Transactions :

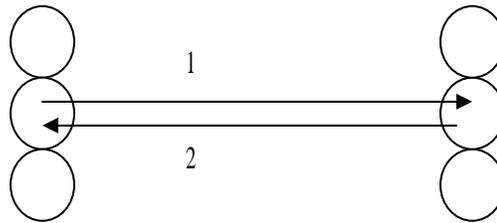
We talk to someone and feel we are understood then it is a complementary transaction. If you express something from a particular ego state, for example adult ego state and you direct this message to the adult ego state of the other person and when you receive a reply from the adult ego state of the other person addressed to your adult ego state then it is a complementary transaction. The complementary transactions that are conventionally used are :



Parent to Parent (1) : See the way the young girls dress nowadays !

Parent to Parent (2) : It is not the way we were taught when we were young.

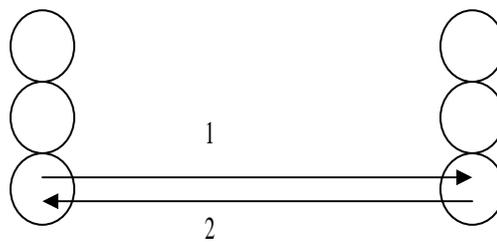
2.



Adult to Adult (1) : Where is the Government Hospital ?

Adult to Adult (2) : Go straight and turn to the first cut on the left and at the end you will find the sign board.

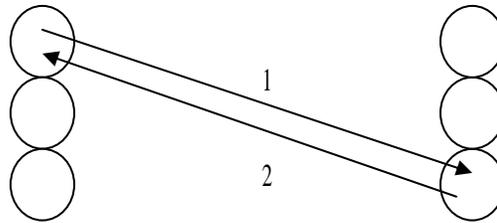
3.



Child to Child (1) : Why not go for a movie ?

Child to Child (2) : In fact I was looking for a companion.

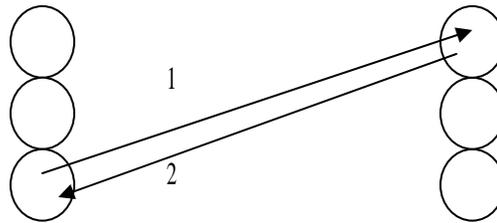
4.



Parent to Child (1) : Why don't you pay attention to your homework?

Child to Parent (2) : I shall try to do it well, Sir.

5.



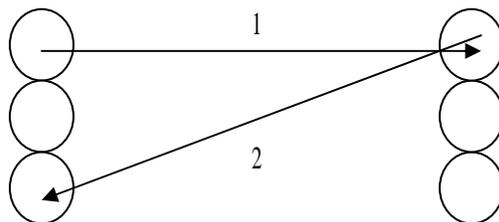
Child to Parent (1) : Will you please find the meaning for the word persevere?

Parent to Child (2) : Of course, I shall certainly do it for you, my child.

(2) Crossed Transaction :

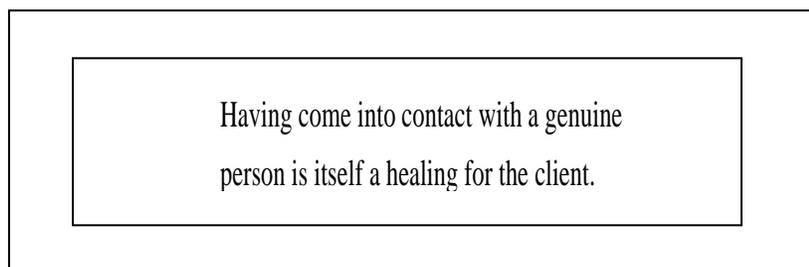
You talk to someone and receive a reply which is cutting, and after which you do not feel like continuing your conversation. You feel misunderstood or surprised. This is called a crossed transaction. In a crossed transaction you address your message, for example, from your Adult to the Adult of the client and you receive a reply from any ego state other than the adult ego state of the client. It could be either from Parent to Child or Child to Parent. The crossed transactions that are normally used in conversations are :

1.

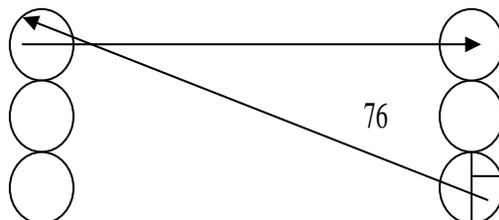


Parent to Parent (1) : See how her children are roaming about in the street.

Parent to Child (2) : I don't think your children are much better.



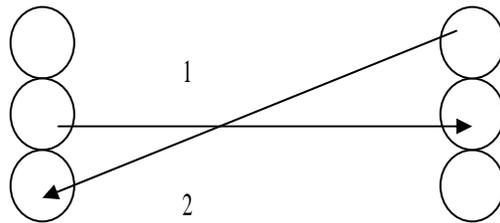
OR



Parent to Parent (1) : See how her children are roaming about in the street.

Child to Parent (3) : What is wrong in that ? (In a rebellious tone).

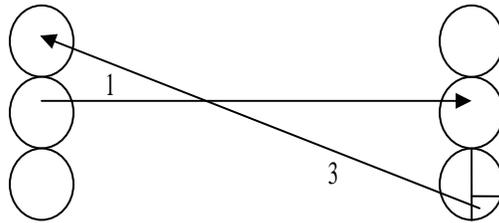
2.



Adult to Adult (1) : What is the time now ?

Parent to Child (2) : Why don't you use your watch ?

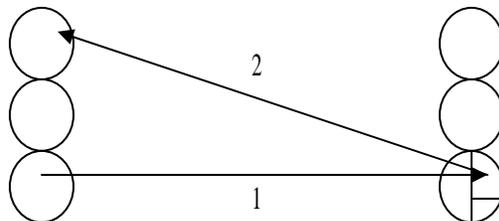
OR



Adult to Adult (1) : What is the time now ?

Child to Parent (3) : The whole time you pester me asking for time.

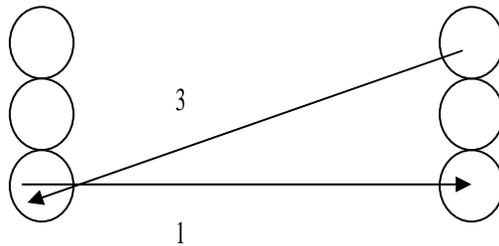
3.



Child to Child (1) : Let us have some ice cream today.

Child to Parent (2) : My mother doesn't like me eating ice cream.

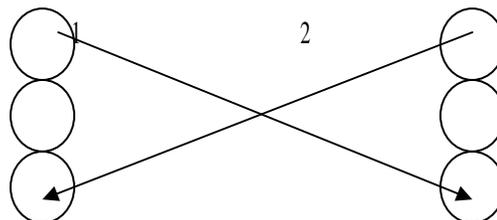
OR



Child to Child (1) : Let us have some ice cream today.

Parent to Child (3) : Who will eat ice cream during the rainy season ?

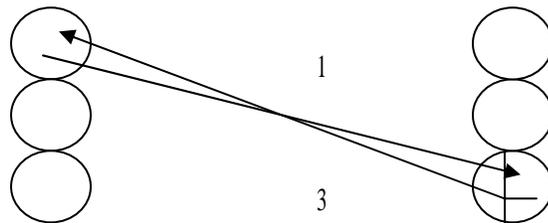
4.



Parent to Child (1) : Lilly, fetch me some water to drink.

Parent to Child (2) : You are becoming lazy, fetch it for yourself.

OR

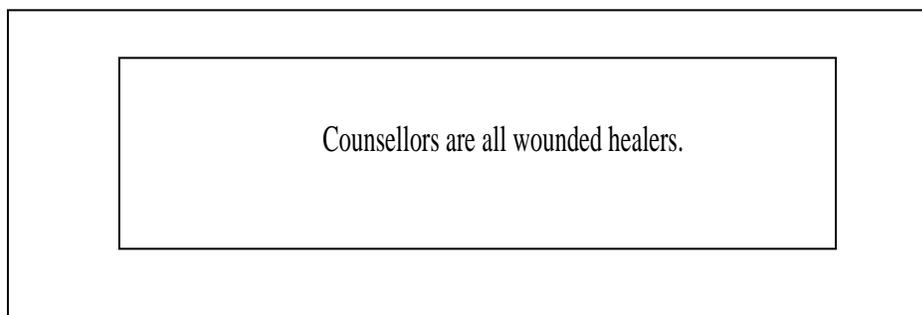


Parent to Child (1) : Lilly, fetch me some water to drink.

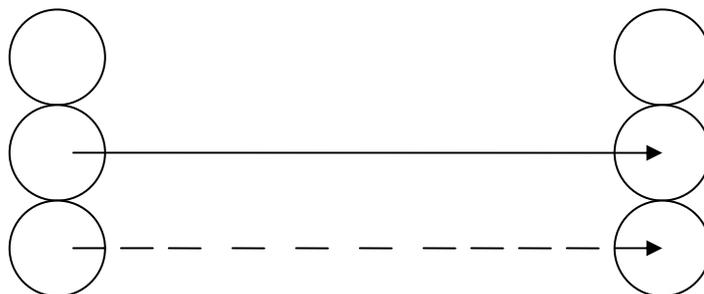
Child to Parent (3) : I am tired and I can't.

(3) Ulterior Transaction :

Sometimes you say something openly; however, by your body language and tone of voice you mean something else, and you get a secret message back. It is called ulterior transaction. Socially you are speaking from one ego state addressing a particular ego state of another, and you openly get a reply from the expected ego state, but the psychological message has been sent from your another ego state and so you get a reply from another ego state of the other person.



A sales clerk exhibiting a piece of cloth says :

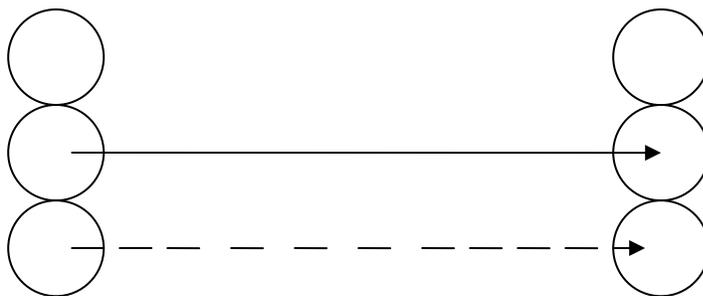


Adult to Adult (Apparent) : It is too expensive.

Child to Child (Hidden) : If you are really rich, you would buy it.

It is an Adult Transaction openly but psychologically he is speaking from his Child to attract the Child in you and boost up your image.

A girl addressing a boy says :



Adult to Adult (Apparent) : I am all alone at home this evening.

Child to Child (Hidden) : Come, let us have some fun.

What is evident is Adult to Adult transaction, but the Child to Child transaction is ulterior or hidden.

When transactions are complementary, communication remains open. When transactions are crossed, communion ceases. When in the ulterior, the outcome is predictable only at the psychological level. In counselling, only the complementary transactions are helpful, the crossed ones are not at all helpful, and the ulterior message will confuse the client. As far as possible, keep the transactions complementary.

5) Manner of Communicating Responses : (LEADS)

Every person is so unique and his experience, the subjective understanding of the reality is also unique. Psychologists speak of internal frame of reference or personal frame of reference. It refers to the way one looks at reality. It is a distinctive way of looking at reality. Here the surety we have about having understood the client varies depending upon many factors. Therefore it is safe to consider all our judgements as tentative and not as final with regard to its accuracy. Therefore how wise it is to be humble enough to be very tentative in proposing or reflecting to the client. If your understanding of the client is accepted by the client as accurate, well and good, and if not, you could always modify it to the satisfaction of the client. There are times when you trust that your perceptions are correct and in such circumstances you can start the responses as ‘You feel.....’, ‘ What I hear you saying.....’, ‘ You mean.....’, ‘ You think..... ‘ etc. You could use such leads to respond to the client.

When you are not pretty sure about your perception, then you need to be open- minded and cautious in appraising and expressing. Perhaps you could use such leads as the following : “ Could it be that....”, “ Perhaps you are feeling.....”, “ I guess that you are.....”, “ You appear to be feeling.....”, “how does it sound if I say that you are feeling.....”, “ My hunch is that you.....”, “ I have an inkling that.....”,

“ I somehow sense.....”, “ You seem.....”. Such leads are useful when you are not quite sure about your perceptions.

Beginners usually worry about the type of responses they are making. This concern is really helpful for the one who is concerned about the accuracy and appropriateness of the responses and he will take the necessary steps to master the skill. In the beginning you are not going to be very accurate. Everybody learns the hard way and through trial and error. If your responses are not helpful, then you get a feedback as to the effectiveness of your responses and then you can improve your future responses. On the average, what type of responses you have made will indicate to some extent your effectiveness. The counsellors who make a good number of U responses usually succeed in helping the client help themselves. U responses automatically do not lead the client to solution of the problem. But it is at least half way through, for the client is confident with the feeling of being understood. The counsellors who are not making sufficient number of U responses may be having difficulty in understanding, or at least they have failed to express their understanding of the client's thoughts and feelings. In making U responses you are not likely to be misunderstood by the client.

The responses you make are only a means in the counselling process. Your real concern should be the client. At times counsellors cling to such formulae and methods that they easily miss the client. What does it matter what method one employs provided the client is facilitated. At the same time this does not take away one's responsibility to go in a focused way with skills which are universally accepted as helpful, unless the situation demands something different.

Let there be your own stamp in everything you do. You can never be another person metaphysically. Express yourself in your own unique way and feel happy about it. Imitating others is good

but the imitation should not be mere mimicking, but an exercise of an internalised set of skills. I have known persons without any formal training in counselling doing real and effective counselling because the persons were trying to be themselves rather than being somebody else.

6. Reflect the content :

Now that you have learned various types of responses and the ego states from where these responses can proceed, you can start responding in a way that does not involve risk of not having understood the client. The client usually desires that he be understood. As a preliminary work, you can report the message you heard from the client. To start with, you do not have to report the whole message verbatim, and the client himself will not want it. All you need to do is to report the message without distorting it, nor minimizing it, nor adding things that were not hidden. The core message has to be repeated to the satisfaction of the client. Here we are concentrating on the content of what the client has spoken.

For the simple reason that right at the very beginning we may not get the feelings of the client, it is safe to report the content. You respond to the most obvious part of the client's expression which is the content. When you respond to the content, you can respond verbally, as well as physically to the helpee. One of the critical ways in which the helpee can tell if the helper is hearing him is to check the verbal responses of the helper. In training sessions I have heard many times clients telling after hearing the response from the counsellor that their message was not understood.

If one were to repeat the whole thing, that is the identical content, it means you are just parroting. Just like a parrot repeats what it hears, you are doing it mechanically without, perhaps, assimilating and synthesizing. Parroting is too crude a response that you have not contributed anything to the client. Perhaps, paraphrasing will be a good idea. It is rephrasing in fresh words the gist of the client's expression, without changing either the meaning or the feeling tone.

Before you could master reflecting the feeling, the right thing to do is paraphrasing the content. At times the clients do not reveal their feeling at the beginning itself. Therefore to begin with and to be on the safer side, you

could start reflecting the content. With this, the client proceeds to explore further the meaning and the feeling which will be fruitful for the counselling process. You may have to resort to and maintain reflecting the content not only in the beginning, but also during the entire course of counselling, since feelings will be expressed only here and there, and for the most part counselling revolves around reporting the content of the client. Whenever you reflect the content, it should be to the satisfaction of the client; if not, you better modify your reporting so that you do not leave anything the client has said which is really significant.

In reflecting the content you can use the formula “ you say”. Prefacing your summary statement with “ you say” will be helpful. And “ you say” formula directly addresses the client, and in a way is personal. What is personal makes the client become deeply involved.

Counselee : Of late I have been failing in my exams. My previous records are very good and I have passed in the first class. But what is happening right now I am not very sure about. I am unable to concentrate even though I try my level best. The moment I take the book to read I have the tendency to close it within five minutes. I know pretty well that if I don't get good grade, I may not have a good job and a better future as well.

Counsellor : You are saying (or you say) that you are not able to figure out what is happening to you, a clever student, doing poorly at present and you are not able to concentrate on your studies which are very essential for your better future.

The response of the counsellor is a summary statement of the content. The counsellor has purposely avoided picking up the feeling since he is reflecting only the content and besides, the feeling of the client is not evident from the expressed words. The counsellor has not left out any significant message from the client's sharing. All that is needed is the core message which is significant to the client and that will be helpful to proceed further. You could go on reflecting the content until the client is ready to accept his feelings. You will fall back on this

technique whenever you are not able to pick up the feelings. Your reflecting the content is a signal and a stimulus for the client to go forward. Then if the client does not proceed further it may be due to various reasons. But you should be sure that the hesitancy is not due to the fact that you have not adequately condensed the core message and reflected it to the client.

There is something called reading between the lines. The client may say one thing, but in fact he might have wanted to convey something quite different. Therefore the counsellor should be able to find out the missing message and present it to the client. For example a student is complaining to his class teacher.

Student : I am not able to follow the class and I find it difficult to understand the lessons.

Teacher : Could it be that my classes are not clear and interesting enough?

Student : Yes, I think so.

May be due to the fear of offending the teacher, the student puts the blame on himself which is not true. The truth is that the teacher is not clear enough, and not that the student is unintelligent.

7. Reflect the Feelings :

The counsellor shows his understanding of the client's experience by responding to the feelings of the client. Responding to the content helps us to respond to the feeling of the client. Clients express verbally and directly those feelings which dominate them or may express them through tone of voice

and body language. Whether feelings are expressed directly or indirectly, it is the duty of the counsellor to show to the client explicitly his level of understanding of the feelings of the client.

Dominant feelings automatically come to the surface sooner or later, and the same feelings will emerge repeatedly at regular intervals. It is a question of being attuned to the expression of the client and being attentive to what he is saying. When a client has clearly expressed his feeling, there is no problem in picking it up and reflecting it, but on the contrary if it is nonverbal, then it is bit difficult for the counsellor. In a training programme one of the trainees counselled another, and, the counselling seemed to have ended happily with a decision taken by the counsellee. When at last I asked him what he is experiencing, he said that he was feeling good, but said it with a sour face. Here nonverbally he was communicating that he was not satisfied with the facilitation he received.

While responding, it is good to observe the nonverbal behaviour of the client and the choice of the words he uses. One way of understanding the feeling of the client is to put ourselves in the shoes of the client and imagine how would we feel if we were he in his situation. This technique might give you a clue to the feeling word. When I am at a loss, I plainly ask the client what he is experiencing or feeling and the client provides the word.

One can also, for the sake of greater stimulation of the client use an interchangeable feeling word. For example the words “seething” and “enraged” are almost the same and the words “elated” and “overjoyed” are also the same. The more feeling words you have the better it is. One effective way of organizing feeling words is to categorize them according to whether they are of high, medium or low intensity. The level of intensity you will understand from the way the client is expressing. The formula that you use to express the feeling is “You feel” followed by the feeling word and the content.

Counsellee : My friend publicly humiliated me and I am not able to face him any more.

Counsellor: You feel enraged at your friend for having insulted you publicly and you feel hurt to see him.

Responding separately to the feeling or the content of the client's expression is not enough; it is only the beginning. The counsellor's response must be enriched by putting the feeling together with the content of the message. Content will make the feeling meaningful. Content gives an intellectual meaning to the client's experience and the feeling gives an emotional meaning. Content puts the feeling in context, otherwise feeling will be meaningless to the client. Here one can use the formula: "You feel... because....." "For example:

Counsellor: I am a law abiding person, observant of all the religious duties. Why should God test me this way? My husband died two years back, and my only son is paralysed on the right side. What have I done to deserve this misfortune?

Counsellor: You are very angry with God because he has taken away your husband and has left your son Paralysed, even though you are a devout person all through your life.

Here the counsellor is responding to the content and the feeling of the client at one and the same time using the formula "You feel.....because....".

Some times the client may express multiple feelings and contents. It is important to attend to all the major feelings and contents. For example :

Counsellor: For the last one week my neighbour is not talking to me. To my knowledge, nothing has happened in the recent past. And I do not know what made her to behave the way she does. Added to that, she throws the dirt collected by sweeping her compound into mine, and I am annoyed at her behaviour.

Counsellor : You are confused at what is happening to your neighbour who has stopped talking to you of late, and you are really angry with her for the way she behaves.

Here the content contains two messages indirectly, one, her not talking, and the other, throwing the dirt into the client's compound. And the two feelings of confusion and angry are reflected.

Allow the client to dwell sufficiently on feeling. Usually beginners make the mistake of jumping too quickly to the next stage, or going forward out of anxiety to reach the goal. Goal is not that important as dealing with the feelings. Most of the clients normally speak about their feelings and there may be some who give one word answer and wait for your intervention. With those of second category one should explicitly ask them to speak more about the feeling they are experiencing until they are satisfied.

How one deals with the expression of feelings is also very important for the counselling process. One typical example is the weeping of the client. When a client starts to weep, allow him and do not interrupt his weeping by asking questions immediately. Supportive statements on your part will be very encouraging to a weeping client like : It is hurting you very much. Some clients are ashamed of weeping, and at the same time they cannot help but weep. Whatever might help the client to overcome embarrassment you could use depending upon the client and condition. Non verbally you could touch the shoulders of the client or the hands if it is culturally allowed. At times attentive silence is well appreciated by the client. When the weeping is over you could raise a question; in any case do not interrupt the weeping client abruptly. While the client is weeping if you are busy with some thing else or distracted, that could hinder the process of the release of the client; it only will mean that you are not attentive to what is actually taking place.

Clients mistakenly say one thing for another. For example a client may speak of annoyance instead of jealousy which is the real feeling. It is not out of desire to hide but rather he may not be used to name the feeling accurately. Therefore your help may be required to get to know the meaning of the feelings and to name his particular feeling correctly. As you go on suggesting different feeling words having heard the client's account of the story, the client himself will be able to identify his feeling from what you enumerate.

8) Reflect the Deeper Feeling :

The apparent feeling may not be the real feeling of the client. At times it is the deeper feelings which is not seen on the surface that is real. Both the counsellor and the counsellee have to endeavour to find out the underlying feeling. It is different from mistakenly speaking of a feeling. Here the counsellee has no knowledge of such feeling, but it had been there underneath. Actually this will be dealt with in Advanced Accurate Empathy. Here a word about it will be in place. For example, a middle aged man comes to complain to you telling :

I could not do as much as I wanted for my old mother. When my father left us four children with my mother it was she who bore the burden of the family and educated us, and we are all in good position earning sufficiently. But in the last stage of her illness, I could have done much more and could have been more available to her. It all makes me feel very sad.

Here the client is speaking of sadness and not being available to his mother during her last days and of not having done enough for her. The apparent feeling is one of sadness which the client reports, but the real feeling underneath is not mere sadness but guilt. The client is not aware of the feeling of guilt. It is primarily the duty of the counsellor to go beyond what is expressed and find out and reflect to the client the deeper feeling.

CHAPTER VI

DIAGNOSING

FOURTH STAGE

People go to a counsellor just because they have or they are known to have some problem or other and they are unable to manage things by themselves. They need to be facilitated to handle things well, come to terms with, solve or transcend those situations that seem beyond their capacity.

We should keep in mind that one is a product of his heredity and environment. The interplay between heredity and environment constantly keeps interacting. All the biological characteristics that have been transmitted through genes through successive generations, we call as heredity. Hence there is hardly anything that can be done to improve one's heredity in individuals. One's problems could arise also from the type of inheritance one has received. Added to that we have one's environment. Here we find the role of culture prominently. All that one inherits socially we call culture. Then the experience of the individual is very unique. One and the same event may be experienced by two individuals differently even though they are identical twins. That is due to the individual differences. Another pressure one receives from outside is the expectation of the people around him. At times people become slaves to the expectations of others that they constantly keep pleasing others and land up pleasing

none and that itself becomes a problem area for certain individuals. We can also speak of one's level of education informally received that may do a havoc and the formal education received might in certain cases become a liberating factor.

In effect both heredity and environment of the individual are significantly important. Sizing up a situation with regard to the above points is a must for a counsellor if he is going to help any individual. We may find many of the above points being operative in one individual or any one or two might be prominent. In any case what is essential is that the counsellor should have given thought to the above points and have a tentative background knowledge to be modified as he proceeds along the road of facilitation.

A lot of precious time and energy is lost when the problem has not been pinpointed right at the start. In training sessions I have noticed it often enough that the counsellors take for granted a certain thing as a problem without getting it confirmed by the client. There are also clients who start speaking about their past problem before they come to the current one and some counsellors are quite content with dealing with the past problem without realizing it.

Pointing out the problem should be very clear both to the client and the counsellor. I usually ask the counsellors not to proceed with the counselling excepting for the pre-helping phase until the problem has been located and agreed upon by both the client and the counsellor. Do we not sometime meet situations where we encounter a pressing problem or apparent problem and a hidden problem? The client with all sincerity starts speaking of a problem and lands on something which is real to him and the real problem might demand immediate attention. Hence the counsellor should be rather cautious about understanding the problem.

As a background knowledge you may have to ask the client to formulate his needs, perceptions, meanings, values, attitudes and obligations, some of which might block his self- realization. There are some four common areas that are problematic.

1. Faulty Situation :

It refers to the environment of the client. The person may be good and may have a lot of good will, but the situation is a minus point and that constantly creates problem for the otherwise the normal individual. Once I remember counselling a couple with one child. The couple was living with their in-laws. The woman who had sound psychological health came to the point of being unable to put up with her in-laws even for a moment. Having gone into the matter at length I facilitated the couple to take a drastic step by making a decision to live separately from their in-laws. When I visited the couple after six months the couple was overjoyed and was quite happy and contented without any grave problem they faced formerly. Situation like broken families, families where quarrelling is an everyday occurrence, beating, brutalizing, parents living separately, over crowded families, families in which many are unemployed and families where there is no privacy are all faulty situations. We can go on adding a number of situations which are in themselves possible sources of problems for individuals. A counsellor has to look into the situation of the client.

2. Faulty Thinking :

Faulty thinking can be a cause of very many problems in one's life. It was psychologist Albert Ellis who developed Rational – Emotive Therapy and who did extensive study in this regard. According to him, human beings are both rational and irrational. Irrationality is the cause of emotional problems, such as guilt, anxiety, anger, depression etc. Ellis thinks that the mistake most people make is rating themselves against other people and then labelling themselves. Every human being who gets disturbed really is telling himself a chain of false sentences. Ellis has identified ten irrational beliefs that lead to problems.

1) Irrational Beliefs :

(1) Being loved :

It is absolutely essential for an individual to be loved or approved by every significant person in his environment.

(2) Being competent :

It is necessary that each individual be competent, adequate and achieving in areas of interest, if the individual is to be worthwhile.

(3) Being hurt :

Some people especially those who harm me are bad, wicked or villainous and these people should be blamed and punished.

(4) Having one's way :

It is terrible and catastrophic when things are not in the way an individual wants them to be.

(5) Being a Victim :

Unhappiness is a function of events outside the control of the individual.

(6) Being in danger :

If something is dangerous or harmful, an individual should constantly be concerned about it.

(7) Avoiding :

It is easier to run away from difficulties and self responsibility than it is to brace oneself up to lean on.

(8) Tyranny of past :

Petty past events in an individual's life determine present behaviour and they cannot be changed.

(9) Passivity :

Maximum human happiness can be attained or gained by passivity or by inaction.

(10) Being Problem-less :

There is always a correct and precise answer to every problem and it is catastrophic if it is not found.

It is amply evident from the foregoing irrational beliefs how one can make oneself very miserable and suffer for nothing. The counsellor can focus his attention on the irrational beliefs of the client to see if he is really suffering from them.

(2) Parental Injunctions :

According to transactional analysis of Eric Berne, irrational thinking comes about as a result of injunctions (negative strokes) received by the child early in life. The injunctions are prohibiting messages, usually given as hidden messages and indirectly, and usually given from the parent's Child Ego state and out of awareness of their adult ego state. With the injunctions received by the child, he forms the life-plan by the age of eight which we call life-script. A life-script is defined as an unconscious life-plan, decided on early in life in response to early parental influences, by which the individual is programmed to move as if relentlessly towards its final out come or pay-off. The script will be followed in all major life decisions. According to Eric Berne, the script is a life-plan based on a decision made in early childhood, re-enforced by the parents, justified by subsequent events, and culminating in a chosen alternative. Here below we list examples of the parental injunctions which become irrational thinking in the child.

(1) Don't exist (don't be)

The parents give the message to the child that his existence was not desired by them. i.e. "If it were not for you, we would have had so much of money in the bank." Now for the child not to exist is the only way (irrational

thinking) to get parent's strokes or attention and hence he will precipitate his death by some unconscious drive. He may take an attitude of proving to his parents even if it kills him, or if things get too bad, he will kill himself or he will get parents to kill him, or if parents will not change he will kill himself.

(2) Don't be You :

Parents might have wanted a girl but a boy was born. Perceiving this disappointment in the parents, the boy will act like a girl to get the approval of the parents.

(3) Don't be a child :

Parents might give the message like this : "Since you are the eldest son in the family you should take care of us." The boy at an early age attempts to be an adult. Always he wants to be an adult to satisfy the needs of his parents.

(4) Don't grow up :

When parents continue doing the things which the child himself can do, then they are giving the message of not growing up. As a response, the child will never take up responsibility and remain immature.

(5) Don't Trust :

If the parents speak out their prejudices against certain individuals or groups of people, the child learns not to trust them or if generalized he may not trust anybody for that matter.

(6) Don't Make it :

If parents were to give the impression that however hard the child tries he will never amount to anything worthwhile, then the child will manage not to make it though apparently and at the conscious level he is trying very hard but unconsciously he will bring about his failure.

(7) Don't Think :

If the parents were to unduly help a child in his homework preventing him from thinking for himself, then the child will relegate his thinking work to others and will ever remain dependent on others even for the most elementary type of thinking work.

(8) Don't be Important :

In making decisions about children, parents do not consult and consider the feelings of the children who can understand the implications of the decisions and could have expressed their feelings. At important functions children are not recognized. Then those children play themselves down and think that they are not important, and will not rise up to any occasion of prominence.

(9) Don't show Your Feeling :

When children are severely punished for showing any negative feelings or exaggeratedly expressed positive feelings, then they decide not to show whatever feelings they have within themselves.

(10) Don't Have Your Feeling :

Here the very right to have one's feeling is denied and children are said to disown a particular feeling they are currently feeling. i.e. a fallen child feels hurt and weeps. A parent might say to the child that it does not hurt at all and commands him to laugh. The child decides that it is not good to have the type of feelings he has. He will be ashamed of any feeling, both positive and negative in his life.

(11) Don't be Sane :

Sometimes making certain syllogism might imply that the child is not sane. i.e. statement like "Your uncle, and your father are not of sound mind and you are like your father" would mean that he is not of sound mind. Such a person acts out to be an insane individual.

(12) Don't Enjoy ;

When parents give the message that life is full of suffering and not for enjoying and also when children are reprimanded for having legitimately enjoyed something, then the child thinks that he should not enjoy in life but only suffer.

(13) Just Plain don't :

When parents, without reasoning out forbid their children to do anything, then the child is afraid of doing anything in his life.

It is up to the counsellor to probe into the irrational thinking of the client and explain to him the dynamics of the unhealthy thinking or self – talk that is going on within him, and how he is prevented from being a fully functional person.

3. Faulty Feeling :

Faulty thinking and faulty feeling are very much connected. For example if I think that you are against me then I have anger towards you and if I think that you are benevolent towards me then I am pleased with you. Being angry or pleased depends upon my thinking. It is good to remember that feelings are within one's control. Feelings are not caused by others. Other people can provide an occasion for me to make myself seared, sad, mad or glad. But they can never cause me feelings. In Transactional Analysis they speak of Racket which means persistent bad feelings. We are prone to having one particular bad or negative feeling and we are quite comfortable with it. Perhaps without such a negative feeling we would feel miserable. A client may be suffering from such a racket. Negative feelings are obtained through negative strokes. According to the Consistent Theory of Personality individuals prefer negative strokes to none at all. And when one is used to certain degree of stimulation, either positive or negative, one will seek out occasions to get those positive or negative strokes. It is one of the ways of maintaining one's homeostasis.

Eric Berne has something beautiful to say about faulty feeling. He calls it in his own term “racket” which is a persistent bad (negative) feeling. Racket is a stereotyped feeling usually (negative) which a person uses to get recognition or strokes. Rackets are bad feelings which a child develops in response to the way his parents or other key persons treated him. Some of the most common rackets are persistent feelings of sadness, inadequacy, depression, regret, anxiety, confusion, anger, helplessness, fear and guilt.

If a person has an anxiety racket he will look for something to be anxious about. No matter what the situation is either favourable or unfavourable, he will have some reasons to be anxious about. Rackets start early in life by the age of five or six, by which time the children will have experienced most of the emotions. Rackets are outside the awareness of the individuals and so they are unconscious. From the reaction that is out of proportion and from the way one is inclined to get it by all means, we can judge that such and such person has such and such rackets.

2) Reasons for Racket :

(1) To get Stroke :

The reason why people have rackets is first and foremost to get strokes. For example if a child learns that if he has a temper tantrum he will have a lot of attention from his parents, he will continue to have sadness or sulking or temper tantrum in order to get strokes which are recognition. Sometimes by rackets people get negative strokes also. For example if a person gets angry he will get negative strokes from the persons to whom he directs his anger. It is better to have negative strokes than to have no strokes at all, he thinks.

(2) Parental Behaviour :

Sometimes parental behaviours are responsible for rackets. A female child sees her mother most of the times sad and thinks within herself that to be a wife or mother one has to be sad and she clings to the racket of sadness.

(3) Magical Thinking:

Sometimes certain magical thinking is responsible for rackets. A person might think that if he looks helpless people will feel sorry for him and come to help him.

(4) Parental Injunctions :

It can be also due to the parental injunctions like if a mother tells her daughter, that but for her, they would have been well off. Here the message is you are not wanted and therefore do not exist and the daughter gets depression or despair racket.

(5) To maintain Basic Positions :

Perhaps it is also possible that to maintain one's early basic existential position one could have rackets. For example one who has got the "I am OK and you are NOT OK position" will have anger racket, and one who has the "I am NOT OK and you are OK position" will have depression or sadness racket.

(6) Not Living in the present :

Sometimes certain thinking which comes as a result of not living in the present like "if only I had done well in the exam" or "What if I do not do my exam well in future" is responsible for racket. It is avoiding to live in the present and living in the past and future with unhealthy thinking that causes a racket.

4. Faulty (Self- Defeating) Behaviour :

Faulty learning is considered the cause of maladjustment. Behaviourists believe that all behaviour, normal and abnormal, is learned. In some societies people take to suicide for silly reasons like scolding by parents. It seems to be a culture pattern which is learned by the individual. A child may learn to get attention by becoming sick

or bed wetting or becoming very naughty. A student may be constantly late for classes and may be reprimanded by the teacher every time. The student will not easily give up this learned behaviour of coming late. An adult may be ruining his health against doctor's advice of not smoking. These are all self-defeating behaviours. The counsellor's duty is to see if there are any faulty behaviour on the part of the client that poses a problem to him.

Faulty thinking, feeling and behaving may concern either self, life in general, others, God or situation (world) around him. The client's subjective experience of these realities are important for consideration both by the counsellor and the client. The counsellor will do well not to reinforce a negative or self-defeating behaviour.

1) Mental Mechanism :

We tend to meet our needs by normal legitimate means and if the legitimate means fail then we resort to unconscious devices called mental mechanisms or escape mechanisms to avoid, withdraw from or conceal our difficulties and problems and to put up a bright face on our handicaps and frustrations. Psychoanalysis has a list of manipulative faulty behaviours. Some of them are here below.

(1) Day – dreaming or fantasy :

Daydreaming is one way of planning out one's future. People who find life difficult and rough and are discouraged by failure and disappointment turn to a more pleasant world through day-dreaming, reverie or fantasy. They create for themselves a world that gives them everything they want. In every daydream, the individual himself is the conquering hero or suffering hero and he is always the central character. Day – dreaming is an acceptable mode of adjustment so long as it does not interfere with normal life and contact with reality.

(2) Rationalization :

We want to feel a sense of worth both in our own eyes and in the eyes of our associates. When true reasons for our behaviour do not give us a sense of worth or self-importance and are not socially commendable, we may offer such plausible but untrue reasons, which enhance, save and protect our prestige, dignity and respect. It is an unconsciously motivated act of giving reasonable but untrue excuses or explanations of our behaviour. Sour Grapes : That which we are unable to achieve we consider as not worthwhile. A student unable to get good grade says that exams do not measure one's intelligence. Sweet Lemon : We give noble reasons and attach dignity to merely painful and degrading situations. Perhaps this is one way of enduring the banality.

(3) Compensation :

One attempts to cover up weakness by emphasizing desirable trait or making up for frustration in one area by over gratification in another area. In extreme cases, people may indulge in anti-social behaviour due to the fact of compensation to gain prominence or notoriety or develop some eccentricity to attract attention. One has to spend a lot of energy to put on a cover and this adds to one's difficulties. Instead, accepting one's strengths and weaknesses and trying to improve will pave the way for health.

(4) Identification :

It is an attempt by a person to mould his own self or ego by believing that he is some other person. Children usually identify themselves with their parents, favourite teachers and later with some film stars. They have a positive effect on the extreme and at times when one identifies himself with a loser, or a villain and engages in anti-social behaviour then it brings in trouble.

(5) Retreat :

If a person withdraws himself from activity and becomes passive and exclusive, emotionally insulating as a reaction to former failures then we call it retreat. People who shirk responsibility in administration are in fact

unconsciously motivated. They are not prepared to make any commitment, even of the harmless type in order to avoid risk. If a person is afraid of failure and criticism he can hardly achieve anything in life and added to that he is emotionally overburdened by his retreat behaviour.

(6) Projection :

It may be either attributing to others our own unacceptable impulses, desires and thoughts or shifting the blame for our own shortcomings, mistakes and misdeeds to others. If the excuses we normally make are untrue then they are considered rationalization and if they are transferred to other persons, they are considered projection.

(7) Introjection :

It is the opposite of projection. Here one internalises and adopts other people's good points to boost and bolster one's own ego. In a way, it helps individuals unconsciously modify their own self to suit the external environment and being to accept the values of others. At times negative and untrue statements about individuals by elders or significant persons are internalised and the individual behaves true to the statement. i.e. if I were to call a normal intelligent child stupid, then the child believes that she is stupid and acts accordingly by the process of introjection.

(8) Negativism :

It is an uncooperative act tending to do just the opposite of what is told. People who are unfairly treated in their early childhood tend to act negatively. Even pampered, self-centred children are prone to negativism. They falsely believe that by refusing, they have a sense of self worth but on the contrary, in the long run they are actually left out and end up being friendless. It is one way of training to be lonely.

(9) Displacement :

It is the expression of an emotion in a situation other than the one, which aroused it. Emotions are shifted from a person or object, which originally aroused them to another person or thing. Displacement occurs when the direct expression of emotions is inhibited and, therefore, it is transferred to some neutral or unrelated object or person. Self-torture and suicide often cases of displaced are of aggression. When I am reprimanded by my boss and if I am not in a position to retaliate then I show my anger to my subordinate, and this is displacement. In every society, there is someone or some people who are made scapegoats for that which goes wrong.

(10) Regression:

It is a reversion to primitive or childish forms of expression or behaviour. It is a relapse into immature behaviour and the individual adopts behaviour patterns of the previous stages. i.e. if an adult weeps if confronted mildly, then he is regressing to his childhood way of reacting to criticism.

(11) Reaction Formation :

It is rather a deceptive type of behaviour very difficult to detect. Curiously enough, people develop conscious attitudes and behaviour patterns, which are just the opposite of the repressed wishes and thoughts. i.e. a person has repressed a very strong sentiment of hostility towards his brother but consciously he will exhibit behaviour patterns that indicate that he loves his brother more than anybody else in the world, which is not true in fact. Highly corrupt, dishonest and loose people are often excessively hostile and vindictive against even slight corruption, dishonesty and looseness in others. When one is excessively angry he might pose as a kind and humble person. From the exaggerated and out of proportion reaction of a positive kind, one could perhaps recognize reaction formation.

(12) Escaping by Illness:

This phenomenon is not uncommon. People take to illness to avoid facing problems and taking responsibilities. It is also a way of getting attention. Being visited by friends and enquired after, enhance their sense of worth and Importance. Repeatedly if one takes to such tactics then it is a problem for the individual.

(13) Suppression and Repression :

Both of them resemble each other except in one major aspect. If I am angry with my boss, I am aware of it, but to show it will be tantamount to losing my job, in which case I suppress my anger. Here I am aware of my feelings but others are not aware of my feelings. In repression I am angry with my boss, the fact of which I am not conscious and the anger is repressed into my unconscious. Painful, dangerous and embarrassing thoughts and wishes are banished from the conscious and relegated to the unconscious. Suppression is conscious and voluntary, while repression is unconscious and involuntary.

(14) Sublimation :

It is a goal substitution or a flight into creative work. Originally it meant to redirect one's sexual impulses and energies into other purposes. In itself it is something worthwhile. Usually we suppress and sublimate. When the original urge or desire is not socially acceptable, then we employ them for other productive activities. But whenever original impulse can have legitimate expression then it should be allowed, instead of sublimating it for some other thing.

2) Psychological Games :

Dr. Eric Berne has listed a number of faulty behaviours as Psychological Games. There are people who spend most of their time in picking on others who seem helpless and there are people who are picked on

by others. There are also people who intervene when others are having problems and try to rescue them. Thus we have the three roles of persecutor, victim and rescuer each of whom plays a number of psychological games.

Games are a series of complementary transactions with a hidden motive, which leads to a pay-off. This hidden motive is experienced as an ulterior transaction. A game usually ends up with someone or more persons feeling NOT OK. People learn to play specific games because of negative childhood experiences. The basic elements of the game are :

1. Role change : The persecutor, the victim and the rescuer change their respective roles and thus start the game.
2. It is with a hidden motive.
3. It is an unconscious process.
4. Having a negative feeling is the outcome, and finally
5. It is repetitious.

Games are repeated over and over again. Thus the self-defeating and faulty behaviour is exhibited again and again by the individual. Now let us see the kinds of games from different roles.

A. Victim's Games :

(I am NOT OK and you are OK position) Games played to get put-downs.

(1) Cops and robbers :

It is like the hide-and-seek game of children in which one who robs and runs away insists on being caught. If the robber does not allow himself to be caught, then there is no fun and also no game. In the same way in real life situation people commit certain faults or mistakes and leave clues to their having committed the mistakes, and thus unconsciously want to be caught and punished.

(2) Courtroom :

Two persons, the plaintiff and defendant, both unconsciously competing for the victim role, go to a judge for the pronouncement of a just sentence. Apparently it looks that both of them want that the judgement should be passed in each one's favour but unconsciously each one longs that the judge should pass a sentence against him thus granting the victim role to him.

(3) Wooden Leg :

There was a man who went to serve in the military, where after a battle, one of his legs was amputated and in its place he had a wooden leg. When he was asked to type out something, he would point out his wooden leg and say "What do you expect of me with this wooden leg." Hence the game is named after that wooden leg which means that people make use of some real or imaginary handicap as an excuse for not achieving anything worthwhile in life. They might use social, physical, educational and personal background as handicaps.

(4) Poor me:

Many games played from the victim role come under the heading of poor me. When they indulge in feeling sorry for themselves and pitying themselves they play this game. They have taken the position that they are NOT OK and they get negative strokes out of complaining and whining and feeling sorry for themselves. i.e. one complains saying 'All are going out for an outing and I have to remain at home doing the household chores.' Another variation of this game is 'Is it not awful?' In this game the player does a lot of talking about how bad things are and often exclaims 'Is it not awful?' and he does not take any action to improve the situation. He keeps things bad because it helps him perpetuate his role as a phoney victim. Still another variation of poor me game is 'Why does this always happen to me?' They tend to feel that they are singled out for bad things to happen to them, without realizing that it is they themselves who arrange or set things to happen badly to them.

(5) Kick me :

People arrange certain situations or create certain events so that they get kick from others. It is unconsciously begging others to give a kick. i.e. in a place where one who drives should carry on his person his licence, and if a person knowing this rule drives a vehicle and gets caught and fined, then it is a game which he arranged to get a kick.

(6) Stupid:

It is played by people who have the necessary resources and intelligence and yet they display behaviour which invites the remark from others contemptuously 'you stupid' i.e. A person comes for a seminar and asks a neighbour 'when does the session start?' and the neighbour tells him 'Go and look at the notice board.' When the individual could have seen for himself the starting of the session displayed on the notice board, he enquires it from another only to get the feeling of having acted stupid.

(7) Do me something :

The player of this game keeps himself in an abject condition and keeps asking for help from others. The problem with him is that he does not make any effort to improve his condition.

(8) If it were not for you :

This game is played precisely to avoid taking responsibility for one's own well-being. i.e. if it were not for the British, our country would have been richer. Here one does not realize that the British have gone away and we have the country in our hands to make whatever we want to make it, but instead of taking steps to make it richer one blames the past and the people associated with the past.

(9) Harried :

The people who work hard, seldom take time off, erroneously believe that they are admired for their frantic schedule and aim to make others feel guilty for laughing, taking vacation and having fun. The pay-off

comes when he collapses at a crucial moment and fails to achieve his goal, while moaning 'look how hard I tried.' These people take up a number of activities on themselves and they will not be able to carry them out effectively.

B. Persecutor's Games :

(I am OK and you are NOT OK position). Games played to put down others.

(1) Rapo :

People give others a come-on signal and when they get the expected response, brush them off. The surface transaction seems honest, however, there is an ulterior transaction, child to child. It does not always have a sexual undertone. The same dynamics are working whenever there is a come-on followed by brush-off. This happens when one person comes on friendly, then rejects the others person who responds in friendship. The game got the name from what happens when a person gives a signal to another, telling that she is available for sex, and is interested and when the other person approaches her, she turns around and severely reprimands him for his indecent move.

(2) Blemish:

These people pick at the little faults of others. They look for minor blemishes in an effort to prove that someone else is NOT OK. Those who play blemish often feel blemished inside and NOT OK, but rather than using their adult to make their child feel OK, they search for little flaws in others, in futile attempt to relieve the pressure of their own NOT OK feelings. People put down others in the fear of being put down themselves.

(3) Now I've got you :

The person playing this game waits for a person to make a mistake, and then strikes out at him like a cobra, releasing venom and making the other person suffer.

When you could have prevented the person from making a mistake you did not prevent him and waited for him to commit the mistake, so that you can catch him, then you are playing this game.

(4) Uproar :

It is often a loud game involving put downs by each person. As against the courtroom where both the persons want victim's role, here both the persons are competing for the persecutor role. It starts when one person's accusation or criticism hooks another's NOT OK child, which becomes defensive. The interchange quickly leads to feelings of resentment. When the right amount of resentment is collected the two players feel justified in turning their backs on each other and stomping away. Uproar usually leads to physical or psychological withdrawal.

(5) Let Papa and Mamma Fight :

There is a little story about two little children fighting while they played, and how they went back to their homes and reported the matter. The parents of both the children got into an argument and later fought. While the fight was on, both the children were seen again playing happily. The game consists in setting, two persons fight by instigating one against the other and later quietly retiring and watching the fun. This game is played precisely to put down at least two persons.

(6) Coax Me :

You go on asking a person something the other can very easily do, but he goes on giving some objection or demanding something should be done, and finally you get fed up with requests and leave the person, walking away sad. i.e. you are asking a friend of yours to perform a dance. He says that he needs the right type of music. You get ready the music. Then he says he needs the proper dress for the performance. That too you purchase. Later he wants a carpet on the floor for dancing, and his demands are endless. There comes a moment when you will throw everything, not wanting the dance performance at all. Your friend is playing the coax me game to put you down.

(7) Psychiatry :

This game is played whenever one uses psychology or any other scientific knowledge to overanalyse and thus put down others.

C. Rescuer's Games :

(I am OK and you are NOT OK position.) Games played to put down others.

(1) Why don't you :

A person comes to you asking for advice. You start giving solution to his problem, one by one. When you propose something he accepts it first, and then presents an objection. Then you propose another solution, and that too is first accepted and later rejected. Thus the series goes on endlessly and finally you are tired of giving advice and end up feeling bad. You started to play the rescuer's role and the other started to play the victim's role, but finally you became the victim and the other became the persecutor.

(2) I am only Trying to help You :

Let us suppose that your suggestion or advice was accepted by the client. He goes and puts the advice into practice and gets into more trouble. He runs coming to you saying 'see what you have made me do.' And you moan fully say, 'I was only trying to help you.' You started your role as a rescuer but landed on the role of victim. The client started as a victim and ended as a persecutor.

5. Ask For a Recent Event :

Once the problem has been pinpointed and you have sufficiently dealt with the feelings, it is good to hear a recent event connected with the problem. When a client is complaining of the quarrelsome relationship he maintains with his boss, then you could ask him to narrate an incident in the recent past bearing on this problem. The example

will illustrate the dynamics of the client's problem situation and in a way makes the whole process very concrete instead of being vague.

Asking for a recent event and the narration of such a one illustrate the dynamics of the role of the client in the problem situation. At times I have been surprised to find that when a client complaining of an unjust deal from another person is asked to give a recent event, the event betrays that there had not been any unjust deal from the other party. Counsellors will be enlightened to assess the role of the client in a problem situation when they hear a recent event.

Another advantage in recounting a recent event is that while narrating the event the client in a way relives the experience and as he does it, he is in touch with his feelings. Therefore it is easy both for the client and the counsellor to understand the feelings as well.

Again a recent event could point out the contribution the client is making towards the problem. We cannot presume that the client is all blameless and definitely he has something to contribute to the problem. Precisely his contribution might surface in the narration of a recent event.

Speaking about a recent event the client could also get an emotional discharge or at least a certain amount of catharsis, which in itself is helpful to the client.

Finally exemplifying a problem with a recent event, the client becomes concrete. Counsellors will be at a loss to deal with vague problems and if the problems are concrete, then an attempt at solving them is justified otherwise it would be a mere waste of time and energy.

HELPING PHASE

CHAPTER – VII

PACING

FIFTH STAGE

The pre-helping phase prepares both the counsellee and the counsellor for the ensuing task. Both of them have their own work to do and if both of them perform well, the counselling process will proceed towards the goal. The response of the counsellor is important and this will trigger off self-exploration in the client. The counsellor enters into the internal frame of reference of the client. It is to understand what it is to see the problem from the point of view of the client, how it feels like and how it looks like. In Neurolinguistic Programming they call it pacing. The counsellor is at the level of the counsellee. According to NLP theory, pacing is usually followed by leading. Those who pace another person have the advantage of leading the person in the way they want. Without being judgmental the counsellor crawls into the being of the client and experiences the world from the client's point of view.

Here the counsellor is supposed to have certain attitudes or otherwise called core conditions that will facilitate the self-exploration of the client and they are :

1. Facilitative Genuineness:

Genuineness means that the counsellor is what he is, during the encounter with the client without a front or façade and without putting any masks. He exhibits the attitudes and feelings that flow at that moment. It is non-denial of oneself and acceptance of oneself as one is. There is another word to denote the same reality and it is congruence and in the language of Sidney M. Jourard, it is Transparency. In spirituality it is known as sincerity, a

certain reliability knowing that the person as he appears is the same inside also. Practically it will mean sincerity of relationship. When one is very much guarded against revealing the type of person one is, one is sinning against genuineness. It does not mean that one has to be speaking of and revealing every thought and feeling that pass through one. The word “facilitative” indicates that one does not pretend to be somebody else and he reveals himself in such a way that it is facilitating to the process of counselling. In a way we can say that the basis of counselling is genuineness and the goal of counselling is to make the client genuine. Before inspiring the client to be congruent, the counsellor himself has to be congruent.

When we speak of genuineness or congruence we do not mean hundred percent realization of this in absolute term but we are speaking relatively. The counsellor should be in a relatively higher plane, that is to say that he should be functioning at a higher level, with regard to genuineness. It is not being holier-than-you attitude and not being artificial. Just like the client the counsellor also is struggling with the problems of life in his own areas and therefore there is no question of “I am better than you” attitude. The counsellor feels role-free and the counsellee experiences him to be so. At the level of behaviour this attitude can be seen in the following ways:

1. Unfeigning Understanding

Never to feign understanding when in actually you did not understand.

2 Accepting dilemma:

To accept dilemma when you experience it and express it.

3. Clearing pipelines:

Expressing irritation if that disturbs you. For example when a client does not keep up the time he meets you and if that disturbs your counselling him then it is appropriate that you express it to the client openly. This is called clearing the pipelines.

4. Expressing directly:

It is to express directly to another what you are experiencing

5. Being spontaneous

Being spontaneous instead of being concerned with following a format.

6. Responding Immediately:

Being ready to respond to the client immediately instead of rehearsing in your mind your response and waiting for the right word and the right time.

7. Being Non –defensive:

Being non- defensive especially when the client finds fault with you or expresses negative feelings. Perhaps the client's fault finding would provide you valuable information about you and the way you function.

8. Being Consistent

Being consistent with what you think or feel and what you say. If you feel annoyed and say to the client you are happy or comfortable it is not genuine.

Among all the attitudes, the one most valued by the clients is genuineness. Counsellors who rank higher in genuineness facilitate growth more in the clients. Having come into contact with a genuine person is itself a mighty step towards healing. Being genuine will mean that you are revealing your vulnerability. Human conditions are very much limited. One is limited physically, psychologically, socially, intellectually, morally and spiritually. The clients do not expect total integrity on your part. All that they expect to experience with you is that you are without any pretence in living (being) and relating to the client (functioning), being assertive without being aggressive and being free without being impulsive. In short you are a transparent person with no ulterior motive.

2. Respect:

Respect means acceptance of the client as he is. Carl R. Rogers terms it as unconditional positive regard for the client. Regard will mean the view point we have of other people; unconditional will mean no “buts” or “ifs” in the way of our relationship with others. For example, if a counsellor were to say that the client is of worth or welcome only if he gives up smoking or drinking, then it is not respect. Or attitudes like this: The client is a good person but is not up to the mark. Here the clients are not valued for what they are.

One thing is the person and the other is his behaviour. Persons are good but the behaviour may be bad. It is not only accepting the person but also his behaviour, though we may not approve of it. Acceptance does not mean agreement. If a client has the tendency to steal, you may not approve of it nor agree with him in this regard, but you do accept him with his tendency to steal.

In concrete, the attitude of respect is seen in a number of ways:

1) Paying Attention:

Giving attention to a person is a mark of respect. We value the person so much that we keep aside everything else and attend to him as if he is the only reality in front of us.

2) Physically Prizing:

There is something called physical respect. The client is not an object to be pushed here and there but he is a person. It is in no way allowed to push or pull or command to do such and such things. It is avoiding uncomfortable physical closeness and habits like touching unnecessarily and nudging.

3) Valuing Individuality:

Not wanting the client to be yourself. Nobody can be another person and therefore no demand is placed on a client to be yourself or anybody else for that matter.

4) Assuming Goodwill:

Assuming the client's good will. When one has come for the counselling we take it for granted that he has got good will to solve his problems and change for the better unless it is proved otherwise.

5) Faith in Potentials:

Having faith in his potentials for personal growth. The client usually has more than enough resources within himself and so he can mobilize his energies and resources.

6) Faith in Ability:

Having faith in his ability to solve his problems. Therefore you do not have to offer advice or suggestions.

7) Faith in Responsibility :

Recognizing that the person is himself responsible for his own functioning.

8) Giving Freedom :

Recognizing the client's freedom to make the type of decisions he wants though it may not be according to your ethics or liking. You might also perceive that the decision the client has arrived at will bring in more problems and will be disastrous. You will in no way deter the person from such a decision but you will endeavour to make him realize the consequences of such a decision that he takes. People go to the counsellors knowing their ethics and you

are not compromising the principles or ethics you hold for yourself, but here you are standing in his way of executing whatever decision he takes. But this tolerance carried to the extreme might mean indifference to the very being of the client; for example, clients who want to take their lives. With such clients I shall endeavour to dialogue with them and facilitate the rectification of the problematic situation without forcing my decision on them. But if the death is imminent in the sense that the person is about to commit suicide, then I would rather prevent the act and take remedial measures by calling in medical personnel or psychiatrists who would help the client for the moment and later I shall dialogue with him. In decisions other than involving life I would leave it to the client.

9) Maintaining Neutrality :

It is neither blaming nor praising the client for any act.

10) Being Honest :

It is not being falsely supportive and falsely reassuring when the facts are contrary.

In training programmers what I notice is that the counsellors very easily take to giving advice and some of them try for a while to dialogue and finally end the session with suggestions or advice since perhaps the counsellors are not sure of the next step. When you give advice it may be readily accepted and will never be followed. If followed and when it meets with failure, the client will blame you for your advice and complain 'See, what you have made me do.' In such cases make a reflective statement with the request of the client saying: "You are asking

me if I could give you some suggestion. Well, we shall together find out what Could be done.” This will give the feeling to the client that his request is accepted and you are trying to be at his service and you are making efforts to facilitate the client to take the necessary steps towards a solution for the problem.

The effectiveness of the counselling is not judged from the results or from the fact the client has arrived at certain conclusions. What is more important is the process rather than the format or results. In many cases you may not be able to help the client to arrive at something concrete. There are times when you have been very receptive and supportive of a client who came and poured out his problems and had a release of all his pent-up emotions. Here you may not have done anything other than being facilitative at the pre-helping phase. Yet it had been a good interaction. There are times when you bring about a certain self awareness in the clients. It may be self awareness about one's resources, one's unused potentials, one's underdeveloped potentials, one's misused potentials, one's inconsistency, one's peculiarity and uniqueness, one's helplessness at certain events and the lack of control over such events, one's awakened willingness to accept the inevitable. Bringing about self awareness in itself is a worthwhile attempt and some clients need only that much, and if the clients want only that much, do not push them further. There are times when the clients learn to look at the same reality from different perspective. I think it is a goal in itself and a decent work on your part if you have helped the client to have such a changed perspective about himself, others and the world around him. There are times when clients come to share something and are satisfied with it. Especially our friends do not come for counselling, they only want us to lend a listening ear to them.

The foregoing passage only points out the fact that one should not be overly concerned about the results and decisions. If a client does not want to take any decision, it is his problem and not yours. Even there, respect should be accorded to the client. Respect is an inalienable aspect of human persons. Because of the profound

respect for the clients one should avoid patronizing them by advising and giving suggestions. What we have said so far should not lead one to be quite lethargic and indifferent to whether the client is helped or not. It is not the type of neutral tolerance we are speaking of. You are so very concerned about the client and his welfare that you are actively involved in enhancing his life but you should avoid the temptation to help him with ready made and easily available advice, What has been said has to be balanced against the directiveness of the counselling. Try to maintain and oscillate between being moderately directive to moderately non-directive depending upon the situations and the type of the clients.

Carl Rogers has said that every person is like a sunset. Every sunset is different and never the same like yesterday and will never be like the one tomorrow. It is unique and beautiful and this calls for reverence, which is respect.

3) Primary Level Accurate Empathy :

Empathy is the ability to enter into and understand the world of another person and to communicate this understanding to him. The definition of empathy includes two ingredients :1. Correct understanding of the client's feelings and meanings and 2. Ability (both verbally and non-verbally) to communicate this understanding to the client. It is to understand the inner world of the client, what he thinks, what he feels, and how he experiences himself and the world, to feel into him, without losing one's own identity, without getting caught up. It is the ability to understand accurately what another person is experiencing and to communicate that understanding to him. It is counsellor's ability to tune in on the counsellee's wavelength.

Here the word "accurate " means a lot. It is not any way of understanding but rather the attempt is to capture the very nature and level of the feelings. In a way one can say that when a counsellor has picked up the feeling of the client and expressed it to the client, then he is supposed to be empathetic. We call it "primary level"

to distinguish it from the advanced accurate empathy. Primary level will mean that an interchangeable feeling word has been used and advanced level will suggest that something is additive or implied which has not been expressed by the client but the counsellor is able to pick it up. This primary level accurate empathy raises the level of client's self-exploration.

Empathy is usually confused with sympathy and at times interchangeably used, though both of them are not the same, and in the counselling context one should be careful enough to distinguish one from the other. Sympathy means simply to identify with the feelings of the client. It is to feel with the client, to share his feelings. If the client experiences anger and if the client feels sadness, then the counsellor too feels the same feeling, that is sadness. Empathy does not involve the counsellor to feel the same feeling of the client, but only to understand and to communicate the feelings of the client. The counsellor need not have to feel the same way as the client does in order to understand deeply how he is feeling.

Sympathy is a beautiful sentiment. Many philanthropic works are undertaken in the world and many people are helped by this noble sentiment. If some people are injured due to natural calamity, then help rushes from the other parts of the world because of the feeling of sympathy. In no way we deny the role of sympathy in our day to day living. We are only endeavouring to say that if one were to remain only in sympathy, then like the client, the counsellor also be paralysed by the overwhelming feeling of the client and he will not be in a position to help the client. Ultimately total identification with the feelings of the client will lead the counsellor to the same decision of the client. For example a client being misunderstood by his wife comes, with a deeply depressed feeling and wants to end his life, then the counsellor too will feel the same depression and both of them will feel like ending their

lives. On the contrary counsellors who are empathetic will certainly understand the feeling of the client and will maintain their poise so that they are not dragged into the feelings of the client but can offer effective help. The difference between sympathy and empathy can be illustrated as below.

A. Sympathy – Empathy Comparison

Sympathy	Empathy
1. Agreement with another's feelings.	1. An intellectual identification with a person's feelings, thoughts and attitudes.
2. Emotional element is predominant.	2. Intellectual and perceptive elements are predominant.
2. Involved in the overwhelming experience of the client and has the same feeling of the client.	3. Understands the client's frame of reference, context, how he feels, and why, and is thus free from the client's overwhelming experience.
4. Feels as if he is the client.	4. Feels as if he were the client.

The 'as if' quality must be kept in mind, lest both the counsellor and the client be paralysed by the same problem. When this attitude of empathy is translated into behaviour it will be like the following :

B. Behaviour Modalities :

1) Reporting content and Feeling :

Respond to both feelings and content unless there is some reason for emphasizing one or the other, using the "you feel because" formula.

2) Checking accuracy :

After you have responded, attend carefully to cues that either confirm or deny the accuracy of your response.

3) Picking up core Messages :

Pick out the core or basic messages.

4) Noting Client Resistance :

Note signs of client stress or resistance, and try to judge whether they arise because you have lacked accuracy or have been too accurate.

5) Directing Focussed :

See if the client moves in a focussed way.

6) Being Firm and Benevolent :

Be gentle, but do not let the client drift from important issues.

7) Being Flexible :

Respond fairly frequently, but briefly to the core messages; be flexible and tentative enough so that the client has room to move, to affirm, deny, and explain. Clarify and shift emphasis.

8) Not Parroting :

Do not parrot just repeating what you have heard from the client. It may be justified at the beginning, but later one should go beyond parroting and start expressing the core messages and the feelings.

9) Not being Ahead :

Do not get ahead of the client. It is going to the next stage prematurely. To quote Dr. Prashantham, "You may be twenty steps ahead of the client in your mind but be one step behind him in practice."

10) No client Rambling :

Do not allow the client to ramble. If the client goes on to talk a whole lot of disconnected things, then lead him in a focused way. Client rambling is a waste of time both for the counsellor and the client.

11) No Dawdling :

Do not tend to remain in the same stage more than needed. The counselling has to proceed further. If dawdling takes place, then you are failing to make a headway.

12) Not being Impulsive :

Do not jump in too quickly. Take enough time to formulate your responses. In a hurry, one is likely to mis-formulate the response. Hence enough time is to be taken to respond adequately, at the same time being spontaneous without being too cautious.

13) No Long-windedness:

Let not your response be too long, which is called long-windedness. Your response should be relatively frequent but also lean and trim.

14) Using Adapted Language :

Let your language be adapted to the level of the client and his understanding and also adapted to the tone of voice of the client. For example, if a client is talking with all great enthusiasm about his securing a distinction in the exam, your voice should be matching that of the client, instead of being dull, and in same way if the client is speaking in a subdued voice about a sad event, your voice should not be too animated.

4. Concreteness :

Concreteness means specific, direct and complete expression of the client's feelings and experiences by both the client and the counsellor in their communication. It is asking for particulars and specifics.

1) One Issue at a time :

When there are more than one issue, then ask the client to choose any one of them for dealing at the present moment.

Counsellor: At home I am not able to relate to my father openly and I deal only with my mum, and you know I have a fear of travelling in a bus.

Counsellor: There are two issues in what you have been telling me : Your strained relationship with your father and your difficulty in travelling in a bus. Which one will you take for consideration?

2) Direct Question :

Asking questions like who, what, when, where, how, etc. will mean you are very specific in seeking information.

3) Recent Event :

Asking for a recent event concerning the problem one is posing.

Counsellor: I am scared to meet my manager. I know he usually criticizes me and that makes me more nervous.

Counsellor: Give me a recent event when you were scared of your manager.

4) First Person Singular Pronoun :

When the client is using words like 'you' or 'we' instead of using the personal pronoun 'I', and words like 'people' instead of certain particular individuals, then you can gently draw his attention to this.

5) Specific Goals:

While making a decision or contract, you shall help the client to make it very concrete.

Counsellor: I decide to improve my relationship with my wife.

Counsellor: What will you do to improve your relationship with your wife ?

Counsellor: After my office hours I shall spend two hours chatting with her, and every Sunday I shall take her for a movie.

Improving the relationship is very general but spelling out the way of improving like spending two hours or asking for a movie are all specific and concrete.

6) Specific Means :

While deciding the means to the goal one has to be concrete.

Counsellor: Instead of smoking ten cigarettes a day I shall smoke only five per day from tomorrow onwards.

Counsellor: How will you make it possible ?

Counsellor: Well, I shall purchase only five cigarettes in the morning and nothing more.

7) Present Feeling :

To ask what the client is experiencing or feeling is also the skill of concreteness.

Counsellor: I hate psychologists and counsellors. Because they usually judge people and label them such and such; they are really mad fellows.

Counsellor: As you are saying this, what are you experiencing, since I am a counsellor whom you are addressing ?

The need for concreteness is called for because clients can be very vague to avoid self responsibility. They might speak in generic terms. First and foremost it helps the client to take self responsibility. Secondly counselling can proceed in a focussed way. Thirdly it gives certain clarity both to the counsellor and the client that they will not waste time and energy unnecessarily speaking about unrelated things.

CHAPTER – VIII

PERSONALIZING

SIXTH STAGE

Personalizing means that the counsellor is making attempts to enable the client to understand where he is in relation to where he wants or needs to be. The most difficult aspect of the helping process involves going beyond the helpee. When we go beyond the helpee and understand the meaning of the situation and the client's personal deficits, we say that we are personalizing. In short, making the client realize his personal deficiency or making him realize what he is doing or not doing that causes him problem, is called personalizing.

1. Personalizing the Meaning :

In personalizing what comes first is personalizing the meaning. Here we point out what is the effect of the situation on or what are the implications of the situation for the helpee. In a joint family system an adult complains to you :

Counsellor : I do not know how to describe my home situation. It is like a market place, there is hardly any privacy, and no quietness and I cannot have my way. It maddens me. I want to speak the matter over and do something to improve the situation but I am afraid.

Counsellor : What do you think will be the outcome of your talking the matter over to your family members ?

Counsellor : Perhaps the family will break up.

Here the counsellor has helped the client to personalize the meaning of the situation. The meaning is the

effect of the decision on the client. Here the meaning or the impact of the decision is that the joint family so well knit so far might be fragmented.

2. Personalizing the problem :

Second comes personalizing the problem. Usually personalizing the problem and the goal go together. Personalizing the problem will mean :what are you doing or not doing that contributes to your problem.

Counsellor : You feel mad at your family situation and would want to talk it over with your family members, but you are afraid that the family may break up.

Counsellor : Yes, that is exactly what I am experiencing.

Counsellor : In what way do you contribute to the problem ?

Counsellor : Perhaps I don't have the courage to face the situation if the family would break up.

In the second stage of personalizing the client is made aware of his personal deficiency. What he is doing or not doing that causes the problem. Here in the example the client does not have the guts to accept a fragmented joint family.

3. Personalizing the Goal :

The third thing that comes in the personalizing process is personalizing the goal. The problem has to be changed into a goal.

Counsellor : What now, do you think you can do with the awareness you have got about the situation and the risk involved in dialoguing with the family members ?

Counsellor : I think that I shall speak up and bear the consequences.

Here the problem is changed into a goal. His problem was not having courage to speak up and

remedy the situation fearing of negative outcome, and now after the process of personalizing he comes to the decision to speak up and bear the outcome, whatever it may be.

Personalizing is very central to the counselling process for the simple reason that unless the client accepts his part in the problem situation, he will not be able to arrive at anything worthwhile. As long as the problem remains the problem of a third person, nothing can be done by the counsellor and the client. You can deal only with the client and not with the third party.

As long as the teacher is at fault, the student is not going to improve. He will keep complaining about the teacher and doing very poorly in his studies.

Counselee : It saddens me as my class teacher is prejudiced against me and that is why I always fail in her subjects.

Counsellor : What are you doing or not doing that makes your class teacher prejudiced against you ?

The counsellor cannot go on dealing with the problem of the teacher. As long as the student does not accept his part in this problem situation, no counselling can be done. In the above situation the counsellor helps the client look into his deficiency.

Counselee : It so happens that I don't submit my assignments on time.

Now since the client has accepted his contribution to the problem, the counsellor can proceed. Personalizing simply means that the client has to be helped to accept his share of the problem. Use the formula "you feel because you can't and you want to" "

Counsellor : You feel sad because you (cannot or) do not submit your assignments on time thus earning the ill- will of the teacher and you want to be prompt in future.

CHAPTER IX

REFRAMING

SEVENTH STAGE

So far the client has been thinking, feeling and acting in one way, and now you will help him to think, feel and act in another way, which is constructive, and at the same time appealing to the client. The crux of the counselling success depends upon this finding out of an alternative frame of reference. If the client so far had one frame of looking at reality, now he will look at the same reality from another frame, which makes a world of difference to the client qualitatively. Here the core- conditions or attitudes that are required of the counsellor are :

1. Alternative Frame of Reference:

The counsellor offers alternatives to the existing situation. In practice it will mean wilfully to see the same reality from a different perspective.

A. Illustrations

1) Two Perspectives :

The classical example quoted often is : A glass with half of it filled with wine. One may look at it and say it is half full, whereas another may look at it and say it is half empty. Looking at the one and the same glass positively or negatively depends upon the individuals. There are two ways of looking at it, though both in the positive outlook and in the negative outlook, the reality has not been changed.

2) Positive Perspective :

In NLP it is called reframing. It is to make the client see the positive side of the problem situation. A woman sees her mother-in-law as a big nuisance and gets angry with her, but later may realize that she takes care of the children and relieves her of the burden of caring for them and thus her mother-in-law is a blessing to her family. To make her see the presence of the mother-in-law as a blessing is reframing, and in counselling we call it alternative frame of reference. When she thinks of her mother-in-law as a blessing, her anger subsides and thus the problem too.

3) Another angle :

A witty person bemoans to you.

Counselee : I am really witty and make others happy, but the fact is that people misunderstand me.

Counsellor : Could it be that you are sarcastic rather than witty?

Here the client is made to look at his behaviour from another angle.

4) Soft Pedalling :

When a message is too direct and the client is not able to personalize the deficit, then you can change the statement by using alternative frame of reference.

Counselee : My father always flares at me.

Counsellor : What do you think that you do to provoke him to anger ? or let me put it differently; what do you think your father thinks that you are doing to provoke him to anger?

Here the counsellor changes his statement to soften the shock and make it more acceptable by using alternative frame of reference, as though it is the father who considers him a problem rather than his doing which is a problem. May be at a later stage the client will accept his deficiency directly.

5) Open Future :

An old widower who spent most of his life in loneliness and depression explains to you his present condition. The counsellor could probe and stimulate him to think by using alternative frame of reference.

Counsellor : My wife is gone ; since then almost ten years my life is a drudgery. There is nothing I hope for, nor anything to be happy about.

Counsellor : Now that you have spent most of your lifetime in loneliness and depression, how do you think you will spend the rest of your life ?

6) Fantasy Future :

A client who has wasted his life by abusive ways says thus :

Counsellor : What is wrong in enjoying ? God has blessed me with plenty. Should I not enjoy? People tell me not to drink and smoke. Of course my health is not as it used to be. Yet why should I not enjoy ?

Counsellor : If you continue to behave the way you do, what do you think you will look like some five years from now ?

Perhaps this is an angle from which the client has not looked at himself. The man smoking and drinking heavily against doctor's advice can be stimulated to think in a different way

B. Reframing

I have already spoken about reframing which is another name for alternative frame of reference. Reframing is a particular model, which is designed to work exclusively with the symptom. We can either open up the frame to include another meaning of a symptom, or we can find another context in which the same symptom works well. From birth onwards many false beliefs have been instilled in us that lead to unhappiness. We cannot be

happy without certain “things.” We focus on what we do not have, instead of on what we have. We do not have to remain at the mercy of these imprinted ideas and beliefs. We can reframe ourselves. No longer do we have to remain fixed in the old frames put around us. We can break out from these frames and make the frames much larger to encompass many more choices. There is a principle that underlies this process of reframing : every behaviour (internal and external), every symptom, and every communication is useful and meaningful in some way. We realize that every behaviour is good in a certain context.

There are two kinds of Reframing : 1. Content Reframing and 2. Non-content Reframing. Content reframing can again be subdivided into : 1. Meaning Reframing and 2. Context Reframing.

1). Meaning Reframing :

Here the stimulus does not change, the meaning of it does. We put new meaning around the context. We leave the context the same, the stimulus remains the same. We change the meaning of the behaviour in the context. Everything remains constant except what the behaviour implies. A man was complaining about the considerable distance he was supposed to cover by walking everyday to go to his office.

Counselee : Everyday I have to walk to reach my office.

Counsellor : Oh, you seem to have a lot of physical exercise everyday to keep yourself trim.

The client looked at the fact of his walking as a drudgery, but the counsellor reframed it to make it look like a blessing for good health.

2) Context Reframing :

Every behaviour is appropriate in certain context. The client is worried about only one context in which

his behaviour is not appreciated or wanted, but is not able to think that there could be other contexts in which his behaviour is very appropriate.

The father was fond of making his son a professor, but the son had a well built- body and was interested in keeping himself fit for sports.

Counsellor : (pointing to his son) See, how this fellow can become a professor with hardly any head for it.

Counsellor : Your son could be a very good physical trainer.

The physique and inclination of the son may not be conducive for a career of a professor, but very fitting for a person who can train people for physical fitness. So what is not appropriate in one context can be most fitting in another context. Therefore both in meaning reframing and in context reframing, a new attitude is inculcated. The question now is how are you going to use the present unwanted behaviour instead of getting rid of it. Emphasis on the positive value of any behaviour can transform a potentially negative situation into a learning situation. Reframing creates freedom to manoeuvre. It gives a large context or frame to move about and have many choices. Patients are patients because they are in a rut, that is, they have only one way of acting which is a problem, and if you can succeed in pointing out to them many choices and make them enjoy all of them equally well, then they are happy persons whatever be the situation.

Fr. Tony de Mello of the Sadhana Institute, Pune, speaks of two fellows who went to a restaurant for dinner. To start with, both of them wanted soup. One asked for mushroom soup and on that day it was not available. There were other soups which the person did not like. The other one also asked for mushroom soup but realizing that it was not available, he asked for chicken soup and enjoyed it to the full. When your enjoyment is fixed on only certain limited objects you are left with very few options and you are the one suffering for it. If you

are flexible, then you have a lot of choices and you enjoy them equally. Alternative frame of reference is all that; even the worst situation can be capitalized for one's benefit.

2. Advanced Accurate Empathy:

We have already seen what is empathy and what is called accurate empathy at the primary level. Primary level accurate empathy is to reflect the feelings of the client with an interchangeable feeling word. First of all it is to understand the feelings of the client and secondly it is to reflect it with interchangeable feeling word. Now advanced accurate empathy will substantially differ from the primary level empathy in that the second one adds something to the evident, or expresses what is implied, or brings to the notice of the client that which is hidden. In fact it is something additive.

1) Expressing the Implied :

A police constable comes to complain to you :

Counsellor : I never get any promotion even though I work hard. Why should I work so hard for those scoundrels ? Mine is a sad plight. I have no words to express.

Counsellor : You are furious with your higher-ups for passing over whenever promotion comes.

The client only expressed his sorry or sad plight, but what is implied in the whole communication of the message is anger rather than sadness, and the counsellor picked up that hidden feeling.

2) Identifying Themes :

In the communication process the client keeps repeating the theme over and over again in different forms. A man gave his four daughters in marriage and out of the four, three of them came back as they could not adjust to the new family situations. The father of the girls is quite puzzled and wonders what is happening.

Counsellor : We are from a respectable family. We don't want to be cringing to others or be at the mercy of others. It had never been our practice from my grandfather's time. The marriage of all my daughters went off well and I am wondering how come three of them could not adjust to their husbands ?

Counsellor : From what you have been talking to me, I am wondering if the idea of being more respectable than those families that married your daughters is in the mind of your family members.

Here the counsellor has found a theme that had been quite often repeated by the client, an attitude that is detrimental to adjusting to live with other families, a kind of faulty thinking and training at the parent's house.

3) **Connecting Islands :**

Feelings, experiences and behaviours are repeated in every episode. The client is blissfully ignorant of them. The knowledge that the present feeling, experience or behaviour is not an isolated event but a continuation of the previous episodes will be an eye-opener for the client. It is a knowledge which is additive.

Counsellor : People don't like my character any way. I am a school drop out. When I was nine years old studying in the fourth standard I beat the teacher with the stick with which she beat me and ran away from the school. Later in my teens I had beaten my father who tried to control me. Now I am working as a mechanic in a company, but there too I have problems with my supervisors.

Counsellor : The various types of experiences of yours seem to suggest that you have difficulty to submit to others.

Here the counsellor finds the connection between different episodes and the main problem in all those instances are the client's difficulty in submitting to another person.

4) Concluding from Premises:

Clients talk in terms of statements without reaching a conclusion of what they have been talking. It would be worthwhile if the clients periodically draw conclusions of the statements of experiences they have been making and counsellors could be of great help in this regard.

Counsellor : I am deeply in love with Priya and I think she too loves me. Yet I have some doubts about her; she did not answer my birthday greetings. When she came to the city last time, I myself phoned to find out if I could meet her. She abruptly said that she is visiting her class mates. Yesterday by chance I came to know from her uncle that she has gone to Bombay for study lasting for one year and she never said a word about it to me. All these keep me wondering.

Counsellor : You seem to be telling that she is slighting you in spite of your love for her. From her behaviour what do you understand ?

Counsellor : May be she does not like me.

Here the counsellor helped the client to draw the conclusion, which the client avoided and did not want to face.

5) Less to the more :

The counsellor helps the client to move to more knowledge about the problem situation from the less known facts. Facts may be there, but the stimulation comes from the counsellor to explore and to reach a knowledge that was only hidden.

Counsellor : I am quite intelligent and I take a lot of initiative in organizing at the college level. But my

companions have never elected me a leader up to now. I am not sure what makes them not to elect me their leader.

Counsellor : Could it be that you are too demanding a leader ?

Counselee : Yes, I suppose it could be.

Here the client was helped to move from less knowledge about his going about to more knowledge of how he behaves which is self defeating.

6) Summarizing :

When the clients talk, they take you to a labyrinth and you get lost along with the client. To be more precise the counsellor could summarize the core materials every now and then or make the client himself do the summarizing. This gives clarity and direction. Summarizing the core materials has the advantage of having an element of additive knowledge. The synthesis becomes so crisp that the client gets certain insights into his problem, or means to solve the problem, and in every case it is an advanced empathy on the part of the counsellor that has enabled the client to have the new insights.

Through advanced accurate empathy, what is said confusedly by the client is stated clearly by the helper; what is said half-heartedly and what the client presents at a superficial level is re-presented by the helper at deeper level. The different kinds of the use of advances accurate empathy are not distinct and they may be overlapping. They are only hunches and when shared with the clients might help them see a problem situation more clearly.

The manner of communicating advanced accurate empathy has to be skilful, for since they are all hunches you cannot be hundred percent sure that your hunches are correct. Therefore you need to check with the clients before you proceed further. Hence you could be suggestive and tentative in what you propose instead of

dumping your hunches on the client. You could use expressions that soften the gravity like: Let us see if this makes sense to youcould it be that I am wondering if this is what is happening to you etc.

3. Caring Confrontation – Challenging

While effective helpers are committed to understanding clients and the ways in which they experience themselves and the world, they are also reality testers. Reality –testing forms the basis of challenging. Challenging addresses the discrepancies between client’s experience of themselves and their world and the way things really are. Very often helpers experience clients differently from the ways in which clients experience themselves.

Confrontation is an invitation to examine some form of behaviour that seems to be either self – defeating, harmful to others, or both, and to change the behaviour if it is found to be so. Confrontation is responsible unmasking of the discrepancies, distortions, games, and smoke screens the client uses to hide both from self-understanding and from constructive behavioural change. It involves challenging the undeveloped, the underdeveloped, the unused, and the misused potentialities, skills, and resources of the client, with a view to examining and understanding these resources and putting them to use in action programme. First the counsellor observes certain discrepancies and brings them to the awareness of the counsellee in a very caring manner.

A. Challenging :

1) Challenging the discrepancies between :

(1) What the client says and does :

The client says that he is a very charitable person, but in fact he has not forgiven his neighbour for months.

(2) Client’s view about himself and others’ view about him :

The client tells that he is a man of service, whereas the group says that he is quite lazy and selfish.

(3) What client is and what he wants to be :

The client wants to be a generous person, whereas he is rather stingy and miserly.

(4) Verbal and non-verbal expressions :

The client says that he is happy, but tears roll down his cheeks.

2) Distortion:

Counselee : People don't appreciate me for my social work schemes.

Counsellor : Could it be that they find you doing it for your own fame ?

The client sees his activities motivated by selfish gains as altruistic, whereas he is doing it for his own glory.

3) Internal experience :

There is a self-limiting or self-defeating internal dialogue or self-talk as we have seen in the ten irrational beliefs of Albert Ellis. They get in the way of effective living.

4) Games & smoke screens :

If clients are comfortable with their delusions and profit by them, they will obviously try to keep them. If they are rewarded for playing games, inside the counselling sessions or outside, they will continue a game approach to life. People play a lot of games and the counsellors should not get hooked into them. For example, one may act helpless and when helped, will resent terribly. It is a game. If one does not want help, one should not act helpless.

5) Excuses :

Clients offer a number of excuses for their self-defeating behaviours. They say that the real problem is with others, and not with them. At times they are quite complacent thinking nothing worse can happen to them. For

example, a student not seriously applying to study till the appearance of exam, tells himself that the exam will not be too hard. It is mere complacency. Or the client could simply rationalize and avoid responsibility. An unemployed young man complains without going for the job interview, telling that the appointments are already fixed before the interview is conducted. His not going to the interview is rationalized. Or clients procrastinate what they are supposed to do right now and endlessly postpone without a deadline. An employee expecting a promotion which is based on qualification will not decide the day when he will start studying and appearing for an exam for promotion. He will endlessly postpone his study programme.

B. Manner of Challenging :

Challenging is one thing and in itself it may not produce the desired effect. What may be equally important is the manner of challenging.

1) Based on relationship :

Relationship between the client and the counsellor should be proportioned. Challenge only if you have spent time and effort building up a relationship with your client.

2) Out of love

You do it not to give vent to your pent-up feelings but purely to help the client. It should be done only out of love for the client. If you have no love for the client, you have no right to challenge him.

3) With Care

Confrontation is termed as caring confrontation. As you would deal with a fragile article or a child you will deal with the client.

4) Depending on Client's state

Confrontation has to be timed according to the state in which the client is. If he is too sick, or emotionally disturbed then that is not the right time. The client should have the ability to assimilate what you say.

5) Tentatively

Deliver challenges tentatively as hunches that are open to discussion rather than as accusations.

6) Gradually

It should be done gradually. The client has to assimilate what is being said in a smaller dosage. Movements in small steps, each of which is reinforced, towards a behavioural goal is called the method of successive approximation. Apply the principle of successive approximation to challenging.

C. Giving Feedback on :

Confrontation involves giving feedback on the behaviour of the client. It cannot be given anyway one likes. The following principles will be of use while giving feedback :

1. Focus your feedback on one's behaviour rather than on the person.
2. Focus your feedback on observation rather than on inferences.
3. Focus your feedback on description rather than on judgment.
4. Focus your feedback on behaviour which are in terms of more or less rather than on behaviour which are in terms of either or.
5. Focus your feedback on here and now rather than on there and then.
6. Focus your feedback on sharing of ideas and information rather than on answers or solutions.
7. Focus your feedback on exploration of alternatives rather than on giving advice.

8. Focus your feedback on the value it may have for the receiver rather than on the release it may afford to you.
9. Focus your feedback on the amount of information the receiver can use rather than on the amount that you have which you might like to give.
10. Focus your feedback on time and place rather than on at anytime and at any place.

4. Facilitative Self- disclosure :

By the self-sharing of the counsellor, the counsellor wants to show that he is really human like the client and he too has his own problems and is trying to come to grips with them. He manifests his solidarity in the human struggle with personal difficulties. The counsellor is a wounded healer. The client is relieved of that funny feeling of being peculiar and a freak, and feels understood. The client feels that the counsellor is human like himself, feels at home with him, inclined to disclose himself to him.

Self-sharing has two principal functions. 1. Modelling 2. Development of new perspectives and new directions for action. Because the clients see the counsellor as a model they are encouraged to reveal more and also to act perhaps in a manner similar to that of the counsellor, and side by side self-disclosure gives direction to the course of action to be adopted by the client.

Counselee : It is always a problem for me that I cannot face an audience. I become nervous and I even forget what I want to say. I see all others so free on the stage and spontaneous whereas I suffer from fear on the stage.

Counsellor : I too remember how nervous I had been myself when I first gave a speech, but later I slowly gained my self confidence and now I am able to face an audience rather with ease.

The client will feel that he is not only the person having stage fright and there are other people also and the counsellor himself has undergone such a feeling in his earlier life. Sharing yourself is appropriate if it helps the clients, if it helps them develop new perspectives and frames of reference, if it helps them set realistic goals for themselves and if it moves them to act. Your self-disclosure that is exhibitionistic or engaged in for effect is obviously inappropriate. The following are some principles that may help your sharing appropriately :

1) Selective and Relevant

Keep it selective and focussed. Your sharing should keep the client on target and shall not distract him from investigating his own problem situation. In other words it should be relevant to the problem of the client. Your sharing should have certain bearing on the problem of the client.

2) Non burdensome

Do not add another burden to the client. Not all the sharing is facilitative for the simple reason that the client is so fragile psychologically that your sharing at times breaks him with dismay rather than builds him up. Not every client is able to hold the weight of the other people's sharing since the client is already overburdened with his own problem, he should not experience your sharing as something more burdensome.

3) Appropriate :

Do not over do it. Your sharing should not be too frequent and too lengthy. If you have a tendency to share too often then you may have a need to be counselled yourself on this, and clients will suspect your motive of sharing.

4) Flexible :

Remain flexible. Research on counsellor self-disclosure is somewhat ambiguous though most studies find value in it. In any case a counsellor should be willing and able to disclose himself, even deeply, in reasonable ways,

but should actually do so only if it is clear that it will contribute to the client's progress. Only in so far as your sharing facilitates the growth of the client in one way or other that you shall venture to self-disclose, otherwise your effort will be counter productive.

5) Immediacy : Direct mutual talk :

Immediacy otherwise called self-involving statements refers to the counsellor's personal reactions to the client during the counselling session. Many of the clients who seek help are having troubles with their interpersonal relationships. Some of the difficulties clients have in their day-to-day relationships are also reflected in their relationships with their counsellors. For example, if a client is afraid of the counsellor then he is afraid of facing authority figures outside as well. If he is rebellious with the counsellor then he is rebellious outside also. The relationship he has with the counsellor is the replica of the relationship he will have outside the session. Also if a group is with the client his relationship to the group will mirror his relationship with any group other than the one currently dealing with him. Hence, the client's interpersonal style can be examined, at least in part, by examining his relationship with the counsellor.

The skills that enable either a counsellor or clients to initiate an exploration of their relationships has been called "immediacy" by Carkhuff. It is a direct mutual communication or rather a "you-me talk." It is one's ability to explore with another what is happening in their relationship. Immediacy is different from self disclosure in that the former deals with what is happening between the counsellor and the counsellee whereas the latter deals with the sharing of the counsellor relevant to the problem shared by the client.

1) Kinds of Immediacy :

Now there are two kinds of immediacy: 1. Relationship Immediacy and 2. Here- and-now Immediacy.

(1) Relationship Immediacy :

Relationship Immediacy refers to your ability to discuss with a client where you stand in your overall relationship to him. The focus is not on present interaction but on the way the relationship has developed. The overall patterning of the relationship of the counsellor and the client is dealt with.

(2) Here-and-now Immediacy :

Here-and- now Immediacy refers to the counsellor's ability to discuss with client what is happening between them in the here-and-now of any given transaction. The entire relationship is not being considered, only this specific interaction.

2) Components of Immediacy

Like other human-relations skills, immediacy has three components :awareness, communication ability, and assertiveness.

(1) Awareness Component :

If you are going to talk to a client about what is happening between the two of you, you have to know what is happening. You have to be able to read clues both in yourself and in the other. There is an unspoken message from both the clients and the counsellors and that need to be noticed. The counsellors should listen to themselves as they interact with their clients and become aware of the self-talk that takes place.

(2) Communication Component :

In communicating you require three skills : empathy, self-disclosure and challenge.

Empathy : You must be able to put your perceptions and understandings into words. Actually it is

advanced accurate empathy since what is happening in the relationship is often not expressed openly and directly.

Self-disclosure : Revealing your awareness of what is happening to the client.

Challenge : Counsellors invite the client and themselves to discuss whatever might be interfering with a working relationship. Immediacy requires mutuality and so it is important to invite the clients to explore the relationship.

(3) Assertiveness Components :

Compared to the other skills, immediacy is more difficult since it requires self-involvement, and persons having difficulty with intimacy will find also difficulty in exercising this skill.

3) Purpose of Immediacy :

The purpose of immediacy is that being immediate with the counsellor the client may in turn learn to be immediate with relationship outside the counselling, and also his self-understanding will lead him to action. In fact it does two functions :

1. It can provide new perspectives on the counselling relationship and help clients and counsellors work more effectively together.
2. What clients learn about themselves in their interactions with the counsellors can provide new perspective on how they relate to people outside.

4) Context of Immediacy :

Occasion for the use of immediacy : There should be an appropriate context and reason for the use of immediacy.

(1) Different stages :

In their dealing, the counsellor perceives that they are at different levels.

Counsellor : It appears to me that you are perhaps talking a lot more about a number of extra materials whereas I concern myself directly with the main message. Perhaps that is what is dragging and we are not able to understand each other sufficiently.

Here the client is rambling and the counsellor is direct.

(2) Trust Issue :

Counsellor : You seem to be saying non-verbally that I may not keep your secrets, that I am not quite confidential.

(3) Dependency :

Counsellor : We seem to be relating to each other as master and servant. Perhaps exploring more into this pattern of behaviour would help you.

(4) Counter Dependency :

Counsellor : Over the last two weeks we seem to need each other, and I am wondering how far this will make you stand on your own.

(5) Directionless Session :

Counsellor : I quite notice that during the last two sessions and even now I think we have not arrived at anything and it seems like a merry-go-round session for both of us, and if it does continue I do not know if it will be of any use spending more time.

(6) Attraction :

It might happen that either the counsellee or the counsellor or both may develop certain liking for the other. There is something called transference in any intimate relationship. One projects the type of relationship one experienced in early childhood and expects the same type of reaction from the other. This transference could be either positive or negative; Positive in the sense that the client looks on the counsellor as a loving father or negative

in the sense that the client looks on the counsellor as an authoritarian father. And there could be counter-transference on the part of the counsellor, that is, as the client could project either positive or negative image on the counsellor, the counsellor could project the same on the counsellee. These are to be dealt with if the counselling has to be effective.

Counsellor : From the very beginning I am noticing that you seem to be wanting me to act as your sweet daddy.

(7) Social Distance :

Counsellor : From the way you are reacting I am wondering whether our background of belonging to different nationalities has something to do with our sessions.

Immediacy is a skill that calls for a lot of guts and courage, and also the ability to be comfortable to discuss interpersonal issues. Often we fail to be immediate with one another in our interactions. If only we could openly speak up what is irritating us in our relating with another person, many big problems and issues could be averted before they take gigantic promotion. When little things are not clarified, then they lead into a lot of misunderstanding. Immediacy is an art and the counsellor has to be tactful in using the skill, especially the manner of communicating your awareness in a way that is acceptable to the client though at the start the client may be surprised or puzzled. And in the course of counselling you will have done a worthwhile job of furthering the cause of the client.

CHAPTER - X

INITIATING

EIGHTH STAGE

Now we are entering into the initiating stage of the counselling process. Stages are divided according to the conceptual understanding of the dynamics of counselling. In fact there will be progression and regression in the process itself, though the stages guide us in our direction. There are times when you see that the client is not prepared for a particular stage into which you have mistakenly entered along with the client, then you will fall back on the former stage in order to prepare the client to keep himself ready for the next step you are taking. Here I would recommend some general norms which serve as insights for the counsellor.

1. General Guidelines :

1) Change what can be changed :

Since change is the aim of counselling, one should aim at it. You are helping the client to change what can be changed in his life; in other words, changing what is in his potency and power. It may be that the client is not aware of his potentials and in those instances, both together shall endeavour to uncover and bring to the awareness of the counsellee his potentials which are undeveloped or misused. Encourage the client to take responsibility to make use of all the resources that are within his reach to effect the change he so desires. Here the client should be encouraged to do some wild thinking, though in fact all the results of the wild thinking may not be useful, but at least it would provide a wide ambient in which to choose a certain course of action for the desired change.

2) What cannot be changed, make him accept it gracefully :

I found this attitude extremely useful in the concluding sessions of counselling. When for certain problems no course of action is within the reach of the client or the client, does not have control over the situation, then the right thing would be to accept it. Thus it would be better to prepare a cancer patient to accept his worsening condition, for if the client continues to deny the reality or resent it till the end, then it will only hurt him and not help him any way. There are many people who accept situations as they are, but how many do it gracefully is a question.

Life is full of ups and downs, successes and failures, victories and defeats, glory and shame, rise and fall, and so on. To think of life only as success and victory is to invite trouble, for one is likely to meet with the opposite successively. Many people's lives will be made happy if only they are prepared to accept defeat gracefully. To think that there is nothing wrong in being defeated and one's worth is not lessened or negated by any defeat is a healthy attitude. It is even wonderful to think that failures are stepping stones to success. There is so much health in accepting failures and defeats as part of human life. In the same way, one can also accept any situation gracefully. Accepting a defeat gracefully takes the sting away from the situation and one will feel comfortable with failures as well.

3) Prepare the client for the worst :

At times counsellors train their clients to accept situations which both of them foresee as rosy. This part of the preparation may lead to trouble, and the client may feel paralysed when he meets with a worse situation in the future. In fantasy, one can be prepared to picture to oneself vividly all the possible failures and make the person digest it, then when in actuality the reality would not be as bad as he imagined, and so he will not be put out when

he meets with adverse situations. Formators reported positive results of applying this attitude to the formees in their respective situations. A final year medical student had come to meet me for he was terribly afraid of exams. After listening to him I asked him: "What is the worst thing that can happen to you if you face the exam?" He answered "failure." "If you fail what is the worst thing that can happen to you?", "I may feel inferior and my companions will look down upon me," he said. Likewise I took him as far as he could imagine all the worst possible results, and he went away much relieved of the fear of exams.

4) Prepare the client to be happy :

Along with accepting the worst situation that cannot be changed or over which the client has no control, he should be prepared to feel happy. Others do not create feelings. Others would be occasions for me to get feelings but it is I myself who can create feelings within me. It may sound strange but the fact is this. Now that the client has decided to accept a worse situation or an unaltered situation and if he were to feel unhappy, the counselling process has not reached its desired goal. The aim of the counselling is also to make the client feel happy.

5) Set the goal :

Define the goal: Just as at the beginning of the counselling process the counsellor helped the client to spell out the problem or pinpoint the problem, he has to now help him spell out the goal he wants to achieve. The client should be clear with regard to what he is going to achieve. Unless he is clear about it, he will not be in a position to mobilize his energies and resources towards the desired state. He should have a clear idea about his present state and the desired state. We call this desired state as the goal. Defining the goal in very generic term does not help the client because the goal is so vague that he will not be able to put into practice anything. Clients are clients because they do not have an alternative way of behaving and do not know the specific means to acquire that behaviour.

(1) Specific :

First and foremost the goal the client envisages should be specific. Take for example a father who does not spend much of his time with his children. Of course he is a very loving father, but because of his manifold social works he is not present with his children even on holidays. When he comes home late at night, the children are already in bed, and in the early morning he starts off for his work. In this situation the father spells out the goal as “I will improve my relationship with my children.” Certainly it shows the good will of the father and there is no doubt about it. In all probability, he will continue to behave in the way he has been doing. The goal had not been specific and the goal setting would be a failure for want of being specific. If he were to say for example: “I will spend evening hours with my children, helping them to do their home work and recreating with them”, then the goal is very specific. What we are aiming at here is concreteness in its different aspects.

(2) Measurable :

In the foregoing example of the father being with the children in the evening hours, though it is specific, it has a loophole. The father may remain for ten to fifteen minutes to fulfil his obligation towards the goal and console himself saying that he has done his best, and yet the relationship may not improve. The goal should be measurable, as for example, if the father were to say that he would spend four hours in the evening with the children and that too from 17.00 hrs to 21. 00 hrs, then he is very specific and measurable. He knows for certain, the exact time and from when to when he will be available to his children.

(3) Achievable :

A goal could be specific and measurable and yet it may not be possible to achieve it. The next characteristic of a goal is to keep it achievable. Given the context and the situation we are only probing to see if the

goal set so specific and measurable will be achievable. Humanly speaking and speaking in terms of the resources and good will of the client concretely it is to be seen whether the goal he sets is achievable by him. The goal of the father of our example, in spite of its being specific, and measurable may not be achievable. A person who had been so busy with all sorts of social works is not likely to sit for four hours continuously with his children. Therefore we could raise the question to the client asking him if it would be possible for him to spend four hours in the evening every day. Perhaps to start with, the number of hours could be reduced, for if a client sets about fulfilling his goal and finds in the midway that it is not possible for him, then he is likely to get frustrated and give up the whole process. To avoid such pitfalls we forewarn the client by raising questions with regard to the achieveableness of the goal in concrete.

4) Realistic :

Goal needs to be specific, measurable and achievable but also realistic. In Neurolinguistic programming it is called Future Pacing. Both the counsellor and the counsellee consider whether the decision taken fits into the context of the counsellee, especially in the future and in what way it is appropriate. Here I would like to speak about assertiveness training. A person who is not able to voice his opinion and demand his rights is given certain exercises, and perhaps told how to be assertive in future with others. I happen to know one such person who after the assertiveness training from a well known counsellor was going about asserting everywhere and with every body. Since the person was in the helping profession, a number of people used to come to him and he started being assertive with every one of them and to his superiors of every rank and the like, and the net result was that he was hated by one and all. Perhaps the counsellor did not reframe the client, specifying where he has to be assertive or with whom he has to be assertive. One has to be very careful being assertive with a superior whose disfavour might

adversely affect one's future, and being assertive to a sick and weak person is not manly, and being assertive with the friends and companions will make one lonely and friendless. Therefore the second state would be worse than the first state and that is not very much desirable for a client. While specifying the goal the counsellor could raise such questions as those that would look into the future context in which the new behaviour will be tried out. And if adverse reactions are forthcoming then one could forewarn the client of the consequences and if in spite of your warning he persists in doing it, then you better respect his decision. But not to have helped the client to future pacing will be failing in one's responsibility as a counsellor. At times it may happen that the client has to change his goal altogether since it may not be realistic.

(5) Tangible

Here being tangible refers to the satisfaction the client derives from the achievement of the goal. The client should have the maximum satisfaction in attaining the goal. In NLP it is clearly brought out. The desired state even in fantasy should be so attractive that the client is compelled to achieve it. He cannot but achieve it. The counsellor should see a glow on his face, and his non verbal behaviour should say an unequivocal 'yes' to the decision he is going to make. If the goal is not attractive and does not give enough satisfaction, the client will not have the necessary motivation to pursue the goal. And without motivation, no one achieves anything, for interest and motivation play a vital role in our human behaviour, that we cannot think of a goal being achieved without being so tangible.

6) Operationalize the goal :

There is such a thing as operationalizing with regard to a goal. It means to break the goal into smaller chunks or smaller units so that the client can easily master every step. Having mastered a step is a reinforcer for the next step. Having got success, the client will naturally tend to work harder to achieve the next step. Let us take the

example of a chain smoker who wants to give up his smoking habit having been advised medically by a physician. He is habituated to smoke 30 cigarettes a day, for example. Now just to cut down to half the number or altogether or a fraction of it is the problem.. In a habit like smoking, to give up altogether at a stroke may not be possible and even to reduce it to half the number too. Perhaps he can make a decision to smoke only 25 cigarettes for the next one week. This is not too much of a demand on the client and perhaps he will be able to reduce 5 for one week and see the difference. While reducing 5 cigarettes he gets a feedback as to his control over this unwanted habit. When you meet the client after a week and if he had been successful, then stroke him for the success and now invite him to make a higher reduction which again is achievable. Thus you can lead the client step by step to the desired goal. Operationalizing the goal helps the client in many ways :

1. The client is not asked to give up his habit all of a sudden.
2. He is able to see the success and thus he can congratulate himself and proceed further.
3. He gets the approval of the counsellor which itself is a reinforcer for the next step.
4. He gains control over reducing the habit to nil.
5. The demand on the client is spaced out so that he does not feel the burden of relinquishing a habit very much at a given time.

Thus operationalizing the goal is beneficial to the client.

7) Contracts :

A Contract is an agreement on a given issue with the terms specified between two persons. It necessarily involves the obligation of the parties concerned to be faithful to the terms stipulated in the agreement. The client makes a contract to the counsellor and fulfils it. For example, a college student who promised or took a decision of devoting one week of study in preparation of his exams, not even going for films during that one week, will report to

the counsellor how he comported himself with regard to the decision he had made. Contracts in a way mobilize the resources of the client and he becomes more trustworthy in his sight. The thought that he has to be faithful to his contract is in itself a motivating factor. It serves as a self-stimulating internal principle of action. Contracts can sustain activities for a longer time compared to people who had not made any contracts. Sometimes clients can make self-contracts with themselves that specify precisely what they are to do, and indicate rewards for success and sanctions for failures. Actually self-contracts are reflections of their own integrity.

2. Preliminary Knowledge for NLP techniques :

There is a wide range of Neuro Linguistic Programming (NLP) techniques to meet various requirements depending upon the situations. I would like to present some of the most important ones that I have found useful in helping people to solve their problems and to grow healthily. The techniques being presented by me do not conform to the classical types as they are taught. Having learned the techniques, I found it very cumbersome in applying them to various types of people. In the course of time I have changed the procedures and made them rather short so that they are easily remembered for application, and less time consuming. The dynamics underlying these techniques are kept intact, though the procedures are modified to a great extent. Not only I found this useful, but also some of the trainees who did the one month counselling course, when they went back had been practising the modified techniques in their own life situations, reported to me at the follow-up programmes that the procedures worked well and they were satisfied with the results. Thus at the very beginning I want to give this note lest one should be misled into thinking that NLP techniques are distorted. This manipulation is only for the sake of greater efficiency, more success and easy application.

Before we enter into the various techniques, we need some preliminary understanding of two important

concepts: submodalities and Anchoring. Those which permeate the whole of NLP are submodalities. Manipulation of submodalities brings about a lot of changes in persons.

(1) Submodalities : (SBMs)

The idea of submodalities has created a revolution in the field of psychology. NLP has finally arrived at the conclusion that we learn things and even behaviour, both good and bad, through submodalities. Therefore if you want change in your behaviour, you need to change the submodalities and the desired change is effected. There is a radical difference between NLP and other branches of psychology, especially Gestalt. In Gestalt, for example, the counsellor deals with the image one has of the experience. If I had some unfinished business with my father, the counsellor right now deals with the image I have of my father. But NLP does not deal with the image I have of my father; instead it goes much prior to the forming of the image. I have perceived my father through the submodalities. Through the five senses I have experienced my father. The information coming from each sense is piece meal and the brain puts them together and forms an image. I see the size of my father, his colour, the brightness of light on his body and movement, and I hear his voice, loud or soft, and I have the sensation of touching him, and I sense the body odour. With these things I have received, I finally form an image of my father.

In NLP all the five senses are broken down into smaller chunks or units. Therefore it is right to say that we perceive through our submodalities. For example seeing is subdivided into various submodalities : brightness, colour, size, shape, framed or unframed, location, associated, or dissociated, multiple or single, distance, simultaneous or sequential, still or moving, speed, focus, 3-dimensional or flat, contrast, duration and perspective. Hence our visual perception is the result of chunks of information reaching the brain through the above mentioned submodalities.

In the same way we can have the submodalities of the auditory mode : tempo, volume, pitch, rhythm,

associated or dissociated, duration, location, mono or stereo, clarity, punctuation (staccato or legato), resonance and echo.

The kinesthetic submodalities are : temperature, pressure, location, texture, movement, intensity, extent, shape, frequency, number, balance, symmetry, weight and distribution.

For our therapeutic purpose we need to find out two submodalities in any one or two of the representational systems or modalities. Normally we take the visual modality and find out two submodalities. In order not to waste time and energy one could check size, distance and brightness. In most people these submodalities effect powerful changes. If these submodalities do not powerfully affect the client, then you check other submodalities.

(1) Finding out submodalities :

Ask the client questions like the following and keep recording the report of the client.

Counsellor : How far is the picture you have in your mind of the original experience.

Counsellor : Ten feet away.

Counsellor : Bring it closer.

Counsellor : Eight feet.

Counsellor : What is happening within you ?

Counsellor : I feel happy.

Counsellor : Bring it closer.

Counsellor : Four feet.

Counsellor : What is happening within you ?

Counsellor: I feel extremely happy.

Counsellor : Bring it closer.

Counsellor: Three feet.

Counsellor : What is happening within you ?

Counsellor: I do not like it for it is blurred.

Counsellor : Then take it back to the original ten feet. (after a pause) Now take it further away from you.

Counsellor : 12 feet

Counsellor : What is happening within you ?

Counsellor: I do not like it.

Counsellor : Bring it back to the original ten feet.

Counsellor: Yes, I have done it.

This is only an imaginary example. Now you know that distance is a powerful submodality. If the client does not report any change inside of him while taking the picture closer or farther then the distance is not a powerful submodality.

b. Size :

Counsellor : How big is the picture?

Counsellor : It is 8 feet long and 6 feet broad.

Counsellor : Make it bigger.

Counsellor: 10'/8'.

Counsellor: What is happening within you ?

Counsellor : I feel delighted.

Counsellor : Make it bigger.

Counsellor: 12'/10'.

Counsellor : What is happening within you ?

Counsellor: I dislike it.

Counsellor : Bring it back to the original size 8'/6' (after a pause) and make it smaller.
 Counsellee : 6'/4'.
 Counsellor: What is happening in you ?
 Counsellee: I do not want it this way.
 Counsellor : Then bring it back to the original size of 8'/6'.
 Counsellee: Yes, I have done it.
 Now you realize that size is a powerful submodality and the optimum level is :10'/8'.

c. Brightness :

Counsellor : Is it bright or dull ?
 Counsellee: Bright.
 Counsellee: Make it brighter.
 Counsellor: What is happening within you?
 Counsellee: It is very pleasant.
 Counsellor: Make it brighter.
 Counsellee: Yes, I have done.
 Counsellor: What is happening within you ?
 Counsellee: It is very enchanting,
 Counsellor: Make it still brighter.
 Counsellee: It is glaring and I don't like it.
 Counsellor: Reduce it to the original brightness (after a pause) and make it dimmer. (after a pause) What is happening within you ?
 Counsellee: It is vague and I don't like it.
 Counsellor: Now bring it back to the original brightness.
 Counsellee: Yes, I have done it.

Now you know that brightness too is a powerful submodality and ask the client to remember the optimum level of brightness.

So far we have seen examples of submodalities that are analogous which means the distance, size, and brightness can increase to infinity. Now let us take a submodality that is digital in the sense that it is either coloured or black and white; in the same way it is either 3 dimensional or flat, and a voice is either mono or stereo.

d. Colour:

Counsellor: Is the picture coloured or black and white ?

Counselee: It is coloured.

Counsellor: Make it black and white.

Counselee: Yes, I have done it.

Counsellor: What are you experiencing within yourself?

Counselee: I don't like it.

Counsellor: Make it once again coloured.

Counselee: Yes, I have done it.

From this above exercise you realize that colour is also a powerful submodality.

2) Anchoring :

Anchor is a tool instrument to keep the ship steady in a particular place. An anchor in NLP is any stimulus that evokes a consistent response pattern from an individual. When a person is reliving a past emotionally charged experience, we deliberately insert a specific stimulus like a sound, a touch, a specific sight, a smell or a taste. The stimulus then becomes associated with the relived experience and will become its anchor. Later when the associated stimulus is introduced, it will automatically produce the original experience in the way it was experienced. For

example, you have had a nice experience of swimming. Now you recall that event living it with all the experiences of the sense that were involved in the original event, like the sight, touch, especially the feeling of coolness or warmth, the sunshine, the feeling of the water all over the body, the smell of the herbs of the pond and that of the water, the taste of water entering the mouth and the sound of the splashing of the water as you swim. When you are fully experiencing, I touch your hand just below the wrist and apply a slight pressure which is sufficient enough to be felt, being neither too strong nor too light. Then the touch anchors the experience. Later at any time when I touch you in the same place with the same pressure, you will experience the original event in its intensity. This is anchoring and its process. Anchoring can be done with any one stimulus from any of the five senses or modalities.

Anchoring resembles the conditioned stimulus of Pavlov. But there is a difference. In the experiment of the conditioned stimulus response of Pavlov the exercise of presenting a new stimulus to the old response has to be done repeatedly over a long time for the old response to become conditioned. But here in anchoring one trial of conditioning is enough to produce the desired result. But for this, certain conditions are required; they are as follows :

(1) Uniqueness :

Uniqueness refers to the place of anchoring. If the place of the body on which anchoring is done is to be frequently manipulated or touched, then that place will not differentiate one stimulus from the other. For that sake we choose a place that will not normally be used at other times. Anchors are usually done just below the wrist, on both the knees, and on the palm of the client with your palm and the fingers clasping his hand. These three places are usually employed for the therapeutic purpose of anchoring.

(2) Timing:

When a client is reliving an experience, there comes a moment during the reliving that he reaches the climax of it and then it declines in its intensity. Here timing refers to anchoring at the time of the climax, neither

earlier nor later. Otherwise the anchoring will be weak and will not be forceful enough. Practically I ask the client to indicate to me when he reaches the climax by raising a finger of the other hand, and also I observe the calibration (changes in skin colour, facial muscle and breathing rate and location) of the client, which should confirm the indication given by the client.

(3) Intensity :

The reliving of the original experience to be anchored should be an intense experience. If the original experience is itself weak and the reliving of it is still weaker, then you can expect only a weak anchor which will not be sufficient for therapeutic purpose. When intense experiencing is anchored, then you have a powerful anchor.

(4) Purity :

First and foremost, purity refers to the fact that the stimulus you are introducing for anchoring should not evoke any other experience anchored previously by chance. For example, if a tone of voice which I use to anchor a person for a pleasant experience is already understood by the person as a stimulus evoking a strong negative feeling, then the anchor will not take place for want of purity. Secondly, when anchoring a pleasant experience, there should not be any other emotion already present in the client. For example, I want to anchor a resourceful state of the client. As I am anchoring, if the client is having a feeling of hatred, then that feeling of hatred will not permit a resourceful state being anchored.

(5) Associated in the experience:

There are two ways in which we remember a past experience. When I picture to my mind a past experience, I may be dissociated, which means now when I look at the picture, though I am there in the picture, I do not have the original feeling of sight, touch, smell, sound, and taste. I merely become a spectator. The second way

to recall a past experience is, when I picture to myself a past experience, I feel I am there in the picture actually experiencing all that I experienced through the five senses at the original event. Here I am associated. For an anchor to take place, one should be associated in the experience.

(6) Testing of anchor :

To make sure if the anchor has taken place, it needs to be checked. After anchoring, take the hand with which you anchored and ask the person to come back to the present situation slowly and engage him with conversation to distract him so that he has an altered state. After a while you touch the way you anchored him and see if the person experiences the anchored event. If he experiences the original event then the anchor has taken place, otherwise you repeat the whole process again.

3. Strategies for particular problems :

Counselling is a crisis intervention whereas psychotherapy aims at personality modification at the deeper level. The goal of psychotherapy is to bring about a deep personality change in psychotic and chronic psychoneurotic patients, in terms of a more effective reorganization of the psychological process. Counselling on the other hand is to achieve a better personal adjustment and growth in maturity, by stimulating the client to exploit his potentials and use more of his resources. The approach I take is not to make a fine distinction between the two types of help but rather to see the client right in front of me and to use any technique that suits him most. Psychotic patients and chronic neurotic patients are not within our purview, but any other psychological problems can be helped by a counsellor very many times the counsellor has to resort to some form of psychotherapy to bring about a complete process of counselling or growth or change.

Instead of presenting different schools of thoughts and their methods of therapy, I would like to present the type of problems the counsellors normally meet with and the type of therapies that might be of use. Therefore I shall take problem by problem and propose the kind of therapy that may click well.

It is not important what type of psychotherapy is needed or what method is to be followed. All that matters is knowledge about the working of the human mind and the insight as to what if applied will bring about a desired change in a client. We come across a number of schools of thought each one of them having its own approach. When a counsellor is acquainted with a number of choices then he is in a better position to make use of any one of the techniques or a combination of a few or a number of them one by one so that the final aim of change comes about depending upon the client and the problem content.

We also come across cases where identical problems do not respond to the same type of procedure. One may respond to one and the other may respond to something altogether different. This only proclaims the uniqueness of the individuals and the subjective experience of the problem.

Certainly I am not comfortable with the insistence on methods being followed meticulously. This conviction came upon me more and more while I underwent NLP therapies for myself. Some of the techniques I did not like at all. Some of them were too cumbersome for me to remember and to exercise on others. One cannot be keeping a paper and pencil all the while. There and then while doing on myself I was thinking within me why not shorten the procedure so as to make it handy to use it and it did work with me when I shortened it. This had been accepted by the professor himself who had a lot of flexibility and he himself advocated that we should be very flexible so that we are able to arrive at simpler procedures. Nowadays people cannot wait for long. Actually psychoanalysis came into disuse or at least its use was minimized since it was time consuming. In a society like ours at this present moment we cannot afford to spend a lot of time on personal problems and hence the need for modifications in any procedure.

To be a successful counsellor one has to be wild in his thinking and courageous enough to venture into new type of techniques. Being open to new methods is not sufficient, one should be bold enough to experiment. Every experiment is challenging and at times a waste also. But the waste is only a step towards success, for every time you experiment with a person you are having new insights into the working of human mind. At least one comes to the conclusion that such and such procedures do not work and there may be something much more which one needs to explore. An element of curiosity coupled with courage to commit to new ways of exploring will eventually lead you to success. The people who made discoveries are not the ones who had more knowledge in their field than the others, but they knew how to make use of the little knowledge they had. Hence what counts for success in any field is not the amount of knowledge or skills but the way one makes use of what one has got.

1) Pent-up feelings of anger :

We come across people who have a lot of resentment bottled up and did not have any outlet for the same. It is because they just did not have an opportunity to vent their feelings, or the persons against whom they have resentment is too exalted a person whose favour is essential for their survival.

There is a technique called rage reduction in which a person lies down on a mattress and at least four people hold his legs and hands in position and he is allowed to shout and yell as much as he could and release all the resentment. After this he feels a sense of relief and freedom.

When a sufficiently high level of resentment has been concealed and is requiring an outlet, counselling will be futile until the resentment has been taken care of. For this Gestalt method of pillow beating and hot chair

method will be of help. The word 'gestalt' means 'whole' and gestalt therapy developed by Frederick pearls (1967) emphasizes the unity of mind and body, placing strong emphasis on the integration of thought, feeling and action.

We all go through life, according to Perls, with unfinished or unresolved traumas and conflicts. If we are able to complete our past unfinished business, we shall then have much less psychological tension to cope with and be more realistically aware of ourselves and our world.

The person with the pent up-anger is seated on a chair; put another chair in front of him on which a pillow is placed. He is asked to fantasize his adversary in front of him represented by the pillow and while expressing verbally what he feels against the adversary, he pounds the pillow till he is through and when he had enough then he switches chair and takes the place of his adversary and answers himself from his adversary chair, speaking as though he were his own adversary. Then he comes to his own chair and answers his adversary and thus he moves back and forth until a resolution is achieved.

2) Resolving a strained relationship :

The method used is gestalt hot chair. Since here there is not much of resentment, there is only talking out things from both the chairs, taking turns until a settlement is reached. The client will speak for both himself and for the other person, taking turns.

3) Intra- personal problem :

When one is in conflict with oneself, here again we use gestalt hot chair method. Personify the two warring parts and put them on two chairs arranged opposite to each other. In fantasy the client takes turns to sit on both the chairs successively and has a dialogue which ends in a settlement.

4) Mourning a death or a loss :

Here if the person has not seen the dead body or even not fully wept, then the unfinished business still hangs and he requires to mourn the death of his dear one fully. Here we make use of the hot chair method of gestalt in a modified manner.

The person is asked to go the graveyard or cremation ground in fantasy and dig out the grave or imagine the scene before the cremation. At your command the client digs out the grave and takes the coffin out and you may make use of your creativity to make the scene vivid by asking questions about the surroundings. Then ask the person to remove the lid and see the body, whether it is covered or opened. If covered ask him to uncover the face and let the person speak to the dead one how much he misses and say whatever he wants to say. He may weep profusely and after the weeping is over, or more or less over, he switches chairs and talks for the dead person. Thus back and forth he has a dialogue which ends on a happy note of taking leave of the person and again in fantasy burying the dead person in the very grave. Let the person give permission to himself to remember the dead person whenever he wants and also to weep. Now the paralysing effect of not having mourned is taken away.

5) Dealing with dreams :

For some people dreams are disturbing. According to Freud, the father of psychoanalysis, dreams are simply wish fulfilment. What we in normal life cannot have, we have them in dreams. We may not have certain things just because we cannot afford or they are forbidden. In any case, in dream everything is possible and there is no censure. Dream analysis is one of the main aspects in the psychoanalysis of Freud. Psychoanalysis is too time consuming and expensive. Practically, the dreams are approached by the therapists in the following way. Though dreams will have their own symbolic meanings, the therapists concern themselves more with how best they can help their clients with the dreams than to interpret them. Definitely dreams have no foretelling ability. It has not been proved scientifically. Things that were dreamt of might take place but they are only coincidence, not prophecy. The following techniques may be used:

- (1) The client is asked to rewrite the dreams, ending on a happy note.
- (2) Or, the client is asked to identify himself with any of the dream elements and repeat the dream. The counsellor is able to pick up significant messages and place them to the client for consideration.
- (3) In a gestalt hot chair fashion, let the client personify a particular dream element that haunts him quite often and continue a dialogue asking the dream or the element why it keeps coming to him repeatedly. The dialogue might bring up materials bearing on his problems and their solutions which can be discussed both by the counsellor and the client.

6) Wanting courage:

To appear in front of a group or to do something publicly, command the person to do something like singing a song or giving a small speech or explaining a subject on the board in a group setting.

7) Excessive Fear:

If a person is afraid of a certain action or event in the future, continue asking him “What is the worst thing that can happen to you on account of the particular action in question?” When he has gone through the whole range of ‘possible worst’ things, then he is likely to be freed of the fear.

8) Future painful experience :

If a person is terribly afraid of a painful experience in the future, ask him to go through the painful experience in imagination. Once he has emotionally digested in anticipation, when the actuality comes he is likely to face it calmly. For example if a person is afraid of facing a board of professors examining him, he can be asked to imagine the whole situation, and even imagining his worst performance during the exams and all the shame and failure attached to it. If this is done early before the actual event, then the client will be able to face the exam with serenity.

9) Want of courage to say ‘ No’ :

A good many people always play a secondary role and they are unable to take up leadership and achieve something. That which prevents them from being productive in their inability to deny the request of the people. They have in the language of Transactional Analysis a ‘pleaser’ driver. At any cost they will try to please everybody and in fact trying to please every body they will land up pleasing nobody. In spite of this fact they are impelled to start pleasing others and so they will not be able to turn down a request on legitimate grounds. Thus they emotionally suffer and are unable to take a lead in life. One of the ways we can train them to be true to their new decision is to make them say ‘ No’ to a number of people in the group forcefully and ask them share their experience and give them opportunities to assert themselves and their opinion when situations arise.

10) Inability to break in :

There are some people who feel inadequate that they do not achieve what they want and they are just unable to make it. They might feel that they are unable to include themselves in the life and activities of others and so they keep withdrawing from the external world and live in their own world of feelings and imaginations. We need to give them a sense of breaking in, a sense of getting into the affairs of the people around, by their own initiatives. For this we make two closely knit circles of persons together and the client is kept outside. He is asked to break these two lines of people and get inside the circle by force and the group is instructed not to let him in. With a mighty force the client forces his way and enters the circle with a sense of achievements.

11) Inability to break out :

There are people who feel that they are constantly constrained and encumbered so much so that they feel a kind of suffocation psychologically. These people may need a sense of breaking out and feeling free from all that is

oppressing them. For this, as we did for the breaking in, we form two circles of persons closely knit and the client is kept in the centre of the circle and asked to break the circles of people and come out. This he does with a tremendous force since the persons forming the circle will not easily let the fellow out. What is symbolically done to relieve the person of the psychological congestion is intended to help him feel free from the feeling of unhealthy encumbrances.

12) Inappropriate ego-state function :

(see pages 61- 82)

Some people have problem in their relationship for want of specific reaction from the appropriate ego states. One cannot come down on one's boss from the Critical Parent. There one needs to be functioning from his Child ego state or at least from the Adult ego state. When a person is addressing from his Adult ego state and expects a response from the Adult ego state of the other than a response from the Child ego state is out of context. Here having explained the different ego states and their way of functioning, one could train the client to be appropriate with regard to his ego states and to switch on to different ego states as the situation warrants. Thus one employs Transactional Analysis for appropriate reactions.

13) Irrational Self-talk:

(see pages 93- 98)

According to the psychologist Albert Ellis people suffer more from their irrational belief systems than from anything else. There are at least ten common irrational beliefs listed by Ellis. Behaviour proceeds from the beliefs. For example while walking if I were to stumble and fall down as you put your foot across, I get furious and would want to strike you thinking that you did it on purpose. I thought that you did it on purpose and I got angry and I wanted to strike you. Here you have a sequence of belief, feeling and behaviour. As you plead saying that you stretched your leg by chance, then my whole feeling subsides and the aggressive behaviour stops. Because now

I think that you did not mean to make me stumble. With this thought (belief) I feel composed and my aggressive behaviour stops. As we walk along still further once again I stumble on your foot and fall down. Now I get up and I thrash you because I think that not only this second time but at the first instance as well you did it on purpose. According to your belief you have a corresponding feeling and according to the feeling you act out. This is explained more elaborately by Rational Emotive Therapy of Albert Ellis.

Here the significant matter is not the event but how one cognitively tells himself about it, rather what is the belief about the event. Leela says that she is stupid and she will not be able to pass however hard she may study because once she had failed in her exam. The event is the failure in one of the recently held exams. The cognitive response which is the negative self-evaluation thought is her telling herself that she is stupid and that she will never be able to pass other tests, no matter how much she may study. The affective response (which is the negative emotional state) is worry, anxiety and depression. Its physical response is feeling fatigue and tired. And finally the behaviour response is poor study habits, underachievement and over sleeping and we know that this poor study habit will bring about future failures in her exams thus confirming her belief that she is stupid.

To break this vicious circle you do not have to deal with the behavioural response of poor study habits, but with the irrational self talk 'I am stupid'. Therefore rational self talk is the remedy for the problem of irrational self talk.

14) Wanting to know the cause :

There are some people who would like to know why such and such things keep coming to, or happening in their lives. They need to know the cause of their problem. We have an answer to this problem from psychoanalysis. Psychoanalytic therapy as developed by Freud is an intensive, long-term procedure for uncovering repressed

memories, motives and conflicts- presumably stemming from problems in early psychosexual development and helping the individual resolve them in the light of adult reality. It is felt that gaining insight into such repressed materials will free the individual from the need to squander his energies on repressive defence mechanisms, thus opening the way for better personality integration and more effective living. Psychoanalysis hinges around four basic techniques :

1. Free association – The client sitting comfortably in a chair allows his mind to wander freely, giving a running account of his thoughts, feelings and desires.
2. Dream interpretation – When a person is asleep, repressive defences are lowered, and forbidden desires and feelings may find an outlet in dreams with manifest and latent content.
3. Analysis of resistance – During the process of free association or of associating to dreams, an individual may evidence resistance – an unwillingness or inability to relate certain thoughts, motives, or experiences saying perhaps that it is not very important or it is too silly, etc.
4. Analysis of transference – When the client and the counsellor interact, the relationship between them may become complex and emotionally involved. Often a person carries over and applies to the therapist the attitudes and feelings that developed in his relations with the significant others in the past, perhaps reacting to the counsellor as he did to his father or mother.

Whenever a counsellor resorts to examining the early childhood and gives an explanation suitable to the situation of the client, then he is making use of psychoanalysis in one way or other. Some clients would like to know the cause of their problem. For many, gaining insight into the repressed materials that underlie the problem is itself a cure, according to psychoanalysis. Thus the counsellor's endeavour to assist a person by interpreting the cause of the problem from his early childhood experience is worthwhile.

15) Wanting in self- appreciation (Stroke Analysis) :

It is not uncommon to meet clients who are not self accepting First and foremost, one should be aware of what is happening. Nowadays spiritual and psychological authors are insisting on awareness. Awareness of what is happening is the foundation and basis for what we could do later with ourselves. Without awareness no spiritual or psychological edifice can be built. Once one becomes aware of oneself and all the process that are taking place we can say that one is on the right track to mental health. Then the next step would be acceptance of what one is. If I accept what I am then it is easier for me to appreciate myself. By experience we know that acceptance and appreciation of others is in direct proportion to the acceptance and appreciation of oneself. The people who suffer from want of self acceptance and self appreciation suffer from non acceptance and non appreciation of others as well.

(1) What is a stroke ?

A stroke is a unit of transaction involving acceptance or non acceptance of, or recognizing or non recognizing, an individual. In short, stroke is an implying recognition of another's presence. According to Dr. Eric Berne, everyone structures time around strokes. Transactions are made up of strokes. The stimulus is one stroke, the response is another. Different people want different kinds of strokes. Since each person's ego states are different, each person's Parent, Adult and Child will look for different strokes. Thus the Parent ego state looks for strokes for being polite and being good and acting according to the expected norms of the society. The Adult ego state may look for strokes for good reports prepared or for the mechanical skills one has acquired. And the Child ego state may look for being creative in cooking and decorating, and the like.

(2) Positive and Negative :

Strokes are either positive or negative. Positive strokes are those acts of stimulation and recognition which are supportive of life and activity. Negative strokes are those which are destructive of a person's life or

activity. In general, positive strokes will be experienced as pleasant, strengthening, affirming, growth producing ; and negative strokes are experienced as nasty, destructive, unpleasant, inhibiting of the person as a whole or of some aspect of his or her behaviour.

(3) Physical and Psychological :

A pat on the back, a handshake, an affectionate hug or kiss are all examples of physical strokes. Telling a person that he is handsome is a psychological stroke.

(4) Conditional and unconditional :

Strokes are also conditional in the sense that the one receiving the stroke should do something to deserve the strokes, as for example when I say to my friend, 'you acted well in the drama'. This means that my friend should have acted well in order to deserve this stroke. Strokes can also be unconditional in the sense that the person receiving the stroke need not do anything to deserve to get the stroke, as for example when I say to my friend, ' you look handsome,' he need not do anything to deserve this stroke. Being what he is, he receives the stroke. In short unconditional strokes refer to one's being, whereas conditional strokes refer to one's functioning.

(5) Discounting :

Discounting as a form of stroke. It reduces the worth of a person or his action. During festival times shops offer discount for the purchase of articles which means that the articles are sold not at the original rate but at lowered rate. In the same way we do not accept fully the worth of a person or his action as when I comment on the stage performance of my friend saying : 'He could have put in more effort and done a little better,' or ' It was not bad.'

(6) Indifference :

We have often heard people telling that the opposite of love is hatred but in reality hatred is a disguised form of love. If I love someone and the other person does not respond to my love, then my whole love turns into

hatred. Perhaps to hate a person we spend more energy than to love a person. Nobody ever kicks a dead dog, they say. That means that when we hate somebody it is because we have accepted his worth in an indirect way. What then would kill love is not hatred as much as indifference. Therefore indifference is the opposite of love. When indifference sets in then love disappears. In indifference the other person does not exist for me, or rather his existence does not matter to me.

(7) Combination :

Combining the above understanding of the strokes, we could think of

1. Unconditional positive strokes – (E.g.) You are very beautiful.
2. Conditional positive strokes – (E.g.) You sang very well.
3. Unconditional Negative strokes – (E.g.) You look ugly.
4. Conditional negative stroke – (E.g.) Your singing was a poor performance.
5. Discounting – (E.g.) (Commenting on the speech delivered by a person) That was not bad.
6. Indifference : There is no comment, either positive or negative. It is not noticed at all.

(8) Re-education :

A person with non acceptance and non appreciation of himself needs to be re-educated. We could start by asking him to say at random five of his positive qualities, and then ask him to say five positive qualities of his parents or friends. His willingness or hesitation will indicate at what level he is with regard to self appreciation. Sometimes what he thinks as negative in himself may be a false belief which when you realize, you could straight away tell him with concrete proofs. For example, when a client says that he cannot talk to a stranger easily and you

have observed that you being a stranger he was not hesitant but fluent in expressing, then you can bring to his awareness how good he is at relating to you. You could also give him homework of writing down in black and white all his positive qualities. If in a group, you could ask other individuals to stroke him genuinely and ask the client how he feels about the strokes. These are some of the ways of dealing with clients who are not able to appreciate themselves.

Strokes are not only tools in the hands of the client for his growth, but also they are powerful instruments in the hands of the counsellor. A counsellor can discreetly make use of strokes for the benefit of the client. Every recognition is a stroke; there could be formal strokes given at the appropriate time. Strokes given genuinely stimulate growth. Strokes stimulate one's chemistry for mental and physical growth.

A counsellor can judiciously make use of strokes:

1. When the client has shared his problem, the counsellor can say like this : Thank you for sharing your experience with me.
2. When a client shares during the interaction something vulnerable, perhaps by saying: It is difficult for you to share such intimate matters with others, and I do appreciate you for your courage to share such things with me.
3. When client has an insight on account of the interaction. After a long struggle the client suddenly gets an insight into his problem or solution, and at the time it is appropriate to stroke him saying perhaps: Oh Great, it has been a tremendous break through ; keep it up.
4. When a client has achieved a part of his goal by saying :You have made significant inroads and are exercising control over the situation, congratulations.
5. When you notice something extraordinary, or the ordinary things done by the client in an extraordinary manner, then you can stroke him, for example, even the punctuality like saying : I am delighted to see you so punctual for the meeting.

16) Unproductive Use of Time, Or Misspent Time (Time structuring)

Some people emerge as winners in every situation, however depressing the circumstances could be. Some others become losers even if they had been blessed with a very good environment. There are some who are mere non-winners, they neither win nor lose. The winners have set goals and achieve them by dint of hard work, are prudent and enjoy life. The losers do not put up any hard work, and even they set their own downfall by unconscious motivation. The non-winners are people who are just satisfied with whatever comes on the way. There is no great enthusiasm about life, nor is there any ambition as to achievement. These are like people who retire and do not know what to do with their lives and while away the time wasting their lives and eventually precipitating an anticipated death.

In a way our being winners, losers and non-winners depend upon the way we make use of the time at our disposal, apart from other factors. Here we shall concentrate on how the use or misuse of time is contributing to our psychological health. Enquiring into the way the client's style of spending the twenty-four hours of the day will give us a clue as to the problem he is facing, and we can make the client take remedial steps.

People structure their time in different ways. Favourite ways of structuring their time can come from any ego state. In their parent ego state they will spend as their parents spend their time, like caring for someone or controlling someone, and in their adult ego state they will spend it more logically, and in their child ego state they will spend either in fun and frolic or in withdrawal. Most people are uncomfortable with unstructured time, contrary to their own expectations. Dr. Berne believes that the answer to the discomfort is related to three psychological drives which underlie the need to structure time: 1. Stimulus or sensation hunger, 2. Recognition hunger and 3. Structure hunger. Some of the ways people structure their time are as follows.

(1) Withdrawal :

Withdrawal is one of the ways people spend their time. This can be physical or emotional. Some withdraw emotionally by just pulling into their own heads, letting their minds go blank or engaging in fantasies. Whenever people withdraw either physically or psychologically, they separate themselves from whomsoever they are with, for a period of time. It could be either positive or negative. In positive withdrawal one takes time to think, to be aware of one's fantasies and dreams, to experience the sensation of sun and sand, sound and scent and to listen to the wind blowing. Thus positive withdrawal could be rest and recreation or introspection and planning. In negative withdrawal, people sulk, indulge themselves by wallowing in negative feelings of loneliness, self-pity, hostility or resentment.

(2) Rituals :

Rituals are stereotyped series of transactions that are highly predictable. The most common rituals of any culture are those of greeting, which depending upon the culture could be more formal and lengthy. Rituals are centred around family life, national traditions, holidays and religious life. However if the whole life is primarily patterned by ritualistic living, growth and development of the people are inhibited because they do not risk new creative ways of thinking, feeling and behaving.

(3) Pastime :

Pastime is another common way of spending time; often it follows a ritualistic greeting. When people simply talk to one another about subjects that are of little consequence often centred around the weather, then it is pastime. Nothing productive may come about out of an exchange about the weather. Regretting with the expression

'Is it not awful?' and exclaiming 'Is it not wonderful?' are typical ways of spending time uselessly. At this level, people never get to know one another really well.

(4) Games :

(See pages 101 – 111)

Pastime often leads to psychological games. Games tend to be destructive use of time and in it people avoid solving a problem, making a decision and getting close to people. Games result in bad feelings because people play games to get and to give negative strokes without knowing it. Structuring time with games often indicates that the players are involved in feelings of the past and are reinforcing their negative positions and feelings rather than being involved in what is going on right now.

(5) Activities :

Activities are commonly known as works. It is getting something done or accomplished. Many of the activities are related to one's job, education and hobbies. Generally activities are useful but a life that is exclusively made up of activities may be somewhat sterile, devoid of social courtesies and friendly laughter.

(6) Intimacy :

It implies an open relationship with no ulterior transactions. It is game-free. During moments of intimacy people do not try to get anything out of each other. They are not possessive or demanding. They are simply being with one another, listening to one another, and caring about one another. At such times people feel appreciative, tender, and affectionate. It may be expressed through joyful laughter, caring gestures, or peaceful silence. Intimacy may be uncomfortable, particularly for those who are adapted to be fearful and distrustful of others. They unknowingly choose games, rituals, or pastimes as a way of avoiding being real or being too emotionally close to others. Intimacy is the most positive way of structuring time to give and get winning strokes.

Winners use their time constructively and engage themselves mostly in intimacy and activities and losers

use their time destructively engaging themselves mostly in games, and non-winners like a merry-go-around use their time neither constructively nor destructively and engage themselves mostly with rituals, pastimes and withdrawals.

17) Destructive life stance (Basic Life Positions)

Children receive messages and have experiences which cause them to make decisions about themselves very early in life. These decisions become generalized into the basic OK and NOT OK psychological positions. Children who are physically neglected in early life or constantly criticized are likely to begin early in life to de-value and discount themselves saying : I am worthless, I am no good, I do not deserve to live, I make everyone else unhappy and I am stupid. Such decisions cause them to experience a general sense of being NOT OK. Children who receive affection and warmth decide something positive.

Some people learn to feel OK about certain aspects of themselves, but NOT OK about other aspects of themselves. E.g., physically attractive but intellectually stupid, mechanically inclined but socially misfit, brainy but not very masculine or feminine. Therefore a personal sense of being OK varies with the situation. NOT OK feelings are usually part of the adapted child.

When children experience others as cold, aloof, critical, cruel, angry and brutal they may decide that people cannot be trusted, are dangerous and the like. Sometimes the position a person a person takes about is sexualised e.g., a child brutalized by his or her father may decide that all men are mean and women are nice and helpful.

According to Dr. Eric Berne there are four basic or existential life positions from which individuals operate. For the most part these stances are taken early in life due to the experience they had. When clients come to you, by talking to them you begin to realize the type of life stance they have taken about themselves, and about

others. Certainly these stances taken are generalization made from particular experiences and not conducive in most causes for a healthy and happy living. A clear understanding of these life positions will equip you to deal with clients with destructive life stances and help them out.

(1) I+ U+ :

The winner: I am OK and you are OK position : It is a mentally healthy position with realistic acceptance of the importance of others and oneself. This is a position of health, the position towards which one works in counselling and therapy and which many patients achieve. I am OK means that I feel all right about myself. I accept myself for what I am. I may not be perfect; in fact I know that I am not a perfect person, but I accept my imperfections and do whatever I can about them and stop worrying about them. It means that I am autonomous and that I recognize the same rights in others. You are OK means that it is all right for me that you lead your own life. I respect you for what you are and hopefully we can relate as autonomous equals.

The position is an extremely important one which reflects a positive attitude towards oneself and others, and in consequence, toward the world in general. A person of this position has a satisfactorily functioning Nurturing Parent, Adult and Free Child. For the most part this person does not play psychological games and does not have rackets and his script will be a winner's script. This position has much of its origin at the mother's breast nourished by the milk of unconditional positive and conditional positive stroking. This is a very healthy position called "Get on with" position, having a confident feeling with an appreciative attitude taking life as worth living and others as great and interesting, and feeling open to the world. People like Abraham Lincoln, Pope John XXIII, Gandhi and Martin Luther King seemed to have had this position.

(2) I+ U- :

The Arrogant : Projective and get rid of position : I am OK and you are NOT OK. This is the position of persons who feel victimized or persecuted. They blame others for their miseries. Delinquents and criminals

often have this position and take on paranoid behaviour which in extreme cases lead to homicide. Since they were victimized and persecuted once upon a time, they now victimize and persecute others and try to get rid of others.

They humiliate and tease others. At times they develop sadistic tendencies. This is the position of the person, who feels that everyone else is beneath him, and looks for things to criticize and makes fun of in others. Such people are meddlers in other people's business. They start crusades against imagined enemies or those whom they feel inferior, and at their worst they are killers.

Such an individual has an overdeveloped Critical Parent and he is certain to have an anger racket. It is a projective position in the sense that his own Non-Ok-ness is projected on to others. He feels superior and considers that the life of others is not worth much, and therefore he can do away with it. According to him, others are too bad and they do not understand the way things are. And people do not know enough to take his advice, he thinks. He rejects all support and acceptance from others, and he provides these for himself. He is ultra-independent. He is fine and others are not :

(3) I- U+ :

The Sulk : Get away from me position :Introjective position : I am NOT OK and you are OK. People of this position feel powerless when they compare themselves with others. The person tends to withdraw and experience depression, and in severe cases becomes suicidal. He may get away from others, or may attach himself like a parasite to stronger people.

Most of the people who seek psychological help operate from this position. They feel that what they say somehow does not count and the other persons know better. They depreciate themselves and find it difficult to accept compliments. This is a self-abasing and depressive position and it is typically neurotic. Children develop this position as a result of parental injections such as "don't exist," "Don't be you," don't grow up," "don't show your feeling" and "don't belong."

People in this position play such games as kick me, stupid, and practically all the victim's games. They may have rackets like depression and anxiety. They have received too many conditional positive and negative strokes, and not enough of positive unconditional strokes. They feel that they are at the mercy of others. They themselves are self-rejecting and need acceptance and support from others. They think that their lives are not worth much when compared with others and think that others are better off than they themselves are, having the feeling of depression, anxiety, inadequacy and stupidity. At times they may develop masochistic tendencies. They operate from Adapted Child.

(4) I-U-:

The Loser: Futility Position : Get nowhere position: Schizophrenic position : I am NOT OK and you are NOT OK position. They lose all interest in living and exhibit schizoid behaviour, and in some cases even become suicidal. They act confused, severely depressed, irritated and unpredictable. They may go round in circles never getting anywhere.

This is a position of hopelessness and futility. A person in this position might think, why not go crazy, or why not kill myself. It is produced by severe negative conditional and unconditional stroking. This position has all the elements of a loser's script. They play such games as "Look how hard I tried," "Look what you made me do" and "If it were not for you." Their racket is intense depression. They give up all hope of being happy and withdraw from all relationship and communicate self-rejection and rejection of others. There is no support from oneself or from others. They think that life is not worth anything at all and nobody can do anything about it. They give up easily and want others to keep a distance. They are typically mental patients. They operate from Adapted Child.

18) Indecision :

Some of us are good followers but not leaders. They would like someone to take the decision for them since they are afraid of personal responsibility and if they do not have personal responsibility they will not be blamed for any set back, they think. Perhaps what they are afraid of will be something trivial. Asking them to imagine what serious consequences will come about on account of their responsibility will clarify the issue, and they will be helped to take up responsibility.

(1) Making Decision Through Pros and Cons:

Sometimes we are faced with many alternatives in which case choosing a particular alternative becomes a problem. For, at one time, one of the alternatives may look very attractive and viable, and at another moment another of the alternative may look more appealing, and thus one will oscillate between alternatives, not being able to arrive at any one of them. Even if one were to settle down for one alternative, then later the argument in favour of another alternative will make one feel guilty for having made a decision. To avoid unnecessary delay in deciding and regretting the decision made, there is a technique that facilitates decision making.

First of all, the clients should be helped to find out exhaustively all the possible alternatives. Secondly, he is to be asked to write down exhaustively the positive aspects of a given alternative, and later the negative aspects of the same alternative, followed by marking what feeling he would have if that particular alternative is chosen. After doing this procedure for every alternative, the client is to be asked to choose any one and go ahead with the execution. Let us take for example that a person wants to choose a way of life for himself.

Alternatives	Pros	Cons	Feeling
1. Getting married.	Can have companionship, psychologically fulfilled, someone to take care of in old age.	Burdensome, no personal freedom. Movements are restricted.	Happy.
2. Becoming a priest.	Can do social service, can have social status, financially secure.	Lonely life, no companionship, psychologically unfulfilled.	Unhappy.
3. Remaining single.	Carefree life, no family burden.	No companionship, want of security.	Unhappy.

The above is only an example, but in reality the pros and cons are to be very detailed. Finally, give the freedom to the client to choose any one of the alternatives. If the client chooses to get married, it is his decision and you respect it. Now you need only to help him execute the decision.

(2) Making Decision Through CRAVE Analysis :

There is yet another version of the technique of decision making when one is faced with many alternatives and the technique is called CRAVE analysis, each letter of the word CRAVE being the first letter of a word. Faced with an issue, it is always beneficial to have a brain storming session to find out all the possible courses of action that can be undertaken in reference to the issue in hand. The more wild a client is in his thinking the better it is, since he will have found out many possible action programmes. Then the client applies CRAVE analysis, which is followed by force field analysis at the beginning of the execution of the decision. By CRAVE analysis one finds out the most useful course of action which is economic, satisfying and time-saving.

- C- Control : The letter C stands for Control over the course of action, including control over the resources needed to achieve the goal.
- R- Relevance : The letter R stands for relevance, which means to what degree the course of action will lead the client to the goal to be accomplished.
- A- Attractiveness : To what degree does the course of action appeal to the client.
- V- Values: To what extent is this course of action in keeping with the values and moral standards of the client
- E- Environment : To what degree is this course of action free from major environmental obstacles.

Let us apply this analysis to a particular problem. At one time, our team was in a dilemma of choosing a place for conducting the counsellor training program. We had three alternatives : Trichy, Nagercoil and Dindigul. After applying CRAVE analysis, we decided to have our counselling course in Nagercoil. This is how we arrived at the decision.

Alternative	C	R	A	V	E	Total
1. Trichy	5	5	3	5	2	20
2. Nagercoil	5	5	5	5	4	24
3. Dindigul	4	2	5	5	1	17

For each variable we assigned a score depending upon the condition ranging from 1 to 10. Finally we found that conducting the course in Nagercoil was more advantageous than conducting it in the other two places, namely Trichy and Dindigul.

(3) Forcefield Analysis:

It is very helpful for clients to apply Forcefield analysis after one has arrived at one particular alternative. The technique consists of this. Every course of action has its own strengths and weaknesses. The strengths are called

“facilitating forces” while the weaknesses are called “restraining forces.” The client should be helped to bolster or strengthen the facilitating forces, and neutralize or weaken the restraining forces. Now as an example let us apply the force field analysis to the above exercise. In the above exercise we have found that conducting the course in Nagercoil was more advantageous to us. First and foremost, we went about finding out the facilitating forces and likewise the restraining forces.

Facilitating Forces	Restraining Forces
1. It appeals to us.	1. Too far from the town and difficult to go and come back.
2. Autonomous and free.	2. Situated at one end of Tamil Nadu.
3. Ample hospital facility for field work.	3. The centre is too far from the bus stop to the centre.

One could go about finding out a number of facilitating and restraining forces, once that stage is over we take any one or a few of the most important facilitating forces and strengthen it/them by finding out ways and means, and in the same way we weaken one or more of the most important restraining forces. In the above example we considered the aspect of being autonomous for strengthening, and the factor of distance from the town to centre for weakening.

Bolstering Facilitating forces (Autonomous)		Neutralizing the restraining forces. (The centre is far away from the town)	
1.	Getting it declared as a place where we can also conduct courses and seminars besides retreat.	1.	Make available to the participants a copy of the bus time-table.

2. Equipping the centre with more amenities meant for counselling course.	2. Give instructions about whom to contact in the town when stranded and by what means one can reach the centre.
3. The centre could be made independent from the ashram..	3. See if more buses could be made to ply that route.

The above is only a skeleton of an exercise that could benefit the clients, if done meticulously.

19) Wanting habit control or behaviour change (SWISH)

In NLP we have a generative pattern called SWISH which can be used on almost any problem or growth. It works well with habit control. With the help of submodalities swish is devised to work on behaviour patterns. It is used for changing behaviour and making behaviour one's own, nail biting, any kind of mannerism, smoking, any compulsion like smelling a glass before use, any response one does and does not want to do, over eating, getting angry hyper ventilation, feeling of being intimidated by people, being jealous, feeling of not being worth while, any addictive behaviour, any kind of fear and frustration.

Swish means sweeping away at a stroke. The swish works with two distinctive traits of the brain, direction and speed using the swish you enable the brain to have a new direction for the stimulus received. You also run the swish very quickly because that is the way the brain works. Here below I furnish the steps of the swish, after which I shall exemplify it with an imaginary example.

(1) What to change :

Know the behaviour that you want to change. It should be clearly defined or described.

(2) Why change :

Find out all the arguments why you should not change the present behaviour. This is only to make sure that the client wants to change the behaviour by all means.

(3) Secondary Gains :

Take care of the positive by-products or secondary gains. Every behaviour, however bad it is, has some positive gains; for example, smoking is considered very injurious to health. But smoking has its own secondary gains; for example, people smoke to be accepted by the peer group, to feel great and grown up, to keep company, to be relieved of the tension, to think, and the like. The secondary gains are useful and one should not give up these secondary gains. What is aimed at is the extinction of the habit of smoking, but not the secondary gains.

(4) Trigger stimulus :

Know the trigger stimulus, which is the starting point of the unwanted behaviour. The present state has to be connected to the desired state, and hence it is absolutely essential to find out the trigger stimulus. Much depends upon finding out and connecting it to the new state which is desired. In the case of smoking that which triggers off a compulsion to smoke will vary from person to person. For one person the very sight of a shop will be sufficient enough to make him want to smoke. For another it may be seeing a person smoking, for another the smell of it, and for another it could be the lighting of the cigarette. Since the trigger stimulus varies from person to person, we have to make sure as to which is the exact trigger stimulus for a particular individual. To help the client find out the trigger stimulus, ask him to go through a past experience.

(5) Attractive desired state:

Desired state should be really attractive. Just as the client was determined to get rid of the old habit, he

should be extremely eager to attain the desired state. For that, help the client picture to himself the desired state as if he already has it and make it more attractive by putting in whatever is needed. From the non verbal communication especially calibration, you will be able to make out that the desired state is really enchanting.

(6) Present to Desired :

The movement is from the present state to the desired state. For the smoking man the present state is his smoking habit, and the desired state will be being relaxed without the compulsion of smoking.

(7) Altered state after swish:

After every swish the client should have an altered state, that is the client should blank out the screen, if he had been closing the eyes, now after every swish, he should open them before starting once again.

(8) Two submodalities :

Find out two powerful sub modalities from the visual model.

(9) Start at the Optimum:

Start at the optimum level (threshold) of the present state and immediately gaze at the desired state, which is at the weakest.

(10) Rehearse:

First arrange the swish and ask the client to go through it slowly as a practice, seeing the present state, for example, big and close, and immediately looking at the desired state small and far. As the client looks at the desired state, the desired state will become bigger and closer (the optimum level), and the present state will become smaller and farther.

(11) Dissociated Desired State :

The present state will be always associated, and the desired state always dissociated.

(12) Swishing :

Once practiced, then make the client to swish it a number of times, at least five times and it should be done very fast so that the whole process of a swish takes only two seconds.

Let us take an example of a person being afraid of an audience. The trigger stimulus is the laughter of a person in the audience. His submodalities are size and colour. The desired state will be to be free in addressing an audience. The present state of being nervous in addressing an audience with the trigger stimulus of a person laughing in the audience is set at feet 10 feet x 8 feet size (optimum level) and coloured, while the desired state of addressing freely will be very tiny and black and white. The client looks at the present state and immediately looks at the desired state at which the present state becomes very tiny and black and white while the desired state will become as big as 10' x 8' (the optimum level) and coloured. Then the client opens the eyes and then starts once again, thus doing it very fast for a number of times.

(13) Future Pacing:

Once Swish has been done it should be checked. If for example, Swish was done for smoking, then present a cigarette to the client to see if he still has a compulsion.

(14) Rectification:

If the swish has not worked, then put in whatever is needed and do the whole step all over again.

20) Phobias and Traumatic Experiences**(V.K. Dissociation or Time Travelling) :**

People suffer from various kinds of trauma. A person who met with an accident may dread to undertake a journey. His reaction has become phobic. Some of us are afraid of cockroaches or lizards or harmless creatures like earthworms. There might have been some intense negative feelings attached to the experience of innocent creatures

or objects in early childhood. Some people do not have knowledge of the original experience. In NLP we have a technique called Visual- Kinesthetic (V.K.) Dissociation or Time Travelling to deal with such experiences.

Whenever one remembers a traumatic event or has some phobic experience it is because the person is associated in remembering the episode. The whole technique depends on making the client go through the original traumatic or phobic experience being dissociated from the experience as though watching a TV programme of someone else. In some of the phobic experiences, one may not find out the original experience and so one can create one in his early childhood for therapeutic purpose. The steps to be followed are listed below :

A. Steps :

(1) Anchoring :

Let the client close the eyes. First of all establish a very powerful anchor (see page 162) of a resourceful state or a pleasant experience that will serve as a solid comfort, protection and security for the client. Test the anchor to see if it really works. The anchoring is done by clasping the hand of the client in a comfortable position, keeping his hand on yours.

(2) Original Event :

Get the client to remember the original traumatic or phobic experience while you hold the anchor. If the client cannot remember the original event in the case of phobia, ask him to proceed from the present, remembering one by one, the experience of the phobia until he reaches the original one around the age of 4 to 7 years. In some phobic cases, the original one may not be found, then ask him to create one.

(3) Seated in the Theatre :

You and the client are seated in a theatre in fantasy, and ask the client to give details of the seating, screen, etc. to make it very vivid.

(4) Picture on the screen:

Ask the client to look at the screen and ask him to describe the distance, the size and the like. Then the client puts a still picture of himself just before the starting of the problem.

(5) Floating to the Projection Booth :

The client is asked to float out of his body, and with you goes to the projection room and is seated with you. Now a double dissociation is taking place. The client is first dissociated from the screen to the seating in the theatre, and from the seating of the theatre to the projection room.

(6) Going Through :

Ask the client to see the original event on the screen from the beginning till the end slowly. He has already put a still picture of himself on the screen and now he will start the movie and see the whole episode on the screen, being dissociated the whole time. This will be certainly difficult for the client and for this purpose you have established an anchor and are holding it. Since the anchor is made clasping the hand of the client, instruct the client to squeeze your hand or palm whenever he is frightened and get the necessary security or resources from you.. Somehow make the client go through the original event. After reaching the end of the episode let him open his eyes and have an altered state.

(7) Dissociating :

So far what you have done is good enough to cure the client. But to make the things doubly sure, I make use of other methods of dissociation. For example I ask the person to run the whole movie of the episode from back to front, he running backward double fast and the situation coming behind him double slow and finally catching him up in front. The client opens his eyes. Again I ask him to run the movie, now the situation running double fast and he going behind it double slow until he reaches the end. If the film is coloured, I ask him to see the whole film in black and white. Make the client see the movie through watching negative pictures and the figures being hazy. The

whole movie can be viewed with all the pictures out of focus. And if anything is still left over, ask the client to take a hammer and smash the image so that everything is scattered.

B. Example :

In early childhood around the age of six, the client was chased by a mad dog and since then he is afraid of dogs. After anchoring and testing the anchor, the counsellor holds the anchor.

- Counsellor : Close your eyes and think of a pleasant experience, a very resourceful experience and if need be put in all that is needed to make it very enjoyable and secure.
- Counsellor: Yes.
- Counsellor: Imagine you and I are seated in a theatre. Report to me of what the seat is made ?
- Counsellor: Of iron.
- Counsellor: What is the colour of the seat ?
- Counsellor: Brown.
- Counsellor: How far is the screen ?
- Counsellor: Some forty feet away.
- Counsellor: Is it open or closed ?
- Counsellor : It is open and looks white.
- Counsellor: Now put a still picture of yourself on the screen just before the problem started.
- Counsellor: Yes, done.
- Counsellor: Now float out of your body and go to the projection room leaving your body down in the theatre seat.
- Counsellor: Yes.
- Counsellor: We both are sitting in the projection booth and you can look down and see your own body down in the theatre and your still photo on the screen. Do you ?

Counselee: Yes, I do.

Counsellor: As you are holding on to me, squeeze my hand whenever you want courage and resources, and now on the screen run the movie of the incident of the mad dog chasing you. Once you come to the end open your eyes (After sometime the client opens the eyes).

Counsellor: Now run the movie backward, while you run back double fast, the situation will come double slow and catch you up at the beginning of the incident (Doing this the client opens the eyes).

Counsellor: Now close your eyes and run the movie from the beginning till the end, the situation running double fast and you going after double slow. (After a while the client opens the eyes).

Counsellor: Closing the eyes see the whole movie as though you are seeing a negative movie. (After this the client opens the eyes and reports that he is tired and confused. The anchor is removed).

Counsellor: Now you think of the original experience and go through it. (The client does it without any perturbation).

21) Psychosomatic Illness (Reframing) :

Psychological problems express themselves physically also, for there is a great connection between the physical and the psychological aspects of the human person. Before dealing with any physical or psychological ailment, it is absolutely essential to have a physical check up and if anything should be done physically it should be undertaken. If you know for certain that certain problem is psychosomatic, then you have a technique called Reframing in NLP.

A. Reframing :

From childhood onwards we have certain messages and with those beliefs we have conditioned ourselves or rather we are programmed or framed. In reframing, we are changing the beliefs or reconditioning or deprogramming. We reframe the outline so as to let the content have altogether a new frame, or we enlarge the frame in such a way that it includes new materials.

Reframing can be used for symptoms like nail biting, headache, vomiting when someone comes in, impulsive spending, freezing in front of a group, compulsive eavesdropping, talking too loud when nervous, self-criticism, procrastination, indecision, laziness, yelling at kids, wasting time and being anxious or worried and also for psychosomatic illnesses like peptic ulcers, cardiac dysfunction, genitourinary diseases, allergies, respiratory disturbances and migraine headache.

Human beings have many needs and the whole organism is busily engaged in fulfilling those needs. The behaviours that meet the needs are externally seen as symptoms. There may be many ways of meeting the needs. The clients are clients because they have learned to meet the needs perhaps by one mode of action, which may be disturbing. In reframing we are learning to make use of other modes of behaviour that will fulfil the needs. Reframing is symptom substitution. Symptoms are communication channels and they inform us that certain needs are to be met. The positive intention of having a symptom is to fulfil a need. We understand that there are needs and the symptoms are behaviours that meet the needs, and the positive intention of having symptom is the fulfilling of the needs. We can imagine for therapeutic purpose, that there is a part called original part that produces the symptoms. We can also imagine a creative part in us and we are going to ask the creative part to produce as many alternative symptoms (behaviour) as possible which are least disturbing. And we shall ask the original part to choose any one of the alternative behaviour generated by the creative part instead of the present symptom and produce it when needed. Thus we put in inbuilt ecology which is least disturbing to the client.

Reframing can be of two kinds :1. Content reframing which in turn is divided into : 1.1. meaning reframing and 1.2 context reframing and 2, non-content reframing.

(1) Meaning reframing :

The stimulus and the context remain the same but only the meaning is changed. E.g., The father is very strict with his children and never allows them to go for a movie. He is understood as too overbearing and hence hated by the children. The same behaviour of the father can be seen as benevolent in view of the future of the children. Because he is concerned about the future of the children, he is disciplining them. If understood thus, the father is very caring and will be loved by the children. Here the stimulus and the context all remain the same, but the meaning is changed.

(2) Context Reframing :

Every behaviour is appropriate in certain context and when we see that behaviour in any other context, it is a misfit. Therefore if you find a behaviour misfit, then change and see the context and the behaviour will be positive. A rebellious son to his parents is a sorrow and his behaviour is unwanted, but the same rebellious behaviour against their neighbours who unjustly pick up quarrels and harass them is very appropriate and praiseworthy for the parents.

(3) Non – content Reframing :

When we are dealing with psychosomatic illnesses, we are dealing with the non-content reframing, the content of which is not known to the conscious and only the unconscious has knowledge about it. Therefore here you are dialoguing with the unconscious and replacing the symptom with a less disturbing one. Here below we shall find the steps of the non-content reframing.

B. Steps :**(1) Symptoms :**

Identify the pattern to be changed, the unwanted behaviour or symptom. The behaviour could be any physiological symptom or any action you want to get rid of.

(2) Original Part :

Now close your eyes and get in contact with the part that generates the unwanted behaviour or symptom. Ask the part which we call “original part” to communicate with you on the conscious level.

(3) Positive Intention :

Ask the original part for the positive intention in words, for the current symptom you are experiencing. When you get the intention, you let me know in words. E.g., a person having a migraine headache says that this symptom is to get attention from others.

(4) Alternative symptoms :

Ask the original part if it would be willing to choose an alternative behaviour or symptom.

(5) Creative Part :

There is a creative part in you. Now appeal to the creative part to create as many alternative symptoms as possible, symptoms which are less disturbing to you.

(6) Choosing Alternative Symptom :

Ask the original part to choose any one of the alternative symptoms created by the creative part and to take the responsibility of producing the chosen symptom (which you will not know) in future at the appropriate context.

(7) Ecological Check-up:

Now make an ecological check-up, by asking yourself questions like: Is there any part in me that objects to the new alternative behaviour or symptom chosen ?

(8) Thanking :

Thank all the parts in you, especially the original part and the creative part for the generous cooperation you received for the substitution of the symptom.

Note : The method I have proposed and practise differs from the classical one In the sense that after every appeal to the original part, or creative part or other parts an answer is expected in the form of a picture, or a sound or a body feeling. But in the steps I have formulated, we do not wait for such reply. It is presumed that if the unconscious deciphers that an alternative symptom could as well do, then it proceeds with your command or request. And if no change takes place then the unconscious has perceived that the present symptom is the best one and the least disturbing one compared to the others, taking into account your total personality.

22) Unhealthy Beliefs : (Belief Change):

A belief is any guiding principle, dictum, faith or passion that can provide meaning and direction in life. Belief is a conviction or acceptance that certain things are true or real. It is also a generalization about the state of the world. Beliefs are the presuppositions that we have about certain things that either create or deny personal power to us. Success is achieved by people who think that they can succeed. When you believe that something is true, you literally go into the state of its being true. Beliefs can be the most powerful forces for creating good in your life or limiting your actions and thoughts, and can be devastating. Beliefs help us tap the richest resources deep within us, creating and directing these resources in the support of our desired outcomes. Beliefs are the

compass and maps that guide us towards our goal and they give us the surety of attaining them. Without beliefs we are disempowered. With powerful guiding beliefs, you have the power to take action and create the world you want to live in. Beliefs help you to see what you want and energize you to get it.

People suffer from the unhealthy beliefs that they have formed in early childhood. Beliefs formed in early childhood seem to have some magical power of sticking to the individuals the whole life long unless some therapeutic interventions take place. In belief change, we help the clients to unearth the unhealthy belief they had formed in their life and provide them with a new perspective so that they can live a more resourceful life without being paralysed or crippled by the limiting beliefs. Here below I shall present the stages for dealing with belief change.

A. Steps :

(1) Anchoring a limiting Belief: (See pages 162 – 165)

a. Remember:

Think of a limiting belief.

b. Relive:

Relive a past recent experience of the limiting belief.

c. Anchor :

(Anchor the limiting belief and test it).

(2) Finding out old Beliefs :

a. Original Experience :

(Anchor and take the client back to the early childhood original experience of the limiting belief step by step, starting from the recent past experience). If you cannot find out the original, create one.

b. Significant Persons :

Who are the significant persons in the event? Relive the original experience.

c. Old Beliefs :

What do you say about yourself ? What are your beliefs about yourself on account of the experience ?

d. Remove Anchor :

(Remove the anchor)

(3) Reimprinting :

a. Positive Intention :

See the action and the positive intention of each person in the event including yourself.

b. Resources :

Propose resources for each one including yourself, resources which if they had, would have changed the situation.

c. Reimprint :

Give to each one at a time the resources you propose and see the situation changing. Speed up this process.

(4) Identifying with the Characters :

Become each person of the original experience one at a time, with the resources you proposed until you had been everybody of the original experience including your younger self.

(5) Finding out New Beliefs :

As a result of this new experience, what are the new beliefs that you have about yourself ?

(6) Future Pacing :

Think of an occasion in the future in which you are likely to have the old beliefs and see what happens. If you feel that the old belief disturbs you no more, then the process has worked. (Otherwise see where you have missed and re-do the process from where it is necessary).

B. Example:

- Counsellor : Think of a belief about yourself that is limiting you in some way or other.
- Counseelee: I am not lovable.
- Counsellor: Think of an experience of this belief in the recent past and relive the experience.(This experience is anchored and tested, and holding the anchor down).
- Counsellor: Go back to your past and find out another experience of the limiting belief some twenty years from now, and you don't have to relive it, but only rapidly scan it.
- Counseelee: Yes, I remember one.
- Counsellor: Go back to your early childhood, probably around the age of seven or six, and get the original or first experience of the limiting belief.
- Counseelee: I remember one at the age of five.
- Counsellor: Who are the significant persons in the event?
- Counseelee: My father, and my mother, and I am forcefully sent to the school, I am weeping and feel that my parents don't love me.
- Counsellor: Relive that experience (associated) and tell me what do you say about yourself.
- Counseelee: I am not lovable, I am useless, and I am an unwanted person. Nobody loves me.
(anchor is removed).

- Counsellor: Now you can watch the original event (dissociated) and seeing each person of the original event, including yourself?
- Counsellor: Father wants that I should study well and come up in life, and my mother's intention is that I should be appreciated by others as a well behaved child. As a little child, my intention was to remain at home instead of going to school and have more fun and play.
- Counsellor: What resources do you propose for each one including yourself, the resources that would have changed the very event?
- Counsellor: For my father I would propose understanding of the feelings of the little one and the physical pain that might have been caused by his spanking. For my mother, boldness to have prevented my father from spanking me, and for me I would propose eagerness to study and learn new things.
- Counsellor: Now you are going to give each person the resources you proposed, give it to one person after another and see how the situation changes. Once one round is over, speed up the process, for at least seven times and tell me when you have finished.
- Counsellor: (after a while) Yes, I have finished.
- Counsellor: Now you become each person with the resources and speed up the process until you complete seven times and tell me when you have finished.
- Counsellor: (after a while) Yes, I have finished.
- Counsellor: Now tell me what are the new beliefs about yourself.
- Counsellor: I am lovable, I am worthwhile, many people love me and I am a significant person.

Counsellor: Think of a situation in the future when you will encounter the old situation and see what you will experience.

Counsellor: Splendid, I feel great and composed.

23) Debilitating Past History (Changing personal History)

History repeats itself, they say. What had happened in the past always might happen again and again in life. When it happens anew it is always with the same emotional tone. If the emotional tone of the past experience is negative, then you are going to have the same type of feeling only. NLP provides you with an opportunity to take care of the past so that it does not limit you in the present and in the future. Things had happened in the past perhaps without our conscious control, and instead of lamenting over it, we take away the sting of the past experience. We believe that each one has a lot of resources with oneself. We also believe that all of us experience resourceful states at different times. There could be moments when we exhibited extraordinary courage, prudence, intelligence, endurance and excellence in our lives. Therefore we conclude that we have had not only debilitating history but also experiences of resourceful states. The NLP technique I propose involves the skill of taking the resources from the resourceful state and cancelling the debilitating experience of the past. The steps are as follows :

A. Steps :

(1) Anchor Unwanted Experience : (See pages 162 – 165)

Make the client get into an unwanted or unpleasant experience of the past and relive it; anchor that experience and later test it. The anchoring is done on the left knee of the client as you are seated in front of him.

(2) Resources :

Ask the client to report what resources if he had, the painful experience would have been different.

(3) Anchor Resourceful State:

Ask the client to get into that very resourceful state which he reported, as he had experienced in the past and let it be really compelling for the client. Make the resourceful state attractive by putting in all that is needed. And anchor this state and test it on the right knee of the client.

4) Trigger off both Anchors:

Triggers off both the anchors simultaneously instructing the client to take the resources and cancel the negative experience with the resources.

(5) Check old Experience :

Ask the client to remember the old experience without anchor and see what happens within him. If the memories have been changed subjectively then the therapy has worked, otherwise find out where you would have missed and re-do the process.

(6) Future Pacing :

Future – pacing is done by asking the client to imagine a future situation similar to the past experience and to see what happens. If he feels good then everything is all right.

This can be used for problems like being tense, being afraid of meeting and conversing with someone, feeling unnecessarily defensive, being fearful and anxious and not knowing how to go about in a new situation.

24) Being Lethargic About Life (New Behaviour Generator)

We meet people who are at ease with themselves and with others; there are people who comport themselves excellently in any situation, and there are people who have a tremendous capacity to do well whatever they undertake, and like this we can go on enumerating the excellence of others., We wish that we had those qualities in us too. NLP says that we could really model their behaviour in such a way that the behaviour of the

model becomes ours. As children we did many things imitating others especially our parents, and through out life we consciously or unconsciously imitate others. That is called modelling. Modelling is done effectively through submodalities. We take at least three submodalities to do the kind of modelling we need. The outline of the new behaviour generator is as follows:

A. Steps :

(1) Model and you (Observer) :

Close your eyes. Now you imagine your model in front you.. Your model could be a real person living or dead, imaginary, legendary heroes or simply creation of your own mind with the excellence you want to have in yourself. Put in whatever would be attractive and useful for you in the model, all the qualities in their fullness. One can be very generous in stuffing the model with all the visual submodalities like distance, colour, size etc. And you will hear your model through the auditory submodalities like volume, pitch, resonance etc. and you will feel your model through all the weight etc. and you will feel your model through all the kinesthetic submodalities like temperature, pressure, shape, weight etc. You can go from visual to auditory and to kinesthetic and back to visual via auditory. Thus move back and forth until you had enough of the model. In this part of the exercise you remain dissociated. You and your model are different persons. Now you can open your eyes and come back here.

(2) You (Model) and you (Observer) :

Close your eyes. Now you put yourself in the place of the model with all the qualities you want. You are the model and you are the one seeing, hearing and feeling the model. As in the above part of the exercise, you will see, hear and feel the model with their respective submodalities and when you are satisfied you will open your eyes, and come back to the present. Here too you remain dissociated from the model. Though the model and the observer are one and the same person, that is you, yet you will remain dissociated from the model.

(3) You (Model and Observer) :

Now you are the model and you yourself are the observer, but now you are not dissociated but associated, that is you can observe yourself from within since you are physically integrated with the model. You do not stand outside of you to observe yourself. When you have seen, heard and felt through their respective submodalities, then you come back here and open your eyes. Now as by a magic, the qualities you saw in your model are yours.

B. Example:

Close your eyes and see the model in front of you with all the desired qualities inherent in him in their fullness. See his colour, size, shape of his figure and his muscle formation, and observe the minute parts of his arms and fingers. Then listen to what the model is saying, listen to the volume, pitch and rhythm of the speech. Then you go near and touch the model, feel the temperature of his body, the pressure you feel by touching him, feel the texture of the body. Now you can go back to seeing your model... hearing him... and feeling him. When you have had enough, come back here and open your eyes.

Close your eyes. See in front of you, you yourself standing as the model. You remain dissociated still. See the colour, size and shape of your body. See the surrounding and all the furniture that fill the surrounding and all the background as well. And listen to yourself speaking there separated from you. Listen to the tone of voice,

volume and pitch. Listen to yourself, to what you are saying. Now walk close to the model and put your hand around the shoulder of the model, and feel the figure, temperature of the body, the tightness of the muscle and the texture of the body. Now you can go back to seeing yourself as the model... hearing... and feeling. When you are satisfied you can return here and when you are ready, open your eyes

Close your eyes. You are the model and you are so integrated physically with the model that you cannot stand outside of you. You are associated; you see yourself, you look at your own stature, shape of your body and the colour. Look around and see the surroundings with all that fill it. Listen to your own voice, the quality of the tone, the pitch and the volume. Now put your arms around your body and feel yourself, experience the contact of your body with the earth or with any furniture. Feel the feelings inside your body, the physical movement of the various parts of the body. Then go back to seeing yourself ... hearing yourself... and feeling yourself. When you have had enough, come back here and open your eyes.

25) Stunted Psychological Growth (Timeline) :

We live in space and time, and we cannot think of life without time. To plan out we need the distinction of time. The past, the present and the future are categories we make use of to denote our place in time. Old people live in the past recounting the valour of their youth. Some people live in the future planning out things always, and some live in the present oblivious of the past and the future. One who lives in the past most of the time will evade the present and may not have much to do with the future. If one lives mostly in the present, he may give in more to enjoyment. One who lives mostly in the future will be unrealistic. We need the past, the present and the future. Those who have no past, are bound to make mistakes of the past for they have not learned anything from the past.

Those who have no present will procrastinate or take shelter in the glorious past. For those who have no future there is no hope as well.

We differ in our perception of time. Our perception of time can be analysed in terms of sub modalities. The way I perceive the past, the present and the future will determine the quality of my life. Am I condemned to look at time from one angle only? NLP says that we can change the way of looking at time and have a full and enriching life. The reason why some are non-winners like going in a merry-go-round is that they have failed to view time from a different perspective. We help clients whose lives are unproductive by deliberately including changes in the submodalities of perceiving their time, and automatically their lives get changed.

(1) Finding out Timeline:

Think of a behaviour which you do everyday e.g., brushing the teeth, taking bath, etc. Ask the person to say where he locates the action of brushing his teeth yesterday, today and tomorrow, and ask him to draw a line connecting those three actions as though in a continuum. Now you get the client's timeline. All of us differ in our timelines. One may have all the three actions on a straight line in front of him. Another may have them in a curve, the third one may have them in a circle, and the fourth one may have it in a triangle.

(1) Finding out sub modalities of Timeline :

Example :

Close your eyes and report to me as you are experiencing the things I ask of you.

Location :	Counsellor:	Where do you locate your past ?
	Counselee:	To the left.
	Counsellor:	Where is your present?
	Counselee:	In front.
	Counsellor:	Where do you see the future?
	Counselee:	To the right.

Details :

Counsellor:	How is the past with regard to details ?
Counselee:	It is fussy.
Counsellor:	The present ?
Counselee:	Quite clear.
Counsellor:	And the future ?
Counselee	Very vague.

Movement :

Counsellor:	Is there movement in the past ?
Counselee:	No movement at all.
Counsellor:	In the present?
Counselee:	There is movement.
Counsellor:	What about the future ?
Counselee:	No movement.

(3) Interpretation :

And now that you got the timeline in terms of eight sub modalities, you can go in for interpreting along with the client. See if your insights are confirmed by the client ; find out if there is a consistent pattern in the timeline; see if any one of time distinction is left out, or given over importance to the neglect of the others. Having interpreted the significance, ask the client if he is satisfied with what he is, or if he would make some changes.

(4) Changing Timeline:

The client can make any change he wants. By changing the submodalities, the timeline is changed. If manipulation of a certain submodality brings in a number of changes in other submodalities, then that particular submodality that is being altered is a very powerful submodality. For example, when I change the depth perception of my future from flat to 3 dimensional, I see future changing into golden colour, becoming brighter, clearer with movement.

(5) Helpful Tips:

While changing the timeline for the better, keep the following points in mind :

1. Check for the ecology. How will the changed timeline fit into different context, i.e. in the family, in the office, with friends, etc.
 2. If there is true ecology, change takes place easily.
 3. Make sure that you have really tested the timeline properly.
 4. Repeat changing the submodalities a few times, at least three to five times.
 5. When a change does not work or take place, it may be saying that ecologically the new timeline is not acceptable.
 6. If you are disoriented (not on account of tiredness) on account of change, then change some other submodalities and see if your disorientation disappears.
 7. When you are changing your future, remember that you have it open ended and not too fixed. Include also the element of 'not knowing'. Do not get it too open.
 8. You can put values in the future so it is a general representation.
 9. Let the present be associated, and the future dissociated so that it pulls you up.
 10. If the present is bigger and brighter, and the future is near, then there may not be long range planning.
 11. Big and bright is more compelling. This we can say as a generalization.
 12. If one wants to throw the past behind, make sure that one learns something from the past before throwing it into oblivion.
 13. If the future is behind the person, ask him to place it in a way that he can easily view it.
 14. Make the past productive by bringing it over to create the future. Example: Victor Frankl created his future with the image of his wife, not knowing that she died in another concentration camp.
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POST – HELPING PHASE

CHAPTER XI

EVALUATING

NINTH STAGE

Evaluation refers to the review of the steps the clients has taken in accordance with his decision and contracts. After a specific lapse of time, the client meets the counsellor to give a feedback as to the way he has fared with regard to the decisions. There could be success or failures or confusion or anything for that matter. Having checked the way the client has been faring, he is further helped and strengthened to go forward, if need be with certain modifications in the steps or goals. Thus the counselling process formally comes to an end with the evaluation.

Clients make their decisions and fly away, and the counsellor only hopes that everything is well with the clients in their respective situations. As the clients re-enter into their world of crisis, they are overwhelmed with the problem situations and they might find it very difficult to execute the decisions they made. It is perhaps only an initial difficulty which could have been overcome if only they had been followed. Meeting the counsellor for an evaluation or feedback precisely helps the clients in mobilizing their energies to overcome the initial difficulties in implementing the decisions. If not helped at that juncture, they tend to give up everything altogether.

Once I visited a psychiatric clinic for a number of days successively to learn the dynamics of psychiatric symptoms. There had been quite a number of persons who had been formerly admitted for drug dependence and

alcoholism. They kept coming to the clinic after a relapse. A private psychiatric clinic cannot provide a follow – up programme for the patients because of its limitation, but what struck me was the awareness that those patients had been coming to the clinic apparently on account of a relapse into their former habits, which had been precipitated for want of a follow-up.

Call it reviewing, evaluating or follow-up, whatever name one may give to this process, it is very essential because :

1. First of all it assures the client that he has not been abandoned by the counsellor who had been helpful up to the decision making stage.
2. Secondly, the counsellee is in a way compelled to keep up his contracts he had made with the counsellor.
3. The initial difficulties the client is bound to experience in implementing the decisions can be overcome by the timely intervention of a counsellor.
4. With all the precautions taken in making decisions, one may be disillusioned at the end realizing that the decisions taken had not been realistic in terms of achievements, and thus need modifications. Here a counsellor's help will enhance a balance in modifying the goals.
5. Sometimes the problem may not be with the goals which are in themselves realistic, but the means adopted would not have been adequate, and the client mistakenly thinks that the goals are not within his reach. Here certain enlightenment by the counsellor and certain modifications in the steps in the presence of the counsellor will be highly encouraging.
6. Even if a course of action taken proves to be a failure, the client need not feel that everything has been a colossal waste. As NLP believes there are no setbacks but only feedbacks. The client may be helped to

- reframe his thinking, with the help of the counsellor that even the failure is a learning process and enrichment.
7. Research in Methodology of study comes up with the revelation that reviewing helps a student to retain the materials more than reading the materials for a number of times. With a few readings reviewing the materials is helpful for study, for reviewing deeply engraves the memory traces on the brain of the materials learned. Thus evaluation or review of the counselling engraves the new learning on the brain.
 8. Evaluation takes stocks of all that had been learned by the client. While conducting sessions, I periodically ask the participants what they had learned up to that time. That question makes them realize that they have learned quite a bit.
 9. Evaluation need not be understood in terms of rectifying whatever was not adequate, but rather it should be a celebration of the victory of the client in succeeding to reach the goal. A celebration is a positive stroke a client gives to himself. There could be no better person present for this celebration than the counsellor who had been with the client during the whole process.
 10. Another aspect of evaluation is to get strengthen by the counsellor. The client having traversed some distance in implementing the goal, comes to the counsellor and gets strengthened irrespective of the goal or the step being a success or a failure.
 11. Finally it could be also to moan with the counsellor his failure undergoing the dynamics of grief.

Clients at times have good will but lack power to approach the counsellor for a review. If the clients themselves propose an evaluation it is a welcome move. In the event of the clients not coming forward to

evaluate their performance, the counsellor could be tactful enough to invite the clients for a follow-up. At this stage as usual, the counsellor is called upon to be very concrete with regard to the time and place so that the decision to have an evaluation is not in the air. Can it not also enhance a warm relationship between the counsellor and the counsellee renewing their friendship once again? Hence the importance of having an evaluation periodically.

CHAPTER – XII

CONCLUSION

Counselling is an art and it can be done in many ways. Ways are not that important as the client and the desired change. What will safeguard the client and the change he decides are of utmost importance. Keeping this in mind, a counsellor would do well to get acquainted with any type of procedure that will throw some light on the way one can deal with issues. Even two individuals having almost the same kind of problems will respond differently to one and the same procedure. Therefore one needs to be flexible in applying any one model on a client. If it does not work, the counsellor can very well switch on to other models. Here I would like to emphasize the fact of flexibility that is needed in dealing with human beings. By being flexible, one tends to adapt to the emerging situation, for one beforehand does not know what will emerge, and secondly how the client will respond. Hence the importance of flexibility on the part of the counsellor with regard to the methods being used.

Counselling or psychotherapy is the product of creativity in the mind of psychologists. The psychologists had been creative and were able to take risk even if it had looked foolish but at the end they arrived at something solid and useful not only for one particular client but for many others. Therefore I strongly recommend that the counsellor is sufficiently and curiously creative. Necessity brings about invention, and creativity brings about many options for the client. Clients are clients because they have one way of reacting to situations and they are unable to act any other way. If they are taught to be creative in approaching a situation, they will learn different ways of

approaching the one and the same situation. Not only the counsellor is creative but the client himself has been taught to be creative in his approach. One should work on hunches and hunches often lead us to the goal.

The third aspect that I would like to underline is developing your own style of counselling. If one were to be creative and flexible we can be quite certain that this particular individual will end up being unique in his dealings and will develop his own way of counselling. Sometimes we are punished as small tots for being original. Being singular as a maladaptive behaviour to get attention is different from being original. All of us are very unique and original. There can be as many methods of counselling as there are counsellors and that would be the right attitude of counselling. Of course we learn by imitating or modelling on the behaviour of others. This is how we learned as children but later we overstepped and found out our own ways of doing. That could be the approach for us too as counsellors. To begin with, we model our behaviour on someone else's but sticking to another person's model for want of creativity would not be rewarding in the long run. Basing on the information and skills acquired from other models, a counsellor will function as a fully functioning counsellor only if he develops his own method of counselling. Therefore, I invite every counsellor to take all initiatives and risks to venture into something new and creative so that ultimately humanity is enhanced by our newness for a better mental health.

Once I had been to a group of individuals whom I animated for personal growth. The group had this idea: one should not have any problem or set back. I found that this very idea itself is a sickness. There are things that can be changed, and there are things that cannot be changed at a given point of time. The counsellor will do well to adopt an attitude of changing whatever he can, and making the client accept gracefully what he cannot change. I emphasize the word "gracefully" to indicate that the client accepting the abject situation can still decide to be happy. Health or no health, what matters ultimately is happiness.

Chart - I

Evolution of Counselling from the Non-directive Model to the Microskill Model

(1.) Client-centred and Non-directive Model of Carl R. Rogers

Counsellor	1. Genuineness 2. Acceptance 3. Understanding
Counseelee	1. Feels accepted

2. Charles A. Curran's Model

Counsellor	Listens and identifies the message.	Responds, verbalizing the experience of the counseelee in a descriptive way by a language of cognition naming the feeling = adequate symbolization
Counseelee	Speaks in the language of feeling.	Recognizes and owns feelings which stimulate next expression of experience.

3. Integrative and Directive Model of Robert R. Carkhuff

Counsellor	Attending	Responding	Personalizing	Initiating
Counseelee	Involving	Self-Exploring	Self-Understanding	Acting

4. Developmental Model of Gerald Egan

4.1. Brief

Counsellor	Attending	Responding to counsellee's internal frame of reference	Stimulating to alternative frame of reference	Helping to act
Counsellee	Involving	Exploring and Examining	Action-Oriented Self-Understanding	Acting

4.2. Elaborate

	Pre-Helping Stage	Stage-1	Stage -2	Stage -3
Counsellor	Attending 1. Physically 2. Psychologically	Responding to Counsellee's internal frame of reference. 1. Genuineness 2. Respect (acceptance) 3. Basic empathy 4. Concreteness.	Stimulating to alternative frame of reference 1. Alternative frame of reference. 2. Advanced empathy 3. Self Disclosure 4. Challenging 5. Immediacy	Helping to act 1. Problem solving techniques 2. Behavioural strategies. 3. Action Programmes.
Counsellee	Getting Involved	Exploring behaviour and examining the problem.	Seeking action - oriented self-understanding; owning the consequences of self-exploration.	Acting on this understanding

5. MICROSKILL MODEL OF D. JOHN ANTONY

5.1. BRIEF

	Pre-Helping Phase				Helping Phase				Post-Helping Phase
	Stage-1	Stage-2	Stage-3	Stage-4	Stage-5	Stage-6	Stage-7	Stage-8	Stage-9
Counsellor's Skill	Acquainting	Observing	Founding	Diagnosing	Pacing	Personalizing	Reframing	Initiating	Evaluating
Counseelee's Task	Associating	Manifesting	Involving	Investigating	Exploring	Understanding	Reorienting	Acting	Reviewing

MICROSKILL MODEL OF D. JOHN ANTONY
5.2. ELABORATE

Pre-Helping Phase				
	<u>Stage - 1:</u> ACQUAINTING	<u>Stage - 2:</u> OBSERVING	<u>Stage - 3:</u> FOUNDING	<u>Stage - 4:</u> DIAGNOSING
Counsellor's Skill	Rapport Building. Familiarizing.	Looks for cues to understand the non-verbal behaviours of the client.	Attends, Listens and Responds. Reflects the content, reflects the feeling, reflects the deeper feeling.	Finds out if the client suffers from 1. Faulty Situation 2. Faulty Thinking 3. Faulty Feeling 4. Faulty Behaviour Pinpoints the problem. Asks for a recent event.
	ASSOCIATING	MANIFESTING	INVOLVING	INVESTIGATING
Counseelee's Task	Accepts and co-operates with the initiatives of the counsellor by associating with him.	Continues to cooperate with the counsellor maintaining at least a workable relationship.	Gets involved and starts expressing.	Investigates what has gone wrong with her.

Helping Phase				Post Helping phase
<i>Stage - 5</i>	<i>Stage - 6</i>	<i>Stage - 7</i>	<i>Stage - 8</i>	<i>Stage - 9</i>
PACING	PERSONALIZING	REFRAMING	INITIATING	EVALUATING
<p>Responds to the client's internal frame of reference with the attitudes:</p> <ol style="list-style-type: none"> 1. Genuineness 2. Respect 3. Basic empathy 4. Concreteness. 	<p>Integrative Understanding.</p> <p>Personalizes the client's deficiencies.</p> <p>Personalizes:</p> <ol style="list-style-type: none"> 1. Meaning 2. Problem 3. Goal. 	<p>Stimulates the client to alternative frame of reference with the attitudes:</p> <ol style="list-style-type: none"> 1. Alternative frame of reference 2. Advanced empathy 3. Challenging 4. Self- disclosure 5. Immediacy 	<p>Initiates problem solving techniques, behavioural strategies, and action programmes by setting goals and making contracts.</p>	<p>Checks how the client has fared. Gets a feedback as to how the client has fared with her decisions, and if needed, modifies the means and goals.</p>
EXPLORING	UNDERSTANDING	REORIENTING	ACTING	REVIEWING
<p>Engages herself with deep self-exploring.</p>	<p>Dynamically self-understands by owning her contribution to the problem.</p>	<p>Develops alternative and constructive ways of thinking, feeling and behaving.</p>	<p>Appropriates the desired change by taking appropriate steps.</p>	<p>Reviews the steps taken; modifies if necessary; fulfils her contracts.</p>

CHART II

COMPARISON OF COUNSELLING MODELS

(Non-directive Model - Directive Model - Developmental Model – Microskill Model)

Client-centred and Non-directive Model of Carl R. Rogers	Integrative and Directive Model of Robert R. Carkhuff
<p>Six Necessary and Sufficient Conditions</p> <ol style="list-style-type: none"> 1. Psychological contact. Person to person (Intensely personal and subjective relationship between counsellor and counsellee) 2. Counsellee is incongruent 3. Counsellor relatively congruent. Integrated in the relationship. Genuineness. 4. Unconditional Positive Regard: Acceptance 5. Empathic understanding of the counsellee's internal frame of reference: Understanding. <hr/> <ol style="list-style-type: none"> 6. Counsellor communicates to the counsellee empathic understanding and unconditional positive regard at least to a minimum degree. 	<p>Facilitative Dimension Self-exploratory</p> <p>ATTENDING (Observe and Listen)</p> <ol style="list-style-type: none"> 1. Genuineness. 2. Acceptance 3. Understanding
<p><u>In sum:</u> <u>Basic Three of the Counsellor:</u></p> <ol style="list-style-type: none"> 1. Genuineness 2. Acceptance 3. Understanding <p><u>Basic One of the Counsellee:</u> Feels Accepted.</p>	<p>Action-oriented Dimension Emerging Directionality RESPONDING</p> <ol style="list-style-type: none"> 1. Concreteness 2. Self-disclosure 3. Confrontation 4. Immediacy <p>PERSONALIZING</p> <p>INITIATING</p> <p>EVALUATING</p>

CHART II (continued)

COMPARISON OF COUNSELLING MODELS

(Non-directive Model - Directive Model - Developmental Model – Microskill Model)

Developmental Model of Gerard Egan	Microskill Model of D. John Antony
<p>Pre-Helping Stage Attending: physical and psychological</p> <p>STAGE 1: Responding to the counsellee's internal frame of reference</p> <ol style="list-style-type: none"> 1. Genuineness 2. Respect (Acceptance) 3. Basic empathy 4. Concreteness. 	<p><u>Pre-Helping Phase</u></p> <p>State 1: Acquainting. Rapport building stage. Stage 2 : Observing, Observes the nonverbal behaviour of the client. Stage 3: Founding, Builds a base for counselling proper. Stage 4: Diagnosing. Pinpoints the problem area.</p>
<p>STAGE 2: Stimulating the counsellee to alternative frame of reference.</p> <ol style="list-style-type: none"> 1. Alternative frame of reference 2. Advanced empathy 3. Self-disclosure 4. Challenging 5. Immediacy 	<p><u>Helping Phase</u></p> <p>Stage 5: Pacing. Responds to the client's internal frame of reference. Stage 6: Personalizing. Personalizes the problem. Stage 7: Reframing. Stimulates the client to alternative frame of reference. Stage 8: Initiating, Initiates problem solving techniques, behavioural strategies and action programmes.</p>
<p>STAGE 3: Helping out</p> <ol style="list-style-type: none"> 1. Problem solving techniques 2. Behavioural strategies 3. Action programmes. <p>(Problem, goal, programmes, and follow-up)</p>	<p><u>Post-Helping Phase</u></p> <p>Stage 9: Evaluating. Checks how the client has fared.</p>

APPENDIX I

COUNSELLING FORMAT

PRE-HELPING PHASE

1. Welcome the client, make her comfortable with a small talk, and observe her non-verbal behaviour.
2. Let the client tell the story.
3. Reflect the content using the "You say" formula.
4. Reflect the feeling using the "You feel...because....." formula.
5. Allow the client to speak sufficiently on feeling.
6. Reflect the deeper feeling.
7. Facilitate the client to release the negative feelings.
8. Pinpoint the problem/ask the client to define the problem
9. Ask for a recent event connected with the problem.

HELPING PHASE

10. Personalize the client's deficiency:
What the client is doing or not doing that contributes to her problem, by using the formula: "You feel..... because you cannot..... "
11. Find out alternative frame of reference, using the formula "You feel...because you cannot...and you want to....."
12. Employ problem solving techniques, behaviour strategies and action programmes.
13. Insights:
 - 13.1. Change what can be changed.
 - 13.2. Make her gracefully accept what cannot be changed.
 - 13.3. Prepare the client for the worst
 - 13.4. Prepare the client to be happy with whatever decision she has made.

14. Define the goal
15. Operationalize the goal: Break the goal into smaller chunks and let the client proceed step by step.
16. Keep the Goal: Specific, Measurable, Achievable, Realistic (future pacing), and Tangible (giving satisfaction to the client)
17. Urge the client to make contracts.

POST - HELPING PHASE

18. Evaluate: Have periodical evaluations.
-

APPENDIX – II

COUNSELLING DYNAMICS ILLUSTRATION

(Cr = Counsellor, Ce = Counsellee)

PRE- HELPING PHASE

- Cr : Good Morning, Mr. Shankar.
- Ce : Good Morning, Sir.
- Cr : Nice to see you. Please be seated. How long does it take you to reach our Institute ?
- Ce : It takes almost one and half hours.
- Cr : You might have started well in advance in order to be on time here.
- Ce : Yes, since the buses are not very frequent I had to be very early in order to keep up this appointment.
- Cr : You seem rather tired.
- Ce : Last night I could not sleep well and I don't like bus journeys.
- Cr : Somehow you have made it. That is fine. Now it is 09.15 hrs and I shall be happy to be with you till 10.15 hrs. By the by, did you receive any counselling previously for the things you are going to share with me ?
- Ce: No, it is for the first time that I am sharing and that too with you.
- Cr : Thank you for the confidence you place in me. Whatever you share with me will be kept absolutely confidential. Now you are welcome to share with me.
- Ce : See, there is nothing very serious; all the same it worries me. You know, I have educated my son and he is well placed in society with a decent job. Financially he is well off. Of late he is not what he used to be. There is no concern for us old people.
- Cr : You are sad to realize that your son is not concerned about you in your old age.
- Ce : Yes, at least a phone call once in a way will do. (Silence)
- Cr : Could you speak more about what you are experiencing ?

- Ce : What shall I say ? It is sheer ingratitude. In the beginning with my low salary I found it extremely difficult to run my family but slowly we picked up. My wife and I have made a lot of sacrifices to educate my son and settle him in life. I could have simply given him an ordinary education and found a job that will fetch him enough. But I went out of the way. At the end, this is what I received in return.
- Cr : You have made a lot of sacrifices to give a good education and a decent job to your son and in return you have received only ingratitude. You are greatly disappointed in your son as he does not show any concern for you.
- Ce : You have said it well, sir, I am really disappointed in him.
- Cr : Could you give me an instance when you felt that your son did not care for you.
- Ce : It is already one week since the Pongal celebrations. He did not send me greetings nor did he phone me. Is it not evident that he does not care for me ?
- Cr : You expected your son to wish you for Pongal but he failed to do so.

So far, the counsellor has completed only the pre-helping phase'. First of all he warmly welcomed the counsellee, had a 'small talk' and observed his energy level, spoke about the confidential nature of the interview and at the end invited the client to share his problem. The counsellor reflected the content (son not wishing), reflected the feeling (Sadness) and reflected the deeper feeling (disappointment) and allowed the counsellee to speak more on his feeling and pinpointed the problem as the unconcern of his son. Finally, he asked for a recent event to illustrate the problem of the counsellee.

HELPING PHASE

- Cr : Did your son at any time show certain concern ?
- Ce : Yes, he with his whole family had been with us for the New Year and all of them remained with us for a week enjoying our hospitality. Of course he had brought some presents for my wife and me.

- Cr : You are also aware that you son had shown love and concern for you and it is not totally absent.
- Ce : I cannot say that he does not love me at all but I only felt sad when he did not greet me for the Pongal.
- Cr : When do you think he will visit you again ?
- Ce : Definitely for my birthday that falls on the 15th of February. He said that he will come with his whole family.
- Cr : You are saying that your son had been with you for the New Year and that he will be back in the middle of February. That means that within one-and-half months he would have visited you twice with his whole family. From this what do you conclude ?
- Ce : Perhaps, it is not that he has no concern for me. May be, I am expecting too much from him.
- Cr : It is a very good insight.
- Ce : I have this tendency of expecting much from others. My wife used to point out this quite often.
- Cr : All right. In your case you just waited for greetings from your son. Is there any other way of getting from others rather than merely expecting from them ?
- Ce : Perhaps I could have wished him first and for certain the whole family would have responded immediately.
- Cr : Good awareness. That is really fine. So in what way you think you can make yourself loved and looked after by your son in future ?
- Ce : I shall take the imitative to show my love for him.
- Cr : In concrete what will you do?
- Ce : This evening I shall phone them and enquire about everyone.
- Cr : Very good. When will you do that ?
- Ce : I shall do it at 7 p.m.
- Cr : How do you feel about the decision ?

Ce : I feel really happy and my self pity has disappeared.

Cr : How will I know that you have spoken to your son ?

Ce : I shall let you know by phone.

Cr : Well, wish you all the best. Nice to have met you. See you.

Ce : Thank you very much, sir. See you.

In the helping phase, the counsellor has personalized the problem that is making the counsellee become aware of his deficiency (in what way he was contributing to the problem). In this case the over expectation has been the deficiency of the counsellee. Then the counsellor stimulated the client to an alternative frame of reference, that is to realize that the son did really love and care for him. Then he gently urged him to take the initiative in loving his son which again is an alternative behaviour on his part. An immediate goal was set in phoning up to his son and it was made concrete by fixing up the time of phoning and a contract to execute the decision and report the outcome to the counsellor were seen to.

POST- HELPING PHASE

Ce : (on the phone) Hello, Is it Mr. Jossy ?

Cr : Yea, speaking. May I know who is speaking ?

Ce : I am Mr. Shankar.

Cr : Oh, great; how was your conversation with your son ?

Ce : Oh, wonderful; I had a nice chat with him. He insisted on my going over to his place for a week but I declined his invitation because of the adverse weather in Nilgiris.

Cr: Thank you very much for phoning me. All the best. See you Sir.

In the post-helping phase, the counsellor had seen to the evaluation of the decision by making the counsellee phone him and report the experience of his executing the decision.

APPENDIX – III
VERBATIM MODEL

Counsellor's Name :

Verbatim No :

1. Case Data :

Name of the patient (Only the Initials)

Ward :

No. of visit :

No. of Verbatim written on the patient :

Date of visit :

2. First impression of the patient.

3. How do I feel initially?

4. Interaction

Patient's Feeling	E	NP		My feeling
	I	CP		
	S	A		
	P	AC		
	U	FC		
		C1		
		P1		
		C2		
		P2		
		C3		
		P3		

5. My Evaluation :

5.1 What has my visit meant for this patient ?

5.2 What does my visit to this patient mean for me ?

5.3 My learning from this interaction is

6. Plans for my next visit :

7.

E =	NP =
I =	CP =
S =	A =
P =	AC =
U =	FC =

8. Learning from supervision.

APPENDIX – IV

VERBATIM MODEL ILLUSTRATION

Counsellor's Name : Srin
Verbatim /number : Five

1. Case Data :

- 1.1 Name of the patient : R.M. (Only Initials)
 1.2 Ward : P11 (40)
 1.3 Number of visit : First
 1.4 No. of Verbatim on this patient : First
 1.5 Date of visit : 01.01.1994

2. initial Impression of the patient :

As I entered the room the patient was reclining on his bed holding his right leg with his right hand. He had a disgusted look.

3. My initial feelings :

I felt unsure doubting if the patient would be willing to talk to me.

4. Interaction

(C = Counsellor, P= Patient)

Patient's Feeling	EISPU & Ego states	Interaction		Counsellor's Feeling
Disgusted		C1	Good morning Sir.	Hesitant
		P1	Good morning ; you are ?	
		C2	I am Srin from the counselling institute at Pampanvilai. I have come to visit the patients in the hospital.	
Sad		P2	I am R.M., an auditor from Orissa. There in my place I had an operation for a small boil on	Sympathetic

			my right foot and then three times it was operated on but I did not get better.	
	U/NP	C3	You felt disappointed because the operation was not a success.	Confident.
Sense of loss		P3	Since the operation was not successful the doctors referred me to this place. I came with my son on the 15 th of last month. Here operation was done and two toes are removed.	
	U/NP	C4	You feel depressed over the loss of two toes. Now how is the situation ?	
Disappointed		P4	I don't see any improvement at all.	
		C5	Here too it is disappointing to you as you don't find any improvement.	Empathetic
		P5	Food has become a real problem for us. There at home, we use mustard oil but here they use groundnut oil.	

		C6	Food is not tasty for you because of the change of oil.	
	I/A	P6	Do you in the south use more salt ?	
	P/A	C7	You must be finding the food quite salty. Did you speak to the nurse in charge of your ward ?	
Discouraged		P7	I had spoken but nothing has changed. Food is prepared for so many people. How can they keep in mind one or two individual patients who might want it differently ?	
	U/NP	C8	You are discouraged because it is of no use telling the nurse and you are aware that food is prepared for so many patients together.	
		P8	Even the water here is distasteful, but in Orissa water is sweet.	
	U/NP	C9	You are finding a lot of problem with food as you are not used to the type of food that is being served here and you are missing so much your home preparation.	
		P9	Things are very costly here. Take for example, one 'rotti' costs one rupee here.	

	U/NP	C10	You are surprised to find things being sold at a very high rate. Now I would like to take leave of you and shall meet you the day after. Bye, Bye.	
		P10	Bye, bye sir. See you.	

5. My Evaluation :

- 5.1. What has my visit meant for this patient ?
One of unburdening his immediate concerns.
- 5.2. What does my visit to this patient mean for me ?
One of being a companion to him in his distress.
- 5.3. My learning from this interaction.
For a sick person, even a slight change of food or flavour could be a big problem.

6. Plan for the next visit.

To facilitate the patient to speak of his deeper concerns.

7.

E =	NP = 6
I = 1	CP =
S =	A = 2
P = 1	FC =
U = 6	AC =

8. Supervisor's remark or Learning from supervision.

- 8.1. You have made more of understanding responses from your nurturing parent. Keep it up.
 - 8.2. Your plan for the next visit is appropriate.
 - 8.3. The interaction with the patient seems to be ending abruptly. You could have prepared the patient gradually and taken leave of him.
 - 8.4. You could have spent a little more time with the patient.
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APPENDIX – V

LOG MODEL

Date	Verbatim Report	Reading Reaction	Counsellor	Counseele	Personal Growth	Supervisor	Significant Learning

APPENDIX – VI

LOG MODEL ILLUSTRATION

Key to Abbreviations :

Counsellor: Jeya

Date : 30.01.94

Ver : Number of Verbatim.

R.R. Number of Reading Reaction.

Cr. Number of times as counsellor.

Ce. Number of times as counsellee.

P.G. number of times having had Personal Growth Sessions.

Sup. Supervisor (B-Bella, C- Charlie, G- Grace, R- Remina and W-Wilson)

Date	Ver	R.R.	Cr	Ce	P.G.	Sup.	Significant Learning
Jan 4 th				1		B	When the problem is clearly defined right at the very beginning, then the counselling proceeds smoothly.
6 th			1			R	I realized that I need to concentrate more on the feeling of the client than on the problem.
10 th		1				G	Currie, Joe. Barefoot Counsellor. Bangalore : ATC, 1978. I realize that what makes for a better or worse counselling are the personal qualities of the counsellor.
12 th	1					W	I need to use more of understanding responses from my Nurturing Parent.
13 th					1	C	Once I give expression to my pent-up feelings, I feel relieved.
14 th	2					W	I realize that there could be so much of feeling behind a façade.
15 th			2			B	In a counselling situation even if no solution is arrived at, mere talking helps the patient to be relieved of his tension.
18 th				2		R	When the counsellor has high level of empathy then the counsellee feels free to share more.
	2	1	2	2	1		

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