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How to cite this thesis
A proposed curriculum for a certificate course in Lay Christian Counselling

By

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A dissertation submitted in fulfilment of the requirements for the degree

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ABSTRACT

Professional counsellors are overloaded with many cases and are in dire need of lay assistance. Specifically, pastors are overburdened with the number of counselees seeking their help, and they require lay members of the church to be equipped to counsel on a paraprofessional level. If executed effectively, this lay counselling will act as a filter by letting only those cases needing professional intervention to pass through to the pastor or mental health practitioner. The benefits to be obtained from the Biblical ministry of lay counselling are numerous, the most notable being that chances of burnout are lessened in professionals who now need only focus their attention and energies on cases specifically requiring their expertise. However, as is the case with all ministries, there are potential dangers and pitfalls. These can be minimised by proper equipping. It is the knowledgeable, Spirit-filled and well-trained lay counsellor that is at least risk. Acquiring the practical skills of effective counselling initially involves being formally taught and practising these within a learning environment. This dissertation proposes such a curriculum for the equipping of lay Christian counsellors on both the theoretical and practical levels. Though it is not the first of its kind in the United States, it does reflect a relatively new field in this country and much research must go into developing and modifying curricula for the South African context with its cultures and specific needs. This poses an exciting challenge to the pastors and mental health professionals of this country, who in addition to the actual clientele, will be the ones to benefit.

In this dissertation, the domain of the research is introduced by discussions on Christian and lay Christian counselling. Definitions, general assumptions, Biblical basis and uniqueness are presented as well as why lay Christian counselling is a vital aspect of a caring church. Some of the common goals that this field shares with secular counselling have been stated, as well as its unique goals. The selection of potential lay Christian counsellors has been discussed, offering some of the desirable therapeutic and ethical qualities of such counsellors.
With the domain established, the training model for lay Christian counsellors is presented. An integrated, multimodal approach that draws from the work of various psychologists (Christian and secular) and Christian counsellors is offered. This model has three main objectives: knowledge; skills; and changed attitude. It follows an affect-cognitive-behavioural order and five sub-stages are proposed. Within each stage, the important practical skills required by the effective lay Christian counsellor, have been identified. Thereafter, important theoretical sub-topics to be included in the curriculum are discussed. These are: developmental issues (including vocational guidance); personal issues (low self-esteem, loneliness, anger, anxiety and depression); mental disorders; family issues (singleness, marriage, parenthood, divorce, single parenthood and stepfamilies); sexual problems; violence and abuse; addictions; demonology; physical illness (including terminal sickness); and grief and bereavement.

Supervision has been addressed, in terms of a proposed model of supervision; the qualities of a supervisor; issues in supervision; and resources of supervision. The training model also makes provision for evaluation of the programme.

Finally, conclusions and recommendations regarding the curriculum are made. Attention is drawn to the potential pitfalls of such paraprofessional counselling, and special issues are discussed. These include: counsellor growth and burnout; crisis counselling, psychometric testing; and building of a lay Christian counselling ministry. The main recommendation made is that the designed curriculum, which is a workable training programme, should be implemented.
IV

OPSOMMING

Professionele voorligters is deesdae oorval deur gevalle en daar is 'n nypende tekort aan lekehulp. Veral die predikante is oorlaai met navrae om hulp, en hulle benodig mense om die nodige berading op 'n paraprofessionele terrein te onderneem. Indien hierdie lekeberading doeltreffend beoefen word, kan slegs die ernstige gevalle na die predikante, sielkundiges of psigiaters, verwys word. Die voordele wat deur die Bybelse gefundeerde lekeberading verkry word, is veelvuldig. Die mees waarmeebare hiervan is dat professionele werkers nie uitgebrand hoef te word nie en dat hulle slegs aandag aan noodsaklike gevalle hoeft te gee. Hoewel, soos in die geval van alle kerklike bediening, daar potensiële gevare en slaggate met lekeberaders is, kan die meeste van hierdie probleme deur middel van goeie opleiding oorkom word. Hierdie verhandeling gee daarom, 'n leerplan waarvolgens Christelike lekeberaders opgelei kan word. Christelike lekeberaders is al gevestig in die V.S.A., maar wat Suid Afrika betref, is dit 'n relatiewe nuwe en uitdagende terrein, wat vele voordele inhou.

In hierdie verhandeling word die domein van navorsing ingelei deur 'n gesprek oor Christelike lekeberading. Definisies, algemene aannames, Bybelse fundering, sowel as uniekheid word voorgehou en ook word aangedui waarom Christelike lekeberading as belangrike aspek van 'n kerk wat omgee, beskou moet word. Sommige van die gemeenskaplike doelstellings tussen hierdie veld en sekulêre berading is in die verhandeling aangedui, sowel as die unieke doelstellings daarvan. Die keuring van potensiële Christelike lekeberaders is bespreek, en sommige van die gewensde terapeutiese en etiese kwaliteite van sulke beraders word ook onder die vergrootglas geplaas.
Met die domein afgebaken, word die opleidingsmodel vir Christelike lekeberading voorgehou. 'n Geïntegreerde, multimodale berading wat gebaseer is op die werk van verskeie sielkundiges (Christelik en sekulêr) en Christelike voorligters word aangebied. Hierdie model het drie hoofdoelstellinge: kennis, vaardighede en veranderde houdings. Dit volg 'n affektief-kognitiewegedragsvolgorde en vyf subfases word voorgestel. Binne elke fase word die belangrike praktiese vaardighede, soos deur die effektiewe Christelike lekeberader vereis, geïdentifiseer. 'n Bespreking van die belangrike teoretiese onderafdelings wat in die kurrikulum ingesluit word, is bespreek. Hierby word ingesluit: ontwikkelingskwessies (insluitend beroepsvoorligting); persoonlike kwessies (swak selfbeeld, censuurheid, woede, angstigheid en depressie); gemoedsversteurings; gesinswissies (enkelopendheid, die huwelik, ouerskap, egskeiding, enkelskap en stiefgesin); seksuele probleme; geweld en misbruik; verslawings; demonologie; fisieke siekte (waarby ingesluit terminale siekte); en rou.

Supervisie is aangespreek in terme van 'n voorgestelde model vir supervisie; die kwaliteite van 'n supervisor; kwessies in supervisie; sowel as hulpbronne vir supervisie. Die opleidingsmodel maak ook voorsiening vir die evaluering van die program.

Ten slotte word gevolgtrekkings en aanbevelings rakende die kurrikulum gemaak. Aandag word geskenk aan die potensiele slaggate van sulke paraprofessionele berading, en belangrike kwessies word ook bespreek. Hierby word ingesluit: berader-groei en uitbranding; krisisvoorligting; psigometriese toetsing; en die bou van 'n Christelike lekeberading bediening. Die hoofaanbeveling wat gemaak word, is dat die ontwerp kurrikulum, wat 'n werkbare program is, geïmplementeer moet word.
DEDICATION

For my loving heavenly Father, without whom there would be no scope for our efforts, no hope for our problems, and no rope for our rescue...

...and to the wonderful person He has put in my life.

Debbie Collaros
1995
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- I thank the Lord for the Personality that He is, for the Power that He has, and for the Purpose that He gives. Without Him, my past would be haunting and my future would be hopeless. Abba, thank You for Your love and leading in this privileged task that I was given.

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Readers should note that all Biblical verses are taken from the New International Version, unless indicated to be from the Living Bible (TLB) or the King James Bible (KJB).
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CHAPTER ONE

1 INTRODUCTION

1.1 The problem

"Be sure to use the abilities God has given you....Keep a close watch on all you do and think. Stay true to what is right and God will bless you and use you to help others" (1 Timothy 4:14a,16; TLB).

Christians, like others, are holistic beings consisting of more than a physical body. They have a mind, a spirit and a soul making them also, mental, spiritual and emotional beings. Hence, when seeking emotional help, they want it in the framework of their own beliefs. A pastor, though actively involved in counselling on a large scale, is often not able to meet the needs of a large congregation. It is simply not possible. As a result, Christians seek outside help with issues that need to be dealt with in a spiritual way or they seek professional help with a paraprofessional problem, i.e. that a paraprofessional counsellor could handle. Too often, the need for an ear, empathy and understanding, is unmet and professionals (including the pastor) are overwhelmed by these cases.

Clinebell (1972) writes that the key to the release of a church's mental health potentialities is the development of a creative partnership between the minister and a core group of laymen who have caught a vision of these potentialities. He says that one of the reasons why churches have not stimulated the growth of their members is the passive follow-the-
leader posture of many lay persons and the one-man-show self-image of the minister. This retards the spiritual maturing of everyone involved. Furthermore, Clinebell says it is profoundly unbiblical and he calls this problem ‘spectator-itis’.

There is a need to discover the New Testament truth that every Christian has a ministry simply because he is a Christian. The New Testament Greek word ‘laos’, from which ‘laymen’ and ‘laity’ are derived, refers to all Christians. The layman is no second-class Christian. He is a minister in the life-stream of his community and world. The clergyman is set apart by the church, to provide leadership in the ministering community (church). His set-apartness is a matter of function, not a difference of spiritual responsibility. Indeed, Clinebell says, his central function is to train his people for their ministry to the world and to equip God’s people for work in His service (Ephesians 4:11-12).

Steinbron (1987) talks about enabling the laity to serve as pastors, but many of the principles and the roles overlap. Counsellors do what pastors do, in that they care and counsel. Steinbron’s view is that if commissioned lay people love like pastors, care like pastors, visit like pastors, have pastoring gifts and pastor like pastors, they are pastors. This title is debatable, but the point is that they can be involved in this ministry without being ordained clergy. In agreement with Clinebell, Steinbron says that pastors need to get away from the ‘lone ranger’ style of pastoring, by bearing everyone’s burdens. We lose out on our calling and blessing in being involved in ministry. As a pastor himself,
Steinbron says he has “learned so much from the lay people. [Their] wisdom, insights and perspectives...complement [his] own” (1987, p.21).

God chooses to use us in reaching out to His children. Steinbron tells the story of a little girl who became scared one night by the rain on her window. She ran to her mother who held her and told her that she must know that whenever she is frightened, God is with her and loves her. The child’s response was: ‘Yes mom, I know that, but I need love with skin on’. God has no hands but our hands.

Consider the following verses:

Jesus told Peter (John 21:16c): “Take care of my sheep”; Peter told the elders (1 Peter 5:2a): “Be shepherds of God’s flock that is under your care”; and Paul said to the Corinthian Christians (1 Corinthians 12:7): “Now to each one the manifestation of the Spirit is given for the common good”.

None of the addressed were ordained clergy, nor did they have seminary degrees.

In a sense, we are all called (as Christians) to be counsellors, in that we are channels of God’s love for one another. One does not need to be a professional to help people with their problems. Of course, some have been supernaturally gifted to stimulate the faith of others (Romans 12:6-8) to help uncover and resolve deep problems that hinder Christians in their spiritual growth and progress towards spiritual maturity.
Nonetheless, we have all been commanded to have a practical and sacrificial concern for others (Hughes, 1982). Adler (1958, p.253) states that: "it is the individual who is not interested in his fellow men who has the greatest difficulties in life and provides the greatest injury to others".

There is a large market of Christian clients in need, who do not require the outside services of a highly trained professional person, which is both costly and frequently unnecessary, and yet who need more help than is available from random conversation with friends. As the load is already too heavy on the pastor, lay helpers can be very effective in this regard.

We live in a world that is fallen and full of sin. This is a reality and it is not only the secular world that experiences the fallen state. The church does too. As Christians, we are forgiven our sin, but we are still imperfect and wicked beings (Jeremiah 17:9) and we feel hurt. Many Christians are carrying burdens and feeling guilty because they know these are wrong. They are afraid of being judged as unspiritual. To whom can they turn?

Tan (1991, p.21) says that "the church is more often a museum for saints, rather than a hospital for sinners". According to him, a significant number of people still seek help from non- or paraprofessional counsellors, hence there is continued interest in developing such helping resources. In view of their clients' spontaneous recovery rates, lay counsellors seem to succeed quite well. Hughes (1982) and Tan (1991)
refer to studies that show that Christian laymen and non-professional counsellors are sometimes more effective in helping folk than those with long years of specialised training. There are researchers who make the claim, based on comparative surveys, that the counselees of lay helpers are just as (if not better) improved. Hughes (1982) points out that this is not to say that the need for specialised training is invalid. Rather, those who are untrained and have a genuine desire to help, can bring about great changes in their lives. Mowrer (1961), ex-president of the American Psychological Association, has openly challenged the view that only professionals should handle serious problems. He claims that Christian laymen can bring a healing spiritual dimension into the lives of those who are seriously troubled, that no secular counsellor or therapist could match.

Zunker and Brown (1966) conducted a study comparing the effectiveness of student counsellors and professionals, counselling first-year university students. Both groups were given identical pre-guidance training, used the same materials and followed identical counselling activity sequences. The results showed that the student counsellors, when effectively trained and supervised, achieved significantly better results than did the professionals, on the majority of variables used to evaluate counselling outcome. Patients treated by paraprofessionals have been shown to change on a large variety of measures significantly more than patients who do not receive treatment. There is evidence of change in: overt behaviour; personality; perception and motor co-ordination; patient’s ability to cope with reality; as well as subjective ratings. A
programme to train lay helpers to lead an intensive Premarital Relationship Enhancement programme resulted in these lay counsellors producing significant changes in their clients. There were gains in their self-assessed skill levels, in ability to deal appropriately with hypothetical marital problems and in confidence in their ability to resolve future hypothetical marital problems successfully. Furthermore, these clients rated the lay counsellors very highly regarding empathy, genuineness, confidence, enthusiasm and competence (Most & Guerney, 1983).

Karlsruher (1974) did studies on the effectiveness of paraprofessionals treating various client populations and found that they significantly improved the behaviour of adult inpatients, regardless of the characteristics of the inpatient adults, the characteristics of the paraprofessionals or the characteristics of the treatment. Lack of adequate empirical studies up to that point, made it impossible to determine the effectiveness of paraprofessionals with disturbed adolescents, with outpatient adults or with children. Karlsruher concluded that since the paraprofessional has an undeniable psychotherapeutic role in care-giving and will continue to provide a significant portion of counselling service, it is imperative to conduct on a continual basis, adequate research investigating their effectiveness. It is encouraging that since then, much research has been done and the results appear very favourable towards the lay helpers’ contribution.
A study conducted by Gingerich, Feldman and Wodarski (1976) produced results that suggested that professional training in social work neither increases nor decreases the accuracy of behavioural assessments of clients, i.e. the authors found no consistent main effect due to training. Furthermore, the study showed that both trained and untrained workers tended to overestimate the extent of antisocial behaviour exhibited by their clients. Professional training did not appear significantly to diminish the tendency to discrepantly label clients. Although this study deals with the specific field of social work, it makes two points that psychologists should note. The first is that lay counsellors can be as effective as they are, and secondly, there should be a serious re-evaluation of their own training if they are making the same errors as their untrained counterparts.

Pastors frequently complain of being overworked and overextended. Their concern is traditionally with families, communities and even the larger environment, as opposed to exclusive interest in the psyche of an individual. Hence they are frustrated, often feeling themselves to be out of time and energy to stretch far enough to meet needs. Research done by Harris (1985) concludes that non-professionals are indeed effective helpers for counselling pastors. She says that if pastors base their practice only on empirically derived, objective techniques and measures, then much of its potential effectiveness may be lost. Although skilled in drawing out feelings and encouraging new cognitions and behaviours, a therapist's affective involvement with his or her client may have as much impact as correct use of skills. However, such involvement is
relative to the time available and the life experiences that they share. Therapists would find their emotional energy waning if they had to attempt such intimate sharing with a full schedule of clients each day. It is here that the non- or paraprofessionals can be invaluable. Their personal caring adds a dimension to therapy that greatly affects the client’s self-esteem. Their addition to any professional treatment plan dealing with people capable of authentic interaction, would be worthwhile, since they simply have more time and energy to be empathetic (Harris, 1985).

The research and literature comparing the effectiveness of lay and professional helpers is quite rich. However, as new information is learned so the research needs to take new factors into account and to increase in validity. The process is ongoing. Thus far, much of the research appears to be pointing to the efficacy of using lay helpers in the field of counselling.

There is a need for a practical training programme in Christian counselling, for mature lay congregational members (without formal psychological training) to be trained in basic psychological techniques, integrated with a theological framework.

1.2 The purpose and rationale

The purpose of the certificate course presented in this dissertation is to equip Christians with the needed theory and skills to counsel on a
paraprofessional level in their congregations. The recommended course integrates psychology and theological counselling principles to result in a programme that uses the best modern psychology, while remaining true to the truth God has revealed in the Scriptures.

Thanks, in part, to certain social movements, the Christian community has become conscious of stark contrasts between Christian values and those held by non-Christians. At the same time, the notion of a ‘value-free’ therapy has been declared untrue. Christian clients now suspect that they may have to exchange some of their values for those held by the counsellor. Backus (1987) says that increased consciousness of these two realities has led to a great demand for Christian counselling; a demand so great that clergy and Christian mental health professionals cannot be expected to meet the need themselves. Christian clients are beginning to insist that those who offer to treat their emotional and behavioural problems, make their religious orientations and values explicit.

Spiritual truth is part of the truth that sets one free and is introduced in various ways into the counselling process itself. It must be emphasised that spiritual reality takes a natural place in the discussions between clients and counsellors and is not added to an otherwise secular and materialistic conversation (Backus, 1987).

Pastors, psychiatrists, psychologists and other mental health professionals can no longer be the only counsellors. Since no conclusive
empirical evidence demonstrates the notion that the results of
counselling performed by these professions are better than those
obtained by others, it seems entirely appropriate for people with less
extensive training to offer themselves as counsellors. Indeed, church
counselling centres staffed by trained and supervised lay Christian
counsellors, may be the solution for the problem of supplying the needs
of so many (Backus, 1987).

There is of course, no question that professionals will be knowledgeable
in areas of expertise not normally possessed by the lay person, and so it
is proposed that these lay helpers be trained and supervised by the
mental health professionals themselves. Not all cares can be dealt with
on a paraprofessional level, however such counsellors will fulfil a dual
purpose: they will properly treat cases requiring lay counselling skills;
and in so doing, will act as a filter for the pastor, referring only those
who do require his intervention. If he is not professionally trained to
counsel these cases, he may in turn refer the counselees to a licensed
professional.

There is another benefit obtained from these counsellors. In
psychotherapy, it is widely recognised that relationship is an important
aspect of the process. With a team of lay counsellors in a church, there
can be careful assignment of clients to the appropriate counsellor (with
the same personality, similar style, etcetera) and the pastor is not
burdened with the brunt of resistance. Perhaps another person may foster
trust quicker or at all. A downfall that should be mentioned here, is that
people are sticklers for ‘qualification’ and conversely, may resist the help of anyone but the pastor.

Knowing that people are being cared for more as God intends, gives Steinbron (1987) great satisfaction and fulfilment. He notes however, that it is unprofitable to call people to ministry without providing structure, that is the necessary teaching, discipling and structures for them to be able to minister.

While equipping others, counsellors must be continually learning and open to comment and suggestion from fellow Christians who may have different ways of caring for others. Speaking from experience, Steinbron says that such a ministry greatly increases the impact of the pastor’s ministry, by reducing his load and thus allowing him to serve more strongly in his areas. This reduces the danger of burnout and enables him to spend more time with his family and have more time to lead a balanced life.

“Christian clients represent a substantial portion of the counselling population...like other consumers [they] deserve fair, equitable and effective service delivery” (Johnson & Ridley, 1992).

For this reason, it is both a necessity and a privilege to train counsellors to deal effectively with a client population who have specific beliefs and needs.
1.3 Clarifying the terminology

From the title and the purpose of this study, there are three concepts that need to be clarified: Christian counselling; lay Christian counsellor; and curriculum.

1.3.1 Christian counselling

The search for a Christian style of counselling, where Jesus is seen as the example to be followed, has its pitfalls. It may be excessively optimistic to think that one can define Jesus' style of counselling with any more preciseness than defining the New Testament church. It must be remembered that regardless of His counselling techniques, Jesus was more than just a man. "He possessed something quite unique - God-power, God-perspective and God-understanding" (Carlson in Fleck & Carter, 1981, p.236).

For the sake of clarity, it should be noted that Christian counselling as understood here, refers to counselling based on the Word of God and includes the secular perspectives that are in alignment with the Word. It is not counselling exclusively from the Word (Biblical counselling). Crabb (1989) says that if one uses the word 'counselling', one should not think in terms of counselling, but rather think 'sanctification'. One should think in terms of moving towards holiness, not solving problems. He advises Christian counsellors to develop a counselling model that means understanding the implications of the Gospel. For Crabb, there is
a Biblical way of thinking about the complexities of human functioning, but as indicated in his very recent work, he has a paradigm shift away from exclusive Biblical counselling. He acknowledges that the Bible does not have a verse to meet every problem, and states that God has not given us a textbook to study but a person to trust.

Christian counselling in this dissertation, will be focusing specifically on a paraprofessional level and will be concerned with the goals of a lay counsellor. In this regard, it is also distinguished from pastoral counselling which is seen as a professional level of counselling carried out by the minister himself.

The definition of Christian counselling will be mentioned in its respective chapter. However, it can be said at this point, broadly what Christian counselling is understood to be: An agapé love relationship (where the counselee’s interests are priority) geared towards promoting the holistic welfare (physical, psychological and spiritual) of the counselee.

1.3.2 Lay Christian counsellor

Collins (1986) has described lay counsellors as people who lack the training, education, experience or credentials to be professional counsellors (for this reason, they are lay), but who nevertheless are involved in helping people cope with personal problems (for this reason, they are counsellors). The lay counsellor is “a person who, without
formal credentials, performs the function of a professional” (Walters, 1987, p.62).

Like its professional counterpart, lay Christian counselling is based on an integrated approach and uses the counselling relationship as a central tool. A lengthier discussion will be offered in Chapter Four, but for now the accepted definition of the work of the lay Christian counsellor can be stated:

Lay Christian counselling is Christian counselling done on a paraprofessional level by spiritually mature, paraprofessionally trained Christians. It involves a helping relationship and is geared for those who have particular life problems but who are essentially mentally well.

1.3.3 Curriculum

Before one can discuss and outline curriculum design, there needs to be the defining of curriculum. The original Latin meaning currere refers to a race course to be run around (covered). Sockett (1976) says that there could be no one answer in searching for the definition of curriculum, since what it is taken to be will depend on one’s educational priorities and principles. He says that every definition of a curriculum will rest on a proposal about education. Hence, each author who writes about the curriculum or the design thereof, first sets out what he or she takes the term to be. Brubaker (1982) adds that definitions of curricula are prescriptive and programmatic, and so should be studied carefully to ferret out the values and beliefs of their creators. There is an abundance
of competing definitions and the failure to arrive at agreement has led to the diversion of important matters being discussed into debates on semantics.

Kelly (1977) says that in defining curriculum, it is useful to distinguish the use of the word to denote the content of a particular subject or area of study, from the use of the term to refer to the total programme of an educational institution. The attempts to reconcile the competing demands of these two aspects of curriculum planning have led to conflicts, and to the design proceeding in a rather piecemeal way within subjects rather than according to some overall rationale. Kelly says that both dimensions are important, but that priority lies with the rationale of the total curriculum since once this is firmly established, the curriculum of individual subjects should fall into place. Hence, Kelly states that the main task facing curriculum designers is to work out a basis on which some total scheme can be built.

Furthermore, Kelly (1977) says that there is no doubting the importance of the notion of the hidden curriculum. This includes things learned by the students because of the way in which the work is planned and organised but which are not in themselves overtly included in the planning or even in the consciousness of those responsible for the work arrangements. Also important, is the need for curriculum planners and educators to keep its implications constantly before them. However, Kelly says that to use the term curriculum to denote such kind of learning is to render the planning of a total curriculum impossible since
the term is used there to include experiences that by definition have not been deliberately planned, and which cannot be so (at least without ceasing to be ‘hidden’ in the sense used). Thus, he says that it would be better to confine the use of the term curriculum to those activities that are planned or are the result of some intentionality by the planners, and to deal with these other kinds of learning as the hidden results or by-products of the curriculum rather than as part of the curriculum itself. Kelly complains that some definitions of curriculum contain a very clear and loaded ‘value’ element. They are prescriptive rather than descriptive and they thus encourage the omission of a good many activities in the consideration of curriculum planning.

Some regard the curriculum as a programme of activities designed to promote certain ends, not something that simply describes what the learners should do (Hirst, 1974; Walker & Soltis, 1992). Pratt (1980) points out that the common element of almost all usage of the term is the agreement that curriculum has to do with planning the activities of learners. He uses a definition that incorporates but goes beyond that popular meaning: “a curriculum is an organised set of formal educational and/or training intentions” (1980, p.4).

Pratt (1980) explicates the implications of this definition: a curriculum is intentions or written plans; and a curriculum is not the activities but the blueprint for activities. He refers to programme as the learner activities that result from the implementation of a curriculum. A curriculum contains other kinds of intentions including: what learning students are
to develop; the means of evaluation to be used to assess learning; the
criteria according to which the students will be admitted to the programme
or course; the materials and equipment to be used; and the qualities
required of the educators. A curriculum involves formal intentions, that is,
intentions deliberately chosen to promote learning, not unplanned random
activities. It is a system that integrates its elements (objectives, content,
evaluation, etcetera) into a unified and coherent whole, and includes both
education and training.

Pratt (1994) says that in principle, the curriculum is not so much a policy
as it is a proposal, which is subject to approval by the designer’s
superiors. Hence, the title of this dissertation: a proposed curriculum for a
certificate course in lay Christian counselling. For the purpose of
designing a Christian counselling certificate course, this then, is the view
of the curriculum that will be accepted and assumed:
A curriculum is a large and inclusive, organised set of formal educational
and/or training intentions. It includes the criteria according to which
students will be admitted, and the programme or blueprint for activities
that learners will experience in a setting. Other elements, which will not
be discussed in depth in this dissertation, include the materials to be
used by the educators, and the means of evaluation to be used to assess
the learners. The curriculum integrates these elements into a unified and
coherent whole.
1.4 Structure of the dissertation

This chapter has introduced the problem and the purpose of the study, as well as having clarified the terminology. A brief synopsis of what can be expected in the remaining chapters will now be given.

Chapter Two introduces the field of developmental research and describes the different stages of curriculum design that are required in the planning of this curriculum. It shows the parameters in which the work of such a development will occur, presenting a five-stage model. Sub-steps of the curriculum design are expanded in the succeeding chapters.

Chapters Three and Four introduce the domain of the research. Chapter Three discusses the broad field of Christian counselling. Its definitions, general assumptions, Biblical basis and uniqueness are presented as well as why it is a vital aspect of a caring church.

Chapter Four then focuses specifically on lay Christian counselling and its definitions. Some of the common goals that this field shares with secular counselling have been stated, as well as its unique goals. The selection of potential lay Christian counsellors has been discussed, offering some of the desirable therapeutic and ethical qualities of such counsellors.
With the domain established, the training model for lay Christian counsellors is presented. Chapter Five offers an integrated, multimodal approach that draws from the work of various psychologists (Christian and secular) and Christian counsellors. The model has three main objectives: knowledge; skills; and changed attitude. Supervision has also been addressed in this chapter, concerning: a model of supervision; the qualities of a supervisor; issues in supervision; and resources of supervision. Finally, the training model makes provision for evaluation of the programme.

Chapter Six is devoted to discussing the counselling process. A model, following an affect-cognitive-behavioural order, is proposed. It presents five sub-stages, including a pre- and post-stage. Within each stage, the important practical skills required by the effective lay Christian counsellor, are identified.

In addition, there is important theoretical knowledge required by the lay Christian counsellor. The sub-topics to be included in the curriculum will be addressed in Chapter Seven. These include: developmental issues (including vocational guidance); personal issues (low self-esteem, loneliness, anger, anxiety and depression); mental disorders; family issues (singleness, marriage, parenthood, divorce, single parenthood and stepfamilies); sexual problems; violence and abuse; addictions; demonology; physical illness (including terminal sickness); and grief and bereavement.
Chapter Eight draws attention to a few of the special issues pertaining to lay Christian counselling. That counsellors must be aware of burnout and other potential pitfalls, is stressed. Furthermore, such counsellors can be trained for crisis counselling, while counselees requiring psychometric testing must be referred. Finally, models, steps and guidelines are provided for the building of a lay Christian counselling ministry back at the home church.

Chapter Nine will round off the dissertation by way of conclusions and future recommendations regarding the curriculum, and a synopsis of the curriculum will be given in the appendix.
CHAPTER TWO

2 CURRICULUM DESIGN

Society is characterised by ever-accelerating change and the educational system seems to be under attack for not adequately teaching basic skills, or that the skills being taught now will not be applicable for use in the twenty-first century. Drake (1993) says that educators are called to the adventure of presenting more relevant ways of educating. Integration offers an exciting challenge. When building integrated curricula, Drake says that we must let go of our old models of curriculum.

This of course can be met with much resistance, and one of the few ways to alter this resistance from some educators is to alter their old beliefs: students won’t learn basic skills; content is most important; integrated curriculum is superficial; knowledge belongs in discrete categories; integration is only for gifted students; and the student is a passive learner.

Drake (1993) maintains that the process of integrating curriculum is essentially a dissolving of boundaries. These boundaries have been artificially imposed in an attempt to structure and order the world in a meaningful way, but have become accepted as reality. For Drake, the clearest examples are the boundaries of the disciplines. Interconnections between the disciplines seem endless and yet for most educators, trained as experts in a discipline, this is not the way knowledge is structured. Integrating curriculum means dissolving boundaries, and dissolving
boundaries means restructuring our ways of knowing. The difficulty is that while there is a need for people to make sense of a world of limitless interconnections, humans seem to need to impose order to do so. Drake believes that the more global the connections, the more global the learning outcomes of the curriculum. As the integration process further continues, these outcomes shift and evolve, from identifying knowledge, skill and affect components to blended outcomes (usually all joined in one statement).

There are three approaches to integration, according to Drake (1993): multidisciplinary; interdisciplinary; and transdisciplinary approaches. In practice, the conceptual framework (from which ideas are interconnected and the rest of the curriculum development emerges) for each position seems to be fundamentally different, yet they all seem to drive the process of progressively dissolving the boundaries.

Connecting the approaches, Drake offers a rough sequence of steps in integration. Firstly, it is wise to begin with a team of people who represent the different disciplines to be integrated. In this curriculum, the aim of integrating Christian beliefs and psychological principles for counselling, involves the co-operative work of professors and doctors in psychology as well as those in theology.

After establishing the possibility for integration, the team should share philosophies. Using provincial guidelines as a guide, they ought to focus on objectives and learning outcomes. A theme should be identified and
hooked into that still honours the skills or processes, attitudes and knowledge of their individual course of study. At this stage, Drake (1993) says that the learning outcomes are tied to existing guidelines. The next step is to move into skill development, where educators creatively integrate existing curricula and still adhere to requirements of the institution. To direct the teaching strategies, the question needs to be asked: what would be the best for these students to learn for their future as lay Christian counsellors, and how can they best learn it?

According to Drake (1993), developing teaching strategies is one of the easiest and most creative parts of the process. Integration can be facilitated by themes (a programme revolving around a theme or issue automatically breaks down the boundaries of disciplines), projects and problem-based learning. As students move through the process of completing a project, or explore real-life problems, artificial boundaries dissolve.

Wiles and Bondi (1979) maintain that all curriculum development has to be viewed for its impact on the individual learner, and have proposed a model of human behaviour, to help designers examine the behaviour of the learners in the curriculum. The model is a dynamic, multi-dimensional system that that is in constant interaction. The focal point is neither the individual nor the curriculum, but the individual within the curriculum.
The major variables are society and culture; knowledge and cognition; personality theories; learning theories and human development. The individual in the curriculum is bombarded by various subsystems that are part of larger systems, yet at the same time, he or she is providing constant feedback by way of the subsystems to the larger system.

These systems are constantly changing in structure because of the feedback, and there is constant interaction among themselves and with other systems. Because of the feedback and other factors resulting from the interaction of the systems, certain of the subsystems within the larger system become stronger and tend to dominate thinking. However, none of them are strong enough to dominate completely as to obliterate the other subsystems. Each of them has merit based on reliable research, and so it would be very difficult to select one for each of the larger systems (variables). The circle can be penetrated at any time by new variables or by new systems under the variables. Using this model has the advantage of not being forced into an either/or trap since any number of systems affecting the learner can be examined, and the designers do not become lost in their thinking. Basically then, the model is an aide in understanding the individual's behaviour within the educational context of the curriculum (Wiles & Bondi, 1979).

An end product of an integrated curriculum does not seem possible. Draft after draft can be written, as the process constantly evolves. At best, one is left with an unfinished product, but this is not a negative if one realises that the process is far more important than the product.
What is aimed at with each successive draft, is that the structures by which education is defined will be reconstructed into new ways of thinking, believing and behaving, and that designers will acquire, through trial and error, the skills that will be necessary for the educators of the future to make relevant connections in a world that is ever in a state of flux and transformation (Drake, 1993). To make this possible in the design of a lay Christian counselling curriculum, developmental research will be employed.

2.1 Developmental research

According to Nel and Nel (1993a), developmental research incorporates the objectives of fundamental research (developing and acquiring knowledge) and applied research (practical problem-solving and programme evaluation). However, developmental research uses these to attain a further aim. It is primarily involved in the development of human science technology, examples being information systems, assessment methods and intervention methods or programmes. Developmental research is also suitable for the design of curricula.

The developmental research model that will be employed to construct the curriculum of a lay Christian counselling course, is based on the work of Nel and Nel (1993a) and Pratt (1994). The former have divided a model into five phases, having identified the prerequisites and methodology of each. The preconditions serve as a kind of control list, with which the researcher can insure that there is enough support to continue with research in its further phases. The methodology refers to
activities or procedures that are executed according to a plan. The five stages are:

- analysis;
- design;
- development;
- evaluation; and
- utilisation.

Confirming in this regard, Thomas (in Nel & Nel, 1993, p.2) says that: “making interventions without a design methodology is like making bridges without mechanical engineering or creating computers without electrical engineering”.

2.1.1 Problem analysis

Analysis refers to the critical examination of a human problem. Thomas (in Nel & Nel, 1993, p.8) asserts that there are two factors that will lead to a problem being viewed as such. The first factor is the standards or norms of the professional or non-professional community. The second factor is the discrepancy between these norms and the present behaviour of certain individuals or groups. When the discrepancy is regarded as great enough, the situation is seen as a problem. Generally, from the desired social behaviour sought and the actual behaviour seen in people, there would appear to be a large gap. This would call for more research in equipping people to counsel others in living.
The existing problem that has necessitated this research, has been examined in the introductory chapter, and will not be re-addressed here.

2.1.2 Design

Design has to do with reaching a product by performing a series of operational steps where relevant data is transformed. Possibly the most difficult phase in the model, it is goal-oriented and an art that synthesises different kinds of knowledge from varying fields. Furthermore, it is experimental and exploratory in nature (Nel & Nel, 1993).

“Design is the core of all professional training. It is the principal mark that distinguishes the professions from the sciences” (Simon in Pratt, 1980, p.55). Pratt (1980) says that for many years the term curriculum development was used to describe the activities that result in the production of curricula, but these have increasingly been termed curriculum design. There is wide overlap between these terms and an exploration of their distinction would be unnecessary. As Pratt has done, these terms will be used interchangeably in this paper, although reference will usually be made to design. Pratt defines design as “a deliberate process of devising, planning and selecting the elements, techniques and procedures that constitute some object or endeavour” (1980, p.5).

He says that a systematic approach to curriculum aims at improved design of learning situations. Design can make a number of specific
contributions to complex activities like education. These benefits are drawn from Hall's classic text on systems engineering (in Pratt, 1980, p.78), although they apply to almost all intentional activities, including education. The benefits then, are: design focuses attention on goals, ensuring that they are worthwhile and that they are clearly understood by participants; design increases the probability of success (potential problems can be anticipated and costly delays prevented); design improves economy of time and effort (poor alternatives can be eliminated before they are implemented); and furthermore, design reduces stress for the educator. Pratt says that unstructured and unplanned teaching is much more stressful than planned instruction.

Pratt says that at its most scientific, curriculum design is an applied science, drawing on theory from the pure sciences, but itself develops not theory but operating principles to guide decision-making in practical situations. It does not deal with propositional questions, but procedural questions, and its criteria are reasonableness and practicality (Pratt, 1980).

The curriculum designer must develop priorities to guide the selection of tasks to be performed, as well as be able to perform them; and these decisions are guided by value commitments to society generally and to learners in particular. Sockett (1976) says that the curriculum designer is concerned with structure and aims to produce a blueprint. Limitation of time and what is to be covered should be specified, allowing considerable latitude to each lecturer. He adds though that designs that
are used will be much influenced by the underlying view of education and the underlying conception of a curriculum. Hence, he says that the designer must spot the congruence of designs with certain educational perspectives and aim to make the design fit the perceived educational ideal.

Within design, there are sub-stages. The following sequence of steps is based on the work of Pratt (1980) and has been rearranged:

• aim;
• rationale;
• objectives;
• learners’ prerequisites;
• content;
• instructional strategies;
• individual differences; and
• resources.

(1) Aim

Pratt (1980, p.139) cites Marshall, an educator, as having once said, “Education must have an end in view, for it is not an end in itself”.

The conscious pursuit of goals is characteristic of human life. Pratt says that behaviour has meaning only in relation to purpose and that the clear definition of goals has been found to enhance human performance in many different contexts. In education, explicit goals generally seem to
improve student learning. The functions of clear and exact curriculum goals are intended to guide and inform designers in developing an effective curriculum, guide the educators in creating appropriate learning experience, inform students what they are expected to learn, and provide a means to evaluate the success of the programme. Pratt maintains that it is the goal that determines instruction, not instruction that determines the goal.

Writing the curriculum aim is the first stage in the actual design of the curriculum. It is relatively straightforward but very important. Statement of the aim is facilitated when a prior needs assessment has identified an important educational and/or training need. Aim is used to refer to a statement of the general change to be brought about in a learner. As a single statement, it is necessarily phrased in fairly general terms. For Pratt, curriculum aims should express an intention and this significant intended change in a concise, exact, complete and acceptable manner. The overall intent of a curriculum can normally be expressed in a single statement. An error to be avoided is to write an aim that describes what will happen during instruction rather than as a result of it.

The aim of this curriculum is to equip spiritually mature lay Christians to counsel effectively on a paraprofessional level.
(2) Rationale

A curriculum rationale is an argument justifying the commitment of resources to pursuit of the aim. Hence, its logical position in a curriculum is immediately following the aim. The rationale should be eloquent and persuasive. Hoped-for-effects, as well as intended outcomes of the programme and the general philosophy on which the curriculum is based can be discussed (Pratt, 1980).

The rationale provides the designer with the opportunity to convince those who will authorise, use and learn from the curriculum that its merit justifies its introduction and the employment of time and other required resources. This will be backed up if the aim is based on a needs assessment.

The rationale of this study has been addressed at greater length in Chapter One. A summarised version of that discussion will be presented here. Professionals are overburdened with paraprofessional cases. There is a need for lay helpers to assist and to refer to the professionals only those more severe cases requiring it. Pastors too are loaded beyond their time and energy to assist all who come to them. Christian members in the church need to support the pastor in this ministry. Christians prefer being helped by someone who holds the same beliefs as they do, hence there is a great need for lay Christian helpers to be trained and equipped to assist adequately and effectively in this regard.
(3) Objectives

Sockett (1976) says that a behavioural objective should refer to an intended change to be brought about in the learner. That intended change should be described in terms of measurable learner behaviour and hence, the behavioural objective must be absolutely specific, measurable and unambiguous. The goal of the designer and later of the educator, is "getting the students started on closing the gap between stated objectives and starting baseline" (Fisher & Levene, 1989, p.30).

These behavioural objectives are derived by breaking aims down into their component elements. Kelly (1977) divides objectives into three levels. Ultimate objectives are the general statements of goals that will guide the planning of the curriculum as a whole and thus will refer to the end-product of the training. These are then divided into mediate goals, which are applicable at different stages of learning and so will guide the planning of individual units or courses. From each mediate goal, we can derive goals that can be achieved over a shorter time. These proximate goals guide the planning of specific lessons. The component elements of objectives may be classified as knowledge, skill, and attitudes:

- knowledge: students will understand how theology and psychology can be integrated; why lay counselling is Biblical and an important ministry; and how to set up such a ministry in the home church. They will learn a Biblically sound, integrated, multimodal model of people-helping; how to avoid burnout; what potential pitfalls and legal and ethical considerations to consider; understand a wide spectrum of
normal and abnormal people-problems; and how to make good referrals.

- skills: students will learn and practise, by exercises and role-plays, the skills of individual and group counselling, including how to initiate, sustain and terminate the counselling relationship. Personal qualities and having clear roles are important in this regard.

- attitude: learners must look for opportunities to encourage. They need to be sensitive to the non-verbal cues (hurt 'signals') of others. Furthermore, their own attitude to people-helping will be renewed after the training course.

Hence, as mentioned, the three general aims of this curriculum are to impart knowledge, skills and generate a positive attitude about helping people in the right way. The entire learning process will in itself be a new experience for the learners.

Like the aim, the objectives not only specify but delimit the intent, and give clear guidance to the designer and educator regarding the instruction that will be required. Given this aim, Pratt (1980) asks what objectives are most worth pursuing? Educators do not usually have the time to develop all the abilities they would like to in a learner, and so the designer must carefully examine and prioritise goals according to ‘critical’, then ‘important’ and then ‘desirable’ to know. Pratt states that a safe principle to follow in identifying an objective that is critical is this: if its omission or incompetent performance could, under any likely circumstances, jeopardise the overall aim.
Major criteria for assessing objectives are that they should specify intended learning outcome (i.e. the behavioural objectives), be consistent with the curriculum aim, be precise, be feasible, be functional, be significant and appropriate (Pratt, 1980). All educational and training objectives aim to produce significant experiences that are transient. They are intents to develop lasting mental or physical states in the learner, and are distinct from performance criteria, which define actions required to assess the achievement of objectives. Pratt suggests a preferred method of instruction and primary means of evaluation for each objective: knowledge (instructed by presentation and evaluated with written or oral test); skill (instructed by practice and evaluated by demonstration); attitude (instructed by engagement and evaluated by unobtrusive observation); and experience (instructed by provision of experience and evaluated by checking whether subject had experience).

(4) Learners' prerequisites

Human needs are accepted as the foundation of the curriculum. There are significant psychological needs, as reflected in the work of Maslow (1970), as well as spiritual needs. It is important to determine the needs of the learner (Nel & Nel, 1993). Nadler (1982) speaks of three primary types, namely: specified needs (which stem from the identification of the required skills); implied needs (which exist from changes that occur in the curriculum, technology etcetera); and desired needs (which have to do with the development level of the learners). All three types of needs
must be considered, and furthermore they need to be analysed, grouped and prioritised.

To design appropriate instruction, curriculum designers need to define and describe the learners for whom the curriculum is intended. Many cognitive, personality and background characteristics influence people’s learning. The concepts that can be taught successfully are limited by the level of intellectual development of the learners, while personality factors affect student preferences for subject matter and learning strategies. Types of prerequisites may include biographical, cognitive or academic ones. In this curriculum, age per sé is not a criterion, but because the potential student must have at least completed matric successfully, it does rule out scholars. Furthermore, on completing matric, a minimum cognitive capability is possessed by the applicant. Pratt says that ideally, prerequisites aim to identify those factors that are necessary if learners are to benefit from the instruction. A good example pertaining to the curriculum for lay counsellors is that, on completion of the course, they need a structure back in their churches in which to counsel. A student may achieve the objectives of the programme, but be unable (for whatever reason) to apply them in real life and hence realises little benefit.

Pre-tests may be used to ascertain the status of learners prior to instruction, and help to identify those who are unlikely to benefit from the curriculum. These serve the further purpose of being able to make a
comparison with a test given to students on completion of the course, hence offering a basis for evaluation.

(5) Content

Curriculum content is the subject matter of the teaching-learning process, and as such, it includes the knowledge, skills and values associated with that subject. Print (1987) says that content selection emphasises either a subject approach (knowledge) or a process approach (skills). He maintains that the criteria for selecting effective content for a curriculum are:

- significance: how essential it is to the subject;
- validity: how accurate or true it is;
- relevance: whether it is worthwhile to society;
- utility: how useful the content is to adult functioning;
- learnability: whether the learner can acquire the content; and
- interest: whether it has intrinsic interest to learners.

Factors to take into account are the scope of the content (the breadth or depth of content within the curriculum at any one time) and sequence (the order in which the curriculum content is presented). The order is influenced by such principles as simple to complex, prerequisite learnings, chronology, increasing abstraction and spiral sequencing. The content of the proposed curriculum in this dissertation will be implied by Chapters Three through Seven.
(6) Instructional strategies

The selection of teaching strategies involves choosing those various teaching-aid learning activities that correspond with the objectives, time, facilities and description of the learners. Furthermore, they need to foster in adults, experiential learning and a degree of ownership of the learning process (Laird, 1985).

The selection of instructional strategies is the area of curriculum requiring least prescription from the designer. In the selection of appropriate strategies, a wide variety of alternatives should be considered. A few instructional principles seem to apply almost universally: structuring and organisation of teaching; clarity of communication; and flexibility and variety of materials and activities. Along with these, Gagné (in Pratt, 1980, p.304) has suggested the following sequence of ‘instructional events’ applying to the planning of either a single lesson or a longer unit of instruction:

- a preliminary step is to verify or activate student motivation;
- ensure at an early stage that the learners have the cognitive prerequisites for the course;
- ensure that the learners understand the objectives of the learning (this is important both for motivation and for focusing attention);
- the attention of the learner should be focused on the learning (pre-questions and stimulated recall of related material learnt previously are two techniques available);
• new material is next presented to the learner for acquisition and retention (the material—information, rules, concepts and examples should be presented with clarity and in logical sequence. As much guidance, repetition, exposition and prompting should be given as necessary, to ensure that learners properly understand what is to be learned);
• to help students retain and retrieve the learning, ample application, rehearsal, review of knowledge and practise of skills should be provided; and
• transfer and generalisation can be helped by requiring the student to apply learning to a variety of examples and in various contexts.

(7) Individual differences

Catering for student diversity is a relevant issue in this curriculum. In a class of about fifty students, there are vast differences in age, academic qualification, theoretical knowledge, practical skills and experience, church denomination, personality and aptitude. While all these factors create discrepancies in learning, aptitude seems to affect the learning process the most, and it is this variable for which the educator needs to make provision. Aptitude is reflected primarily in a person’s speed of learning, which may vary from one achievement to the other. Cremin, a historian of education, has once said that one can evaluate an educational system by the attention it gives to its extremes, that is the slower and faster students.
Minor learning difficulties in slower students should be detected and corrected before they produce major failure, while remediation should be rapid, motivational and administratively unexact ing (Pratt, 1980). This is to ensure that slower learners do not waste their talents, their time and their aspirations. However, this can be the lot of faster learners too if special attention is not paid to their needs. Provision should be made for these students, using any of the following strategies: giving additional work; giving more complex work perhaps not presently part of the student’s programme (enrichment); and/or using them to tutor their slower peers. Ability grouping according to aptitude, is not always a good idea and may have negative effects on achievement and self-image.

Evidence suggests that conventional patterns of ability grouping on balance do more harm than good. Pratt suggests that readiness, in terms of motivation, maturation and prerequisites, may be the ideal criterion for grouping learners. This should not really be a problem in this curriculum since learners choose to enter into the course and are most probably already motivated. Pre-tests allow for the ranking of learners and make special provision for those who lack the prerequisites or who have already mastered the objectives. If a problem persists, the validity of the pre-test may need to be examined, the rigor of the prerequisites and/or the motivation of the learner.

The final step in the design phase is obtaining teaching materials. Regarding financial resources, a budget must be drawn up and hence the cost of fees.
(8) Resources

Logistics is the detailed planning of all the means (human, material and administrative) for the delivery of instruction. These include physical resources, such as audio-visual materials, location, equipment, facilities, personnel, time, and cost, as well as personnel (lecturers, facilitators).

(a) Materials

These can include paper, chalk, desks, etcetera but more attention is necessary to those materials that are vehicles of communication, like books, films and audio tapes (software). Currently, the range of software is so vast that there are bibliographies of bibliographies. The problem of selection consequently requires gathering information and assessing the materials available. Multiple criteria can be applied in selecting instructional materials: evaluating producer claims and characteristics; evaluating cost; content and instructional implications; discerning whether print materials are written at the appropriate level for the learners; and whether audio-visual materials should be justified for their relevance to the instruction or their motivational value to the learners. Locally developed materials would be the ideal, since they are less costly and perhaps more appropriate and specific. This curriculum deals with a fairly new topic to this country (Christian lay counselling), and so most resources will be American.
(b) Equipment

As is the case with materials, many sources of critical information are available to help guide selection of instructional equipment. Some general criteria for evaluating equipment include their physical characteristics (easily portable? space consuming? requiring much power? safety hazardous?); operating criteria (user-friendly? appropriate for the size and abilities of learners? easily assembled?); and costs (durable and long-lasting? requiring costly routine maintenance? needing additional hardware or software?).

(c) Facilities

Aspects of facilities to be considered by educators are flexibility, appropriateness, safety, spatial organisation, noise, temperature, illumination and aesthetic quality.

(d) Personnel

The curriculum should describe the personal and professional qualities required of the lecturers and outline any necessary inservice training.

(e) Time

The total time commitment of all participants in a curriculum should be calculated. In logistical planning, the main concern is with the amount of time needed for almost all the learners to achieve the objectives of the
curriculum. Pratt says that it is not enough to allot the average or expected time of completion of the curriculum since this is insufficient in fifty per cent of the cases. A principle here is to determine the time needed for ninety per cent of the students to complete the learning. It is assumed that the other ten percent will receive special attention and not merely be allowed to fall by the wayside. Besides the total allotment of time, the designer needs to work on distributing that time. Guidelines for this can be obtained by existing similar curricula.

(f) Cost

The curriculum should show the total expected financial costs of the programme. The following are areas to be considered: costs of the educators; inservice training (if required); materials; equipment; facilities and administration, as well as the cost of internal evaluation (pilot or field studies).

2.1.3 Development

At this point, the work in constructing this lay Christian counselling curriculum ends. The final phase of Development, as well as Evaluation and Utilisation are beyond the scope and means of this dissertation. These steps are of course important and for that reason will be briefly discussed hereafter.

Development is the process by which an innovation is implemented on an experimental basis, tested for competency and then if necessary,
redesigned and refined. Briefly, the extent of development should not exceed the domain of the design, which is the sum of problems that the technology addresses, the clients that will be served by the technology and the services that they will receive (Patti in Nel & Nel, 1993, p.27). The innovation needs to be evaluated in such a way that its fitness can be assessed, yet without curtailing the designer’s freedom to add new aspects. If basic research is done simultaneously to the development, then its goals must correspond with the developmental objectives, and lastly, the ideal physical set-up for pilot usage and developmental testing is where there is access to a sample of relevant clients, supportive administrative rules and little if any additional obligations resting on those involved in the developmental task.

2.1.4 Evaluation

Evaluation is concerned with making value judgements about all sorts of things. In education, according to Print (1987), it usually refers to making judgements about student performance and behaviours (product evaluation), the use of that information to enhance both learning and teaching, and the use of the curriculum (the learning situation).

Print says that to make evaluative judgements, one needs useful data gathered from assessment and measurement techniques. The range of available measurement devices includes standardised tests, teacher-made tests, systematic observation, interviews, questionnaires, checklists, rating scales and self-reports. The assessment may be norm-referenced
(related to other learners) or criterion-referenced (related to predetermined standards). Furthermore, Print states that evaluation can occur formatively (during the learning experience), summatively (at the end of the learning experience), or diagnostically (to determine deficiencies).

Evaluative research is the systematic application of scientific procedures to determine the conceptualisation, design, implementation and efficiency of human science technology. In developmental research specifically, it is used to determine whether the innovation is effective and usable, or whether it requires further development first. An important step that should be carried out at the end of the development, is a pilot study to refine uncertain aspects of the procedure and to sharpen testing skills (Miller, 1987).

2.1.5 Utilisation

Utilisation refers to the marketing, distribution and use of the technology. Nel and Nel (1993) assert that to ensure that the innovation is used to its maximum, there needs to be the preparation of the material, which involves ensuring that a well rounded-off and well-undertaken innovation is put on the market and that there is a sufficient quantity of the innovation produced. Marketing of the innovation can be done by hired help, as can the distribution activities (publications, in-house training, field demonstrations and professional training).
These five phases of developmental research constitute then, the summary of the method that will be employed in constructing a certificate course in Christian counselling.

### 2.2 Future considerations

Curriculum design is essentially future-oriented and it is the future needs of people that must be assessed. The world for which students must be prepared is not the world of today, but the world of the next fifty years. Curriculum designers are ineffective if they are not planners, and as planners they are ineffective if they do not have 'the future in their bones' (Pratt, 1980).

This is similar to what Collins (1985) was saying about the importance of Christian counsellors preparing the next generation of counsellors and maintaining a future focus. Dealing with the present only is unrealistic since by the time the situation has been analysed, the problems defined and plans made to meet them, the present has become the past. By the time we are ready to act and create new conditions, the present is in the distant past. Curricula should include content from the past and take advantage of previous learning, but this ought to be the basis on which we prepare for the future. Hence, Pratt stresses the importance of forecasting in curriculum design. In an age where miracles such as moon landings, computer technology and solar energy are realities, curriculum planners are drawn to study the future as a source of information for planning educational experiences (Wiles & Bondi, 1979).
Based on the growing body of knowledge about learning and new understandings about the effects of the environment as well as changing reality, designers are faced with a choice: to stay with traditional programmes; to modify them; or to strike out in new directions to redesign education in a specific field (in this case, Christian counselling) to accommodate futuristic thinking. Curriculum development is the vehicle by which institutions will approach the unknown future in planning education.

This future planning is made difficult by impermanence in our society (demographic change, technological innovation, social innovation, culture-value shifts, ecological shifts, information-idea shifts and cultural diffusion), by cultural lag in educational institutions, and by the inefficiency of traditional linear projections of the future (Wiles & Bondi, 1979). Designers must respond to these by using prediction techniques to attempt to attract institutions to preferred futures.

2.3 Summary

Chapter Two has presented the method to be employed in the design of a lay Christian counselling curriculum and has shown the parameters in which the work of such a development will occur. It has presented a five-stage model, consisting of the following steps: analysis; design; development; evaluation; and utilisation. Of these phases, only the first two phases will be used. Within design, sub-steps have been formulated
and these include: aim; rationale; objectives; learners’ prerequisites; content; instructional strategies; individual differences; and resources. These steps are expanded in the succeeding chapters.

It would seem that employing the method of design proposed in this chapter, the construction of a workable training programme for lay Christian counsellors is both valid and plausible.
CHAPTER THREE
3 CHRISTIAN COUNSELLING

The field of Christian counselling represents the research domain in which a training programme can be developed. Hence, before a training model is presented, there needs to be an introduction into Christian counselling and lay Christian counselling. This chapter presents the definition, assumptions, Biblical basis and uniqueness of Christian counselling. In addition, this ministry is presented as a vital aspect of a caring church. The chapter hereafter will focus specifically on lay Christian counselling.

Before these issues are addressed however, the integrated perspective upon which the entire study is based, must be clarified.

3.1 Integration: psychology and theology

“There is no such thing as a unified psychology (singular) and a unified theology. Instead, there are psychologies and theological systems (plural) which must somehow be integrated” (Collins, 1981a, p.19). Before an attempt is made to reconcile the fields of psychology and theology (not a simple task), it would be useful to explain briefly what is understood here by these terms.

The term ‘psychology’ was first used by Philipp Melanchton in about 1530. He employed the Latin form of the word psychologia which he
pieced together from Greek words. ‘Psyche’ comes from the word for ‘soul’, while ‘-logy’ means ‘the science of’. Hence, the term psychology meant ‘the study of the soul’. A very broad definition of psychology is that it is the study of the behaviour and experience of the individual (Tyson, 1987). The accepted definition here however, is that psychology is:

...the science that studies behaviour and the physiological and cognitive processes that underlie it, and the profession that applies the accumulated knowledge of this science to practical problems (Weiten, 1989, p.17).

The term ‘theology’ began with a small group of Greek authors in the second century, who presented a defence (apologia) for the Christian faith (Wright in Ferguson, 1988, p.680). Like psychology, the term also has as one of its Greek derivatives, ‘-logy’ (the science of) while ‘theos’ means ‘God’. Theology then, directly translated, is ‘the study of God’ or ‘a word about God’. In its present day use, it does not refer exclusively to teaching about God but also incorporates the broader doctrine of the church (including man and his experience of God).

Theology is a broad field that has been classified into subdivisions. The topic of counselling (also termed ‘pastoral care’ in theology) falls under one such theological classification, that is practical theology. Practical theology is “an umbrella term concerned to relate theology to the practice of ministry. Traditionally, its subject matter was preaching,
worship, liturgy, education, catechetics and pastoral care” (Tidball in Ferguson, 1988, p.525). For the purposes of accuracy then, the integration that is used to produce a counselling model will be referring to that of psychology and practical theology.

That both psychology and the Bible provide information for daily living as well as how humans can be expected to think and behave under certain conditions, has often produced tension. Psychology is in a sense, wide open. Psychologists themselves debate how to study their science, how to use it in everyday life and where it should go, as a discipline. Various authors have produced models that categorise integration styles. Collins (1981a) has identified six integration approaches; Carter (1977) and Farnsworth (1974) have four and five respectively; and Crabb (1989) has suggested four. Though different, these classification systems can be crudely reduced to three broad positions that Christians may hold in relating psychology and theology.

The first perspective may be termed the ‘theology plus psychology’ approach, which sees the two disciplines as separate yet equal ways of attempting to search for truth. If you have flu, see a GP; if you need a house designed, talk to an architect; if you have a mental disorder, consult a psychologist; if your problems are spiritual, check with your pastor. Collins (1981a) presents an analogy for this approach. He compares psychology and theology to parallel railway tracks. Both are going in the same direction, but apart from the occasional beams that join them, the twain will never actually meet.
A second group ‘neatly solves the problem’ of integrating the two disciplines by eliminating one of them. In what will be called the ‘theology minus psychology’ position, there is the insistence that secular psychology has nothing to offer: Nothing but the Word, Nothing but the Lord, Nothing but Faith. Crabb (1989) calls this the ‘nothing buttery’ view. Those who hold this view see no value in psychology and reduce all problems to the spiritual arena (to personal sin), with the possible addition of physical problems at times. Those against integration assert that psychology is a pseudo-religion, an evil that has come to seduce Christians away from the truth. It is ‘the cult of self-worship’ according to Vitz (1980).

The Bobgans (1979, p.182) assert that “from the very beginning, psychotherapy was developed as an alternate means of healing, not as an addition or complement to Christianity or any other religion. Psychotherapy is not offered as an alternate or substitute method of healing troubled souls, but as a surrogate religion”. MacArthur (1991, p.66) puts it this way: “Modern psychology and the Bible cannot be blended without serious compromise to or utter abandonment of the principle of Scripture’s sufficiency....Psychotherapy cannot solve anyone’s spiritual problems”. According to this approach, true counselling is pastoral counselling and the Bible is seen as having the answers to all of life’s problems.
Crabb (1989) objects to this view on at least two grounds: psychological truth has been discovered that has in no way violated the truth which God has revealed; and it is based on the unwarranted assumption that all problems reflect wilful sin. Furthermore, is the Bible a textbook on all of life's problems? This will be discussed a little further on. It must be stated at this point however, that many of the criticisms made by those who are against integration, are very valid. Sincere Christians should be concerned that their methods are Biblically based, Christ-centred and God-honouring. A mature approach is to hear what other members of the Body have to say, and critically to evaluate their work (Collins, 1991b).

The converse 'psychology minus theology' position includes those psychologists who see Christianity as either unimportant or detrimental to healthy living. Like the first category, it is reductionist oversimplifying everything to one point. Freud (1927/1966) compared religion with neurosis and expressed the hope that religion would soon end. He believed that religious faith produces a repression of impulses and thus keeps the personality secure at expense of honesty. Freud said that insecure people desire a cosmic father figure to provide security. Christians neurotically try to free themselves of guilt feelings by performing religious rituals.

Can it not be just as easily argued that denying the reality of God's existence is neurotic? Meier, Minirth, Wichern and Ratcliff (1992) ask what can be more neurotic than an atheist who persists in denying the reality of God in spite of the obvious evidence of His existence?
(Romans 1:20). Vitz (1988), from studying Freud’s life, found much evidence for unconscious conflicts in the area of religion. Early in his life, he had a Roman Catholic nanny who influenced him even more than his own mother. She may have even secretly baptised him into the Catholic faith. This was a source of intense conflict for him later, since he was raised in a normally Jewish home. Christians were considered adversaries of the family, and yet he was attracted to the Christian faith of the woman he was most attached to in infancy. Freud may have attempted to resolve this conflict by resorting to atheism, yet Vitz documents that Freud continued to have this struggle throughout his life. Vitz then concludes that Freud was powerfully influenced by Christianity, driven by an unconscious longing for a faith that he denied to the end of his life.

The third option is termed the ‘psychology times theology’ (integrated) approach. Those in favour of this view state that man is a whole and that the time has come for counsellors to deal with him as such, not speaking only to his intellect but addressing the affective and social sources of his human development. Counsellors need to ease the burden of anxiety, frustration and aggression that weighs down his personality and produces his anti-religious prejudices, thus acting as a barrier to grace. Of course, achieving this is still the work of the Holy Spirit, and while gaining new insights regarding psychological techniques may be beneficial, they should never be fully relied upon as if they change the person. They are simply imperfect tools used by the Perfect Craftsman.
Previously, Crabb (1989) described this perspective as the ‘tossed salad’; taking a few principles from the Word, mixing them with helpful ideas from psychology, and ‘serving up a tasty blend called Christian psychotherapy’. He asserted that concepts with antagonistic suppositions will not get along well over time, and that a dangerous resolution of this tension is to use whatever procedure seems right based on the criterion of ‘does it work’? Since then, Crabb has had a paradigm shift as far as the use of Scriptures in counselling is concerned. Though he has always acknowledged the benefits of psychology, he now joins other Christian counsellors who believe that the Bible is not the exclusive textbook for counselee’s problems. Likewise, this paper accepts such an integrated viewpoint.

Hinman (1979, p.134) writes:

I firmly believe that the Bible is so completely all-sufficient, that if a society had only that one book and no other, and if it followed the principles therein taught with total commitment, it would solve all its spiritual, emotional and mental problems, all interpersonal problems with God and man including parental and marital difficulties and dysfunctions....The Scriptures need no additives to strengthen them.

Hinman, who holds to the exclusive Biblical counselling view, goes on to say that he admits seeing things in psychology that have helped him to understand certain applications of Scripture, but never and in no way, have added new truth to the old. He says that the Bible, unaided by any
outside source, contains all that is necessary for life and godliness. He says that God did not become surprised and have to raise up psychology to meet and correct problems He had overlooked. He saw it all from the beginning, and made ample provision for every contingency. Social science has taken full swing and yet, hospitals are overflowing, jails are overcrowded, mental asylums are packed, morals are lower, divorce rates soar, and drug and alcohol abuse increases.

Carlson (in Fleck & Carter, 1981, p.231) understands the point that Hinman is making, however he does not believe that there is error in making use of psychological insights, as long as they do not replace or contradict Scripture. He writes that:

While we need to maintain a commitment to the authority and inspiration of Scripture and belief in the corrupting, distorting and destructive influence of sin in human thinking, we cannot long maintain a vital...community by renouncing everything which has its source in extra-Biblical thinking or research (in Fleck & Carter, 1981, p.232).

Carlson states that we must be willing to welcome controversy and debate because through this our theory and practise are enriched, modified and corrected. We who are trying to integrate psychology and theology must face our psychological and theological limitations squarely and be willing to re-examine our integration model. He says that the key problem with integration is the issue of Scriptural authority
and relevance. There is also the issue over the relationship of special revelation to natural revelation. Often, people tend to confuse Scriptural data with theological interpretation. That is, they ignore the need to discover, study and research the meaning of special and natural revelation. Is Scripture the only source of truth or the ultimate source of truth? The position held in this dissertation, is that while God has revealed truth about Himself in the Word, He has also allowed us to discover truth about the world through experience and scientific endeavour. A basic concept underlying this is that all truth is God’s truth, no matter where one finds it (Van der Spuy, 1995a). God intends for us to learn truth from many sources in addition to the Bible. Good counselling is built on a good understanding of the Scriptures as well as on established data from the social sciences. Collins (1991b, p.87) maintains that “to ignore one of these sources of data while we focus on the other is to severely cripple the effectiveness of our theory building and our counselling”.

In 2 Timothy 3:7 it is taught that many in their search for truth are “always learning but never able to acknowledge the truth”. It is intellectually disastrous for man to navigate the oceans of knowledge without fixed, unalterable, absolute reference points. Otherwise, he never knows with certainty where he is or if he is on the right path (Hinman, 1979).

Generally, the Bible’s emphasis is not on man studying himself, but upon God revealing a God-centred picture of man and his place in the
world. Hence, the Christian view starts with God, not with man and it is as much concerned with the God-man relationship as it is with man-man relationships. The Christian counsellor takes the Bible to be the ultimate authority on the issues that it addresses (absolute truth) and furthermore, draws on the knowledge gained from the scientific studies of life principles (including psychology). The Christian counsellor needs to find the balance between remaining convicted and true to what he or she knows to be the truth, and being of humble attitude to be open to learn and perhaps modify his or her perspective. This applies to the view of what is psychologically true and what is theologically true.

"Psychology, tested against the Scriptures and utilised in the service of the church, can, and I believe is, being used by the Holy Spirit to help the church maintain its primary function" (Collins, 1981a, back cover). Collins (1981a) says that the Bible was never intended to be a complete psychology or counselling textbook, even though it speaks with truth and authority on psychological and counselling issues. The Christian counsellor must therefore have a good understanding of psychological principles and techniques. The lay counsellor will have a less extensive familiarisation with these.

All truth is God’s truth. Can we ever claim to know all truth about a subject (in this case, Christian counselling)? Certainly however, by prayer and study, we strive for that excellent standard. "Integration is more than a harmonising of Scripture and human research. Integration is built on the foundational belief that all truth is God’s truth, wherever it is
discovered” (Carlson in Fleck & Carter, 1981, p.190). Secular views of man are not so erroneous as they are incomplete. They are ignorant of man’s spiritual aspect (Minirth, 1981).

Collins states that:

by shutting his or her eyes to psychology, the Christian is blinded to much of God’s truth about mankind and often is inclined to arrive at simplistic conclusions about human behaviour and counselling. Likewise, the psychologist who ignores the divine revelation as found in Scripture has a limited understanding of human beings, their place in the universe, and their possibilities for change and growth (1981a, pp.17-18).

Hence, the integrated, Biblically based model that will be presented in this dissertation is based on the presupposition that all truth is God’s truth. “In science the goal is to understand God’s world; in theology it is to know God, His works, and His relationship to humans” (McMinn & Foster, 1990, p.21). Hence the Christian counsellor must have a good understanding and practical application of the Word (theology), as well as be open to the use of principles of mental health and counselling derived from psychology and psychiatry that do not contradict Scripture. God’s truth in the Word and in the world cannot be contradictory. If it appears to be such, it is only because the human finite mind lacks full understanding. All truth is His truth.
With the issue of integration clarified, the broad field of Christian counselling will now be introduced, beginning with its definition.

3.2 Defining Christian counselling

In his article, Worthington (1986, p.421) distinguishes secular counselling from religious counselling, by defining the former as “counselling not involving religious content”. By implication then, religious counselling is counselling that does involve religious content. These distinctions are not precise nor mutually exclusive. The term ‘religious counselling’ will be dropped for two reasons. Firstly, it is broad and includes any religious belief systems, of which Christianity is but one. The focus here is exclusively on the Christian faith. Secondly, an integrated psychology-theology perspective is accepted in this dissertation. Based on the distinction between religious and secular counselling offered by Worthington (1986), religious counselling does not imply counselling that incorporates both Biblical principles and secular psychological techniques. Hence, the term ‘Christian counselling’ will be employed instead. On presenting what is meant by ‘Christian counselling’ in this dissertation, it will be clarified first what counselling is, as well as how Christian counselling can be distinguished from pastoral counselling and Biblical counselling.

“Broadly, psychotherapy is the use of personal relationships to help people in trouble” (Brown & Pedder, 1991, p.87). Psychotherapy can occur at many levels: the deliberate and formal use of relationships takes
place within the wider context of which includes much psychotherapy occurring between friends and confidantes. According to Brown and Pedder, such relationships have neither the advantages nor the disadvantages of the formality and relative distance of a professional relationship. At more formal levels of psychotherapy, the professional becomes involved, although the personality, attitudes and basic orientation of the professional are as important as his or her professional allegiance. Cawley (1977) has provided a classification in delineating four deepening levels of psychotherapy. Although the four types are referring to the practice of a professional, the lay counsellor can be included in the first (outer) level - support and counselling. This will be discussed a little more in the succeeding chapter.

Counselling is another name for a form of psychotherapy at [the] outer level which is rapidly developing as a method of help offered by non-medical professionals...and trained laymen...to specific groups of people or for specific problems (Brown & Pedder, 1991, p.94).

Nelson-Jones (1983) says that another way of viewing counselling, is as a repertoire of skills, including those of a fundamental counselling relationship. Though a good relationship is fundamental, he says that counselling may be quicker and more effective if the counsellor is prepared to offer some basic skills in people-helping. He states that an important approach to have in defining counselling, is to see it as a helping process with the overriding goal of helping clients to help
themselves. Counsellors must aim to foster independence and personal responsibility in their clients.

The counsellor's repertoire of psychological skills includes both those of forming an understanding relationship with clients and skills focused on helping them to change specific aspects of their feeling, thinking and behaviour (Nelson-Jones, 1983, p.3).

Hence, counselling can be viewed in the context of a caring relationship, as support offered by a helper (including the paraprofessional) who employs a range of psychological skills that facilitate change in the client.

Having generally presented what is understood by the term 'counselling', Christian counselling specifically will be defined. As mentioned earlier, Christian counselling is seen as distinct from pastoral counselling and from Biblical counselling.

Clinebell (1984) describes pastoral counselling as involving the utilisation of a variety of healing (therapeutic) methods, by the pastor, to help people handle their problems and crises more growthfully and thus experience healing of their brokenness. It is exhortation and comfort given in the spirit of Christ and His church to those who ask. It also implies oversight and a concern for people in (and without) the church, whether they have problems or not. Hiltner (1949, p.19) defines pastoral counselling as "the attempt by a pastor to help people help themselves
through the process of gaining understanding of their inner conflicts”. The particular goal stated in this definition may be debated, but one point is clear: pastoral counselling is seen as a professional level of counselling carried out by the minister of a church himself, not the paraprofessional helping of one of the lay members.

Prior to his paradigm shift concerning the use of the Bible in counselling, Crabb (1991, p.8) saw the main purpose of Biblical counselling as being to “expose people to themselves to the point where forgiveness becomes the most valued reality, and where not just change but growth takes place”. He stated that counselling which aims at less is not Biblical. Helping people to feel better and to relate to others with a greater degree of personal satisfaction is nothing more than humanism when stripped of the context of God’s purposes for man. Psychiatrist, Humphries (in Crabb, 1980a, p.8), distinguishes Biblical counselling from psychotherapy by describing the former as “largely didactic and inspirational: it identifies Biblical principles that may help resolve problems in living and encourages the troubled person to apply these principles in his/her life”. While this is true, it is also true that psychological principles are invaluable aides in successful living, and so should not be excluded. It is the acceptance of extra-Biblical sources that differentiates Christian counselling from exclusive Biblical counselling.

For Hughes (1982, p.9), Christian counselling is “telling people, with deep compassion and genuine love, what God requires of them”. He says
that at times, the best thing you can do for counselees is to tell them what God says about the matter in Scripture. Accepted here, is that Christian counselling would be Hughes’ definition merged with the acknowledgement that at other times, counselling may involve using therapeutic methods to facilitate healing and growth in the person and his or her relationships.

For Meier, Minirth, Wichern and Ratcliff (1982, p.291), Christian counselling is “a relationship in which one individual, by virtue of both spiritual and psychological insights, seek to help another individual recognise, understand, and solve his or her problems in accordance with the Word of God”. It can also be defined as “a [caring] relationship between two or more persons in which one person (the counsellor) seeks to advise, encourage and/or assist another person/s (the counselee/s) to deal more effectively with the problems of life” (Collins, 1986, p.13). It is Christian, in that the counsellor views the world and works within a Christian framework, and he or she accepts the Bible to be the authority on the issues that it addresses.

Van der Spuy (1993, p.xviii) views Christian counselling as a:

helping-(paracletic)-relationship in which the Spirit-filled pastor helps (parakalein) people, through theological and psychological insights, to understand and resolve their own problems according to the Word, within the caring community of believers, under the dynamic power of the Holy Spirit which facilitates and realises growth towards Christ.
Another seemingly obvious but important aspect of Christian counselling is identified by Backus: “it is dialogue intended to heal” (1985, p.22). The relationship fostered between the helper and the helpee is vital, and this depends largely upon the communication skills of the helper. While it is true that spoken communication (dialogue) can be highly therapeutic, it is also true that non-verbal messages play an equally important role. Hendricks (1988) has said that students do not care how much you know until they know how much you care. This is very much the case with counselees. Hence, effective Christian counselling includes both verbal and non-verbal communications 'intended to heal'.

It would seem fairly possible and practical to merge these definitions and come to a common understanding of what is meant by Christian counselling:

In essence, it is an encouraging relationship based on unconditional godly love, which by the leading of the Holy Spirit employs both Biblical principles and psychological therapeutic techniques to resolve problems that the counselee has in relation to God, to others and to self. Furthermore, it is generally non-directive but the move to a more teaching role later on does have its place. Of course, the counsellor’s view of man and his place in the world will have great bearing on the framework in which he operates and the issue of presuppositions needs
to be addressed to understand fully the perspective that the Christian counsellor is coming from.

3.3 The assumptions of Christian counselling

Today it is widely accepted that counselling is not value free. The counsellor brings his or her own values into the helping relationship and works with counselees who also have values. All counselling, therefore, like all psychology, is built on a philosophically based set of values and presuppositions (Collins, 1981a). Any good theory or integrated body of knowledge will be based on certain assumptions, thus directing the information and drawing the information to certain conclusions. This is not to say that the information-gathering process is limited by the assumptions, but rather that the latter provide a framework in which to grapple with issues.

Psychiatrist, Dreikurs (in Crabb, 1980, p.21) has said that psychotherapy is based on definite ideas of man, his nature and his relationship to society. Each practitioner operates within a chosen frame of reference, based on his ideas about man. While each therapist operates on a definite, although often not conscious theory of personality, no personality theory can be scientifically validated at present. Since the thrusts of different therapies in psychology depend largely on their idea of man and the world, it is imperative that any model of counselling must begin by examining its core assumptions. Christian counselling is no exception in this regard, and therefore its own presuppositions will be
stated at the outset. The following are based on the work of Jeeves (1976); Tozer (1977); Minirth (1981); Ryrie (1987); Tan (1991); and Minirth, Meier, Wichern and Ratcliff (1992). Assumptions concerning man will be stated first, and thereafter those pertaining to the counselling itself.

3.3.1 Man is made by God and in God’s image

Genesis tells us that God made man in His image, from the dust of the ground. In some sense we are like God. Since God is spirit, the likeness is clearly not physical. Like God, man is spiritual and is capable of affect, cognition and behaviour. The psalmist asks the Lord, “What is man that you are mindful of him?” Man’s majesty and mystery are shown in the Bible as the summit of God’s creation. Simultaneously, man is part of the creation and so reminded of his creatureliness.

3.3.2 Man is a holistic and responsible being

In Genesis, God speaks to man. Man’s spiritual capacity enables him to have fellowship with God. This separates him from the animals. As a social being, he has basic spiritual and psychological needs that can only be met in God. Man has need for meaning and direction in life (Frankl, 1984); need for hope and forgiveness (Adams, 1973); need for security, love and significance; need for self-worth (not self-worship) and deep longings for relationship (Crabb, 1988). Tan (1991) presupposes that since God created man and put these needs in man, only He can
ultimately fill them. Of course, experiencing full satisfaction of them in the Lord will only be in heaven, since man lives in a fallen world. If man is made in God’s image and designed for fellowship with Him, it follows that true fulfilment is available only in relationship to Christ. Furthermore, since that relationship requires obedience on man’s part, it follows that Biblical self-esteem is a by-product of understanding God’s love and plan for him, understanding his relationship to Christ and responding obediently to His commands. Man is also an emotional being. Man should not repress nor indiscriminately express his emotions, but should acknowledge his emotions and subordinate his expressions to the purpose of God. Hence, he may fully disclose his emotions to the Lord, but selectively express them to others according to his understanding of how God’s purposes can best be achieved in the lives of others. Man is a thinking being, who chooses what he does. This makes him a responsible agent. Although stresses, fatigue and urges make responsible behaviour difficult, man remains capable of choosing such. Behaviour represents a choice but many have lost touch with that fact, by yielding to whatever emotional drive is most pressing.

3.3.3 Man was meant to be God’s vicegerent

Man’s original appointed function in the universe was to be God’s vicegerent and to have earth as custody, while enjoying fellowship with the Creator (Genesis 1:26, 9:2 and Psalm 8:6). Nevertheless, in spite of man being made in His image, surrounded completely by God’s goodness and given to be steward of the earth, the Old Testament picture
of man is that he incomprehensibly denied God obedience. Jeeves (1976, p.7) says that “Man was created to share the divine image and so, the divine rule...but through his own disobedience, he behaved less like God and more like the beasts he was meant to subdue. Rather than exercise dominion, he instead was defeated.” Hence, the divine image was spoiled and his dominion largely lost.

3.3.4 Man’s ultimate problem is his sinful state

The root of man’s problems ultimately lies in a foolish, faulty belief system about life. The core of much psychopathology is a desperate, yet sinful attempt to meet needs apart from God. It is an attempt based on the satanically-inspired belief that it can be done. Tan (1991) says that breaking the Lord’s moral code and believing the lie that we can meet our basic needs and take care of our affairs without Him, underlies most non-organic mental-emotional problems. Man’s basic ultimate problem is sin, but that is not to say that all emotional suffering is due to sin. Sin-induced suffering must be discerned from the anguish involved in being obedient to God’s will and going through the ‘refining fire’. Pain and suffering may be part of God’s process of perfecting His children in His image. There is a mystical aspect of the spiritual life that we do not completely understand. Tozer (1977) speaks of the ‘dark night of the soul’ and says that God uses these times of dryness in our lives to do His work in us and lovingly to draw us away from things that distract and hinder us from being humbled and experiencing His love. “And you will learn that sometimes pain can do what even joy cannot, such as exposing
the vanity of earth's trifles and filling your heart with longing for the peace of heaven” (Tozer, 1977, p.124).

The general brokenness of the world also allows for the imperfections that cause emotional and/or physical pain. Some pain we inflict on ourselves; some is inflicted upon us by others. Hence, the Christian counsellor does not reduce all painful symptoms without first understanding their meaning. Skoglund stresses this:

Carers must be careful to ask God for wisdom in determining how to treat problems. It takes divine balance to know whether a problem is spiritual, physical or psychological. It is even harder to know when it is a combination... We are working for unity, the well-functioning of the whole man (1981, p.11).

To assess this requires psychological skills, but foremost, spiritual discernment. Tan (1991) says that the best therapy for the person experiencing the ‘dark night of the soul’, is to be supportive and empathetic, offering much intercessionary prayer.

3.3.5 Through Christ, man recovers the lost image and dominion

Man’s destiny depends upon how he responds to his Creator’s invitation to enter into his spiritual inheritance. To do so, he must recognise and accept his Creator’s diagnosis of his true condition, i.e. that he is by
nature, a sinner. He must accept his Creator's remedy as the only one that can match the diagnosis (John 4:16), a remedy that is yet another expression of God's love (John 3:16). Hence, a man's true destiny is union with Christ. He came to bring man abundant life (John 10:10), both now and eternally. Jesus gave a perfect obedience to God and yet He died for our disobedience. God however raised Him from death and exalted Him to a position of supreme authority. God gave to Christ the dominion, that we through our disobedience had lost. Hence, in Christ the image is restored. In Him we see what mankind was meant to be. It is only in Him that man can again become fully man, fully the image of God. This is what makes man man.

3.3.6 Christian counselling is open to the Holy Spirit

The counsellor is a tool used by God, and is open to the mystical aspect of emotional healing, i.e. the leading and working of the Holy Spirit.

3.3.7 The Scriptures and prayer are used in counselling

Christian counselling accepts the Bible as the inspired word of God, and acknowledges it to be the final authority on the subjects that it addresses. At appropriate times it may be read, since there is a power in the Word of God that transforms lives (Isaiah 55:11). Ward (1980) says that as a person meditates on a passage that applies to his problem, a dramatic change occurs, often only explained as the working of the Holy Spirit. This transforming power that leads to a renewing of the mind, is often
preceded by prayer and is definitely a unique aspect of Christian counselling.

3.3.8 Christian counselling accepts that all truth is God's truth

Helping is based on the principles of the Word, as well as employing psychological techniques that are in accordance with the Word.

3.3.9 Christian counselling's ultimate aim is Christ-likeness

Man's ultimate goal is to have relationship with the Creator forever. Subordinate to this goal, is the attainment of mental-emotional health. As has been seen by the 'dark night' experience, happiness at the cost of painful emotions, is not the Christian's first priority. It is to aim at holiness, not temporal happiness; at spiritual health, not just mental-emotional-physical health. Christian counselling shares many of the aims that its secular counterpart has, but has unique goals in addition. The goals of lay Christian counselling will be discussed in the succeeding chapter.

Christian counsellors makes a unique contribution to the handling of crises in that they represent the vertical as well as the horizontal dimension of human existence. They present unique aspects of every problem for which there is no meaningful answer except in a spiritual frame of reference (Clinebell, 1984). Hence, while many aspects of
Christian counselling are shared by secular counselling, there are added elements that make the former unique. The strongest advantage that Christian counsellors have over their secular counterparts, is at this very point of presuppositions. Secularists depend on general revelation alone, whereas Christians appeal to an additional revelation: the inspired word of the Creator.

3.4 Biblical basis

Of utmost importance, starting a new ministry in a church will achieve nothing, unless it has Biblical backing. A 'helping ministry' cannot be fruitful if all that the pastor achieves spiritually in his congregation, is hampered by the lay counsellor who inaccurately counsels from the Bible or uses psychological techniques that directly contravene Scripture. Tan (1991) says that lay counselling should not be done because there is a shortage of mental health professionals alone. He says that such work must begin with a Biblical basis. The Lord, through His word, must call people into this ministry. Tan says that two categories of Scriptural references do provide such support: the calling of all Christians (including 'laity') to be involved in ministry; and the directing of all believers to be involved in ministries to one another which can be grouped together under the umbrella term 'lay counselling', that is people-helping by paraprofessionals.

Ephesians 4:1-16 tells us that it is God’s will that all the saints be equipped for ministry and service. Stevens (in Tan, 1991, pp.24-26)
makes a few points based on these verses. Fundamentally, he says that there is no clergy-laity distinction. We have unity in calling. We are all called by God (verse 4). We have unity in ministry. Even though there is one calling (verse 1), there are many expressions of grace (verse 7) and gifts for ministry (verse 11). This diversity serves to show how important it is to have each of the ministries to achieve unity of the whole Body. Each member of the Body is vital and needs to do his work effectively. There is unity in common life. Stevens points out the frequent use of the word ‘together’ in Ephesians. We are interdependent and do need relationship in our church to maintain spiritual health. Finally, he says that we have unity in purpose. The Body of Christ is unified in that it aims to reach maturity in Christ. It is the goal of the equipping ministry. Hence, we are all called to service. The theme of unity is then, the foundation for equipping all the saints in ministry.

There is a call to lay counselling as a specific ministry. The Word teaches that Christ came not only to save us, but to bring us life in abundance (John 10:10). We are called to a radically different way of living, that of agapé love. Christ bore our burdens and we are asked to do so for one another (Galatians 6:2). We are called to restore one another when struggling with sin (Galatians 6:1). We must confess our sin to one another and pray for one another (James 5:16).

We have a role for caring for one another. Hebrews 3:13a tells us to “encourage one another daily”. Of course, some folks are spiritually gifted in this regard (exhortation) and so will spend more time and
service in the specific ministry of lay counselling. Wagner defines this gift of exhortation as:

the special ability that God gives to certain members of the Body of Christ to minister words of comfort, consolation, encouragement and counsel to other members of the Body in such a way that they feel helped and healed (1979, p.154).

3.5 Having a caring church

Edwards (1980) maintains that the typical church member does not identify himself as a minister or know how to fulfil ministry in his daily life. He describes how members on a church camp are asked to sketch a coat of arms that signifies where they fit into the Body of Christ. One of the group shares his drawing: a page filled with a big ‘2’. When asked to explain this, the man replies “Why, I’m a layman of course”.

Congregational leaders are easily trapped into being controllers of ministry rather than supporters of ministry. Thus the idea of every member being a minister means a frantic effort by the leader to find something for everyone to do, resulting in a profusion of questionnaires, new jobs and frustrations. In the face of these difficulties, Edwards asks how the ministry of the laity can happen. At the top of the list, is the discovery by laymen that it is not that they should or could be ministers, but that they already are. Ignorance of this results in members spending a great deal of time struggling to achieve ministry. He says that
Christians will start to become excited when they realise that the question is not, ‘how can we be ministers’ but ‘how did our ministry go last week’?

We live in a broken world where things are not improving. Nicholai (in Tan, 1991, p.17), predicts that with the rapid and widespread breakdown of caring relationships, especially within the family, the incidence of mental illness will increase to the point where ninety-five per cent of hospital beds may be taken up by mental patients. He is saying that many psychological disorders have their roots in moral and spiritual decay and some mental health professionals are beginning to consider these seriously in the development of mental disorders. In the midst of this troubled and broken world, God has called His church (all Christians) to a ministry of healing the brokenhearted and to a lifestyle characterised by agapé.

It is important to have outreach and prevention skills in the context of a caring community. The church needs to provide these services. There has been an ever-increasing concern for developing efforts to reduce mental health problems especially through primary prevention within the mental health establishment. However, the role of the church in preventive efforts has largely been ignored. Likewise, though there is great interest in counselling, the church also has directed little concern toward the prevention of mental health problems (Bufford & Buckler, 1987). The authors state that the church’s mission is multifaceted, centring loving submission to God and loving ministry to those around
them. Meeting personal needs in a way that can prevent mental ill-health falls clearly within the scope of this mission.

God’s primary call upon His people in their relationships to others is to love them regardless of how unattractive they may be physically or behaviourally. While this is not possible in and of ourselves, Bufford and Bratten-Johnston (1982) says that through openness to God’s love and empowerment with divine resources, it is possible to reach out to others with the love, encouragement, support, help, exhortation and reproof that they need. Bufford and Bratten-Johnston say that the extent to which this is accomplished, positive mental health will be enhanced and a primary prevention function will be served by the church. Having a social support system and access to natural caregivers plays an important role in preventing mental breakdown and speeding recovery and reintegration into the community following breakdown. Bufford and Bratten-Johnston say that a significantly greater sense of personal well-being is achieved. Lay Christian counsellors must learn to assist individuals as they identify and attempt to avoid potential stresses in their lives and marriages. They must help people to anticipate and prepare for future crises such as retirement, death or divorce, and must learn to spot developing problems in others so that help can be made available before the problems become worse (Collins, 1981b). With the possible exception of the school, Collins (1981b) maintains that there is no institution in the community more strategic than the church for the prevention of psychological problems. It is in contact with whole families over extended periods of time and its leaders are usually present
both in times of crisis and at the turning points of life (marriage, retirement, etcetera). Collins (1981b) says that a new challenge for counsellor education would be the training of lay persons to work with church leaders and professionals in the prevention of potential problems and the arresting of developing problems.

Bufford and Buckler (1987) note that concern for primary mental health is not the basic task of the church and ask how the church can then best conduct itself to contribute effectively to mental well-being without neglecting its most important functions. The authors believe that the answer to this question is that the church should concentrate on doing well its primary tasks of evangelism, edification and purification. If through instruction and example, the church can teach its people to love God and neighbour, encourage its people in godly living, to confront sin and stimulate them to love and good deeds, it has made a major (though unheralded) contribution to positive mental health.

Of course, the church also has a part to play in secondary and tertiary prevention. Research shows that early support and help in times of crisis is a key factor influencing severity and duration of mental illness (Bufford & Buckler, 1987). In tertiary prevention, the church has a key role in fostering rehabilitation for those sick and suffering, and restoration for those who have fallen into sin and are in need of repentance and changed behaviour. Unfortunately, world-wide, there are churches where the pastor is an effective preacher and the congregation has a successful evangelistic outreach. Ministry appears to be booming,
but church members find it difficult to meet the needs of many lonely, confused, spiritually hungry and personally hurting people (Collins, 1981b).

In the Great Commission, Christ gives the church two prime responsibilities: evangelism and education. Collins (1981b) says we have assumed that evangelism must be followed by Christian teaching (which includes Biblical knowledge). However, we forget that Christ did not only deal with the issue of salvation, prayer and the nature of God. He dealt also with marriage, parent-child relations, poverty, race-relations and personal issues like doubt, fear, anger, sex, etcetera. Thus, Collins (1981b) says that these issues need to be taught, if all of Christ's instruction is to be given. The Bible does not leave this caring ministry to the overburdened pastor alone, but every member must have a caring concern for others in the church. He says that the New Testament uses the Greek word for 'one another' fifty-eight times. Christians are called to love one another, be devoted to one another, accept one another, admonish one another, serve one another, bear one another's burdens, encourage one another and care for one another.

What is it to care? Collins (1981b) points out firstly, that it is not giving rigid advice, nor is it criticising or talking about a person in gossip-fashion. He says it involves showing deep concern for another; loving others like ourselves; trying to understand another; seeking to know a person's needs, resources and ability to cope; first seeing things from another's perspective; showing respect for a person; a willingness to
bear burdens and take risks. Caring spills over into compassionate acts. 
Briefly, Collins says care is looking for ways to help the person grow 
(beyond the point where help would be needed any more). This is the 
Christian counselling that should exist.

"A church must become intentional in giving pastoral care. Otherwise, 
many needs will go unnoticed or unmet, especially of those who are less verbal or visible" (Steinbron, 1987, p.48).

3.6 Summary

This chapter has introduced the domain of curriculum design, by 
presenting the broad definition, assumptions and Biblical basis of 
Christian counselling. In essence, Christian counselling is an 
encouraging relationship based on unconditional godly love. There are 
particular presuppositions that form a framework in which the Christian 
counsellor operates. Man’s ultimate problem is understood to be his 
sinful nature and absolution is found only in a relationship with the Lord Jesus Christ. However, temporal problems may be addressed by 
employing both Biblical principles and psychological therapeutic 
techniques. In the attempt to resolve problems that the counselee has in 
relation to God, to others and to self, the Christian counsellor is also 
open to the leading of the Holy Spirit. Based on the teachings of the 
Word, the ministry of Christian counselling is both commanded and 
needed. It is one important aspect of a caring church.
CHAPTER FOUR

4 LAY CHRISTIAN COUNSELLING

Lay counselling has been described as the non-professional revolution in mental health, and has been boldly hailed as an effective alternative to professional treatment (Lukens, 1987). As was stated earlier in the dissertation, the need for lay counselling is an important one if the high demand that exists for helping people through their problems, is to be met. Issues that will be dealt with in this chapter include: defining lay Christian counselling; discussing the goals of such counselling; and the selection of lay counsellors.

4.1 Defining lay Christian counselling

In the previous chapter, various authors defined Christian counselling and it will be assumed that lay counsellors, though counselling on a paraprofessional level, can be incorporated into these definitions since they will be counselling with the same goals.

Collins (1986) has described lay counsellors as people who lack the training, education, experience or credentials to be professional counsellors (for this reason, they are lay), but who nevertheless are involved in helping people cope with personal problems (for this reason,
they are counsellors). The lay counsellor is “a person who, without formal credentials, performs the function of a professional” (Walters, 1987, p.62). Wills (1980, p.76) refers to paraprofessionals as “those people who carry out counselling functions without primary training in a related discipline, but who have received training in practical skills of counselling”.

Though not as knowledgeable as the professional in the field of counselling, the paraprofessional helper has an important role to play. There is value for the counselee in airing problems, expressing feelings and in receiving encouragement and advice. Lay counsellors can work wonders in people’s lives if they are trustworthy, willing to listen and try to understand them. The relief and support offered have great value especially for those who would be reluctant to seek professional help. Clients can come to see their problems in clearer perspective when they are talked about with someone who is outside the immediate situation. According to Brown and Pedder (1991), the counsellor will at this stage, make more obvious use of advice and judicious reassurance. Rogers (1967) on the other hand, states that it is the counsellor’s non-directive role (withholding direct advice or interpretations), that discourages dependency and so tends to ease termination.

Both approaches have their place. Lay Christian counselling esteems the Bible to be the final authority on the issues that it addresses. This being the case, it is also fitting that Christ should be our example. It appears that He used multi-approaches in his dealings with people. He was a
dynamic helper, not rigid in one set way. Sometimes, people need empathetic listening alone. At other times, people seek direct advice in a situation. At all times, counsellors should treat clients as responsible people and help them in a manner that increases their opportunities for learning and growth.

Furthermore, lay counselling is appropriate for those who do not want, or could not tolerate deeper exploration and uncovering. Brown and Pedder (1991) state that it can be invaluable for people in a crisis who are relatively healthy but whose defences are precarious or have broken down. Hence, they are seeking help for particular problems. These may include for example, problems relating to adolescence, unwanted pregnancy or marital difficulty. Patients with long-term disability and impairment, chronic psychosis, or personality severely affected by early deprivation, may need long-term support to help them cope with the inevitable stresses of life. People who are reacting to an acute crisis in their lives, such as bereavement, divorce or retrenchment and whose personalities are generally strong and able to adjust to difficulties, may need only relatively short-term counselling to restore their defences and stability to the status quo ante.

According to Tan (1986b), the most commonly reported problems seen by lay counsellors in American churches are: marital and family problems; conflicts in interpersonal relationships; spiritual problems; issues relating to singleness; personal growth struggles of youth; depression and anxiety; and the need for supportive help on the part of
those who may be suffering from a severe mental disorder or disturbance, and hence are already taking medications prescribed by physicians or psychiatrists. Common examples of how lay people are mobilised in a caring ministry include: small group fellowships which often meet in homes; prayer teams which pray specifically for physical and/or emotional healing, including inner healing or the healing of memories (Seamands, 1986); lay counselling services, including premarital and marital counselling; as well as individual and/or group counselling. In short, the clientele of the lay counsellor may be called the 'worried well' (Burnard, 1989).

A definition of lay Christian counselling requires a recap of the definition of Christian counselling presented in the previous chapter: Christian counselling is an encouraging relationship based on unconditional godly love, which by the leading of the Holy Spirit employs both Biblical principles and psychological therapeutic techniques to resolve problems that the counselee has in relation to God, to others and to self.

Hence, like its professional counterpart, lay Christian counselling is based on an integrated approach and uses the counselling relationship as a central tool. This is a suggested definition:

Lay Christian counselling is Christian counselling done on a paraprofessional level by spiritually mature, paraprofessionally trained Christians. It involves a helping relationship and is geared for those
who have particular life problems but who are essentially mentally well.

4.2 Common goals

All counsellors make decisions about goals and each counselling theory has its own goals. The values of both counsellors and clients are involved in their acceptance of and adherence to goals. Since goals are limited in their attainment by both these client and counsellor considerations, it is vital that at the outset of counselling, there is agreement concerning the worked-towards goals. Goals can be integrated by viewing them in terms of general stages of counselling. The view taken here, is that at the early stages of counselling, there is a focus on increasing the client's capacity for experiencing. The later stages are more concerned with the counselee's thinking and behaviour. Counselling goals may be stated then very broadly according to this order. Of course, it is not a fixed sequence and the goals will take varying time periods for different counselees. Some may be skipped altogether, and others may need to be added. Furthermore, setting appropriate goals for counselling depends on the desired outcome. Christian counselling has the unique ultimate goal of producing Christ-likeness in counselees. Some of the shorter-term goals to achieve this aim are also unique. However, Christian counselling does share many of the aims of secular counsellors. These common goals will be stated broadly first, followed by those that are unique. Within each goal, there
may be numerous sub-goals. Hence, each broad goal may take a number of sessions.

4.2.1 Listening and caring skills

The relationship is vital to successful therapy outcome. Clinebell (1984) asserts that it is the therapeutic relationship that enables healing and growth. According to Ellens (1987), the atmosphere fostered by this relationship should be one in which the person can perceive that he or she is free to get well in a naturally unfolding, unpanicked growth process and that worth is inherent, not earned by measuring up to the therapist's expectations (nor his or her own, for that matter). Lay Christian counsellors then, initially provide basic listening and caring skills to stand with counselees in their hour of need. They aim to be supportive in times of crisis and attempt to lead their clients to a better understanding and expression of their emotions (Nelson-Jones, 1982). Experiments conducted under Rogers' (1957) direction demonstrate that growth tends to occur in a counselee when the qualities of authenticity, self-honesty, unconditional positive regard and empathic understanding are present in the counsellor. An emotionally discouraged person is not always ready to receive advice or to work out plans of action. Through entering into the counselees' world of feeling and meanings, the counsellor aims to bring them to that point.
4.2.2 Skills that facilitate change in thinking

There must be a concern with both thinking and behaviour, since behaviour change alone is not enough. It is quite possible to change behaviour for the wrong reasons (fear of rejection, conceding to a strong counsellor, etcetera). Such change will be temporary. Likewise, a change in thinking must be accompanied by change in behaviour, otherwise it is not true repentance or change (Crabb, 1989). The counsellor focuses on producing effective thinking patterns in the client. Misbeliefs and wrong assumptions about God, self and others must be corrected and internalised. Proverbs 23:7a (KJB) teaches that “for as [a man] thinketh in his heart, so is he”. Often, a change in thinking precedes a change in attitude, as well as in behaviour. However, there are cases where clients’ cognition is fine in terms of knowing what they ought to do in a situation, but this still does not lead to a behavioural change. An important element in this regard is getting counselees to accept and learn responsibility for their actions or the lack thereof. If the person is to become mature, there needs to be an understanding that constructive thinking is futile if it does not manifest in constructive behaviour, regardless of how uncomfortable it may be.

4.2.3 Assistance in following through

Counsellors may need to teach counselees principles of decision-making and work to equip their counselees with better coping and social skills, specifically problem-resolution skills. Counsellors then try to assist their
counselees in formulating specific plans of action and on how to mobilise these skills in order to handle crises.

Crabb (1989) states that the counsellor needs to achieve seven steps in his or her active efforts to promote maturity. The first three steps overlap with secular counselling: identify problem feelings; identify problem thinking; and identify goal-oriented (problem) behaviour. In addition to these, the lay Christian counsellor carries out the next four steps: changes the assumptions and clarifies Biblical thinking; secures commitment; helps plan and carry out Biblical behaviour; and identifies Spirit-controlled feelings.

4.3 Unique goals

To these aims, Collins (1988) adds the following shared goals: administration to a better understanding and expression of emotions; support during times of crisis; the acceptance of responsibility; and administration in decision-making.

Christian counselling is unique because it accepts the Bible as the final standard of authority. As a result, Christians are not left to dissect a diversity of philosophies and explore their own logic, and by one chance in a million, hit upon a correct system of right and wrong (Minirth, 1977). This of course, is the factor that differentiates Christian counselling from all other types. It seeks to bring together the understanding of human nature (the problem) with Jesus Christ (the
ultimate solution) and principles of problem resolution found in the Bible and in modern psychology.

A focus on present responsibilities; analysis of the past events; as well as a look at persisting unconscious thought patterns and long-buried emotions, all combine for the purpose of helping the counselee formulate and implement a Biblically sound response to present circumstances. Believers can be taught Biblical principles for handling common problem areas and to approach difficulties Biblically. The aim is to facilitate change in the client’s spirit. Collins says that the Christian counsellor (including the lay counsellor):

...seeks to stimulate spiritual growth in counselees; to encourage confession of sin and the experience of divine forgiveness; to model Christian standards, attitudes, values, and lifestyles; to present the gospel message, encouraging counselees to commit their lives to Jesus Christ; and to stimulate counselees to develop values and live lives that are based on Biblical teaching, instead of living in accordance with relativistic humanistic standards (in Van der Spuy, 1993, p.123).

It does not seek primarily to make the counselee just feel better. Holiness is the goal; happiness is a by-product. Crabb (1980) has a concern about whether the route to fulfilment agrees with God’s holy character as revealed in Scripture and says it is of secondary importance. One is so conditioned to measure the rightness of one’s response by the quality of emotion it generates. Crabb says that the aim must be first, to
promote greater obedience to Biblical directions. The results may not include an immediate relief of emotional pain, in fact conforming to His will may for a time, plunge one into greater difficulty. The peace of fellowship with the Lord, which results from obedience, ultimately does lead to real fulfilment and deeply felt joy.

In addition to these goals, Partridge (1992) says that Christian counselling can be of great help evangelistically. Non-Christians are often not asking about the ‘meaning of life’ per sé as a question, but need help to live today. Collins (in Van der Spuy, 1993, p.124) stresses however, that “no good counsellor, Christian or non-Christian, forces beliefs on counselees. We have an obligation to treat people with respect and to give them freedom to make decisions”. With respect for their beliefs and without ‘Bible-bashing’, the counsellor may have the opportunity to present the gospel to the interested counselee. In this regard, counselling can have a cutting edge in reaching the unchurched.

At the end of it all, the outcome of effective counselling, according to Rogers (1967), is that the persons come to see themselves differently and are more accepting of their feelings. They become more self-confident and self-directing, less rigid in their perceptions, more flexible and realistic in goal-setting, behave more maturely, more accepting of others, and more open to the evidence of what goes on inside themselves as well as around them. Rogers says that generally, they change in their basic personality characteristics in constructive ways. Unlike psychotherapy, lay Christian counselling rarely aims to radically alter or
remould the personality. The changes that Rogers lists are not necessarily indicative of a personality change as such, but certainly demonstrate a positive outcome of the client-centred approach.

In addition to these changes, the Christian counsellor sees effective counselling as producing growth and spiritual maturity in the client. There is a deeper understanding of God and His love, a greater desire to pray and read the Word, the appropriate expression of emotions, a renewed mind in problem areas, as well as the desire to be actively obedient to the Lord in them. The counselee’s self-esteem is seen to be accurate when self is viewed as God views self. He adores us and thinks we are invaluable, but He also knows that without Him we are nothing and can do nothing. Through prayer and changed thinking, there can be conflict resolution and stress management. Counselling in the church will ultimately accomplish these objectives: build up the body of Christ; attain the unity of the faith; assist people to maturity; enable people to measure up to the ‘stature of the fullness of Christ’; speak truth in love; help people to grow up in Christ; help each part of the body to work properly; and to facilitate building others up in love (Partridge, 1992).

4.4 Selection of lay Christian counsellors

George W. Albee, the 1969 president-elect of the American Psychological Association, declared: “We have talked about the need for training sub-professional people to supplement the efforts of members of
the mental health professions, but we have not really begun to train such people” (in Tan, 1991a, p.14).

It is indeed encouraging to see that such training has come a long way since 1970, and that the conviction that sensitive and mature church laymen with appropriate training and supervision are able to be potential resources as volunteers for church and community mental health, has come to fruition in an ever-growing abundance of training programmes. Though far behind the United States in this regard, various churches in South Africa are taking off quite rapidly in equipping lay members to be effective counsellors.

According to Lum (1970), responsible lay counselling presupposes the screening of potential volunteers; the training of lay counsellors on theoretical and practical levels; the creation of a task-oriented programme; and the continuous supervision of lay counsellors by a mental health professional, or in the case of the church, the pastor.

In the screening of potential lay counsellors, Collins (1980) has specified the following as helpful requirements: a brief written statement about doctrinal position from the potential counsellor; a testimony of his or her personal Christian experience; two or three letters of recommendation; an interview with the potential counsellor; and psychological testing of the applicant (using for example the 16PF) if possible. Backus (1987) says that potential counsellors should write a brief essay setting forth their reasons for believing that they are called to
serve in this way. He also states that if chosen to do the training programme, the trainee will be tested at the end of the course before he or she is accepted to counsel. Those who have not evidenced understanding on both intellectual and spiritual levels or have demonstrated severe psychological maladjustment are not accepted. Previous training or experience in helping people would be helpful but is not necessary.

In selecting a team of lay counsellors, Tan (1991) says that it would be useful to have a variety of counsellors from different backgrounds, ages and from both sexes. The individual counsellor should have the time to be trained, supervised and involved in a lay counselling ministry, and should be teachable or open to learning a Biblical approach to helping people.

Van der Spuy (1995a) says that determining whether a person has what it takes to be an effective lay Christian counsellor, involves answering four questions honestly. How effective is your own life? Why do you want to be a counsellor? What are you prepared to sacrifice? Do you have the necessary qualifications?

According to Van der Spuy (1995a), the potential lay Christian counsellor must be psychologically and spiritually balanced and healthy. This involves having a healthy view of self in Christ and being able to give and receive love productively. "Total health in a whole person demands healthy relationships in three directions - inward toward self,
outward toward others, and upward toward God” (Meier, Minirth, Wichern & Ratcliff, 1992, p.267). Furthermore, such a person is equipped with pure motives for counselling: to comfort and help others as Christ has done for us and to grow in Christ. The dangers of wrong motives will be discussed under the potential pitfalls of lay Christian counselling in the concluding chapter.

The important qualities and characteristics that present a portrait of a caring person, who will be competent in the role of a helping agent, will be presented. These are based on the work of Rogers (1957); Lum (1970); Tan (1986a); Collins (1991b); and Meier, Minirth, Wichern and Ratcliff (1992).

4.4.1 Spiritually mature

The spiritually healthy person has submitted his or her life to God, is transparent and open, aims for holiness but accepts that he or she will be less than perfect in this life, has purpose and meaning which are integrated in his or her life, and invests God-given resources into others’ lives (Meier et al., 1992). Christian spirituality is living in this world in union with God. Collins says that it does not mean that a person withdraws into “esoteric mysticism, monastic separationism or rigid legalism” (1991b, p.159) The spiritual Christian does his or her work effectively, interacts with the world and has communion with God. Spirituality must be nurtured by disciplined periods of prayer, study of God’s Word and corporate worship. The effective counsellor is Spirit-
filled, and ideally, should possess appropriate spiritual gifts like exhortation. Knowing how and when to interject Scripture and prayer, is also a matter requiring sensitivity. Importantly, Christian helpers are those who genuinely seem to care about understanding their whole lives through the framework of their Christian faith. Are they committed to a life of prayer and service? Are the fruits of the Spirit recognisable? Do they utilise the disciplines of the Christian life? Have the insights they possess into the nature of God actually made a concrete difference in their lives? The spiritually mature counsellor has an agapé love for counselees. Agapé love is an unconditional, warm, godly love that expects nothing in return (1 John 4:7,11). It means letting God’s Holy Spirit control you and allows love to be characteristic of your whole life. It is an error to think that one first feels love, then does loving deeds. Very often, the order is reversed. First do loving deeds and then come the feelings of love and concern. Potentially good counsellors are those who are in touch with their own feelings and reflect a mature style of life. They have wisdom in applying Biblical principles to life.

4.4.2 Psychologically mature

The mentally healthy person functions at full capacity physically, intellectually and emotionally. This person has the ability to adapt to changing situations with self-control and discipline, has an attitude of confidence accompanied by a sense of humour and has an unwavering purpose in life (Meier et al., 1992). The counsellor should not be emotionally labile or volatile, and not suffering from a serious
psychological disorder. Rather, candidates must be open and vulnerable, with a real interest in people and their welfare. They must also be aware of over-invested feelings in a therapeutic relationship.

4.4.3 Therapeutic qualities

The therapeutic qualities required by the lay Christian counsellor include: empathy; congruence and unconditional positive regard; flexibility and openness; hope; and a sense of humour.

(1) Empathy

When one understands one’s own imperfections and sinful state, it releases the possibility of a warm empathy for others who struggle with their problems. According to Carkhuff and Truax (1967), empathy is one of the most recognised constructs associated with therapeutic success. Carkhuff (1971, p.266) defines 'empathic understanding' as "the ability to recognise, sense and to understand the feelings that another person has associated with his behavioural and verbal expressions and to accurately communicate this understanding to him". Empathy is not pity. The latter says 'oh, you poor thing', while empathy says 'I want to do something about it' (Hughes, 1994). Rogers (1967) feels that an obstacle to really understanding clients, is the tendency of putting them neatly into diagnostic categories. Counsellors must observe and participate empathetically in the lives of their clients, and this empathy is not a question, an interpretation, advice, parrot repetition of what the client
said, necessarily agreeing, nor sympathy. There are levels of empathy, ranging from being totally oblivious to obvious emotions of the client, to level nine, where the counsellor unerringly responds to the client's full range of feelings in their exact intensity.

A comparative study of empathy training with programmed instruction for lay helpers was conducted by Crabb, Moracco and Bender (1983). Results support the contention that skill in communicating accurate empathy can be effectively developed and maintained in Christian lay persons through programmed training. Modeling and practice were found to be key factors in successful training. Evidently, there is need for this skill and so its training and development should be included in any lay counselling programme.

(2) Congruence and unconditional positive regard

Congruent counsellors have no defences, façades or pretence. They trust themselves and their skills (since they have put committed their counselees into God's hands), accept themselves, are relaxed, speak and listen directly without adding twisted messages, acknowledge and accept their own faults, and have congruence between their verbal and non-verbal communication. As the therapy relationship progresses and both participants get to know more about each other, perceptions of each other become more realistic giving rise to increased genuineness between both parties (Gelso & Carter, 1994). Counsellors need to accept counselees as they are, in a non-judgemental way, and allow them to
make their own choices. This unconditional positive regard is imperative, since the counselee is made in the image of God. Effective counsellors need to strike a balance between being warm and friendly, as well as objective and professional. Being only one of the two, in Rogers' opinion, is not the best option.

(3) Flexibility and openness

Counsellors will find it nearly impossible to care for people if they are rigid, unwilling to change or grow or be inclined to fit people into neat little categories. Lead by example. This is an important quality since each counselling situation with its goals, and each counselee with each problem is unique. Competent counsellors know that they need to be flexible to cope with change and emergency, as well as being flexible in terms of their methods, locations, goals and times of availability. Christ used a variety of caring techniques, depending on the situation, the nature of the person and the specific problem. At times, He was directive and confrontational. At other times, He listened carefully without saying very much or giving much outward direction. Still at other times, by preaching and evangelism, He accepted the sinner but demanded repentance and obedience. Collins (1991b) says that flexibility will be of increasing importance as counsellors face emerging social trends. A few he mentions include, the increasing numbers of people affected by AIDS; the presence of the demonic; the ageing of the population and the needs of the poor and the homeless. As opposed to focusing on those who have the money and verbal skills to benefit from traditional
counselling, counsellors will need to spend time with what Collins calls non-YAVIS (young, attractive, verbal, intelligent and successful) people. Having the correct attitude for various personalities is also important. For example: matter-of-fact for someone in sin; firm kindness for someone who is depressed; active friendliness for a person who wants and needs encouragement; and passive friendliness for the paranoid (CWR research project, 1981a).

Folk must be encouraged to recognise their feelings, even negative ones. This is facilitated by counsellors being open too. They need to be honest about their own strengths and weaknesses and so, accept those of their clients. They should walk alongside counselees and encourage, support, correct, teach and gently confront them (2 Timothy 2:2).

(4) Hope

Hope brings comfort and temporary relief from suffering. It mobilises our energy and keeps us going in spite of difficulties. Christian hope is not based on wishful thinking, nor on denying reality, but it gives us the bigger picture and an eternal perspective. Christian hope rejoices in God's sovereign wisdom, that His timing is perfect and His ways are above our ways. Knowing that He loves us more than we can grasp, we rest assured that He is looking out for us. The counsellor needs to be convinced of this.
(5) Sense of humour

Counsellors need to have a sense of humour. They need to encourage clients to have this same sense of humour and to learn to laugh at their often perfectionist attempts. Counsellors themselves need it for their own personal release, since working with serious problems each day can be overwhelming. In a nutshell, without it the load can become too much for both parties (Collins, 1991b).

4.4.4 Ethical qualities

The counsellor must be able to maintain confidentiality and protect the privacy of the clients. In addition, there needs to be integrity. This has been defined as moral fibre, personal purity, honest accountability, impeccable Christian and ethical standards. Dobson (in Collins, 1991b, p.157) says that “integrity is a word for our times”.

Counsellors should be sensitive to their clients, but Collins (1991b) says that if they are to be truly excellent, they must also be sensitive to their colleagues and critics. He says that no counsellor is a rescuer, saviour or judge, and none is always right, wise, patient, available or sinless. Collins believes that critics should be taken seriously. However vicious or irrational the criticisms, he says that they often have kernels of truth to them and thus counsellors can profit from their observations.
It is vital that counsellors are themselves and do not imitate anyone’s style. Being ethical but spontaneous and human, is an important balance. Counsellors must use their proper authority given them by the Lord and the church, and be responsible for others. They need to be available in case of an emergency, yet assertive (saying yes or no appropriately) if they feel they are being manipulated. Knowing their limitations and making full use of referrals or consultations, is imperative for the lay Christian counsellor. Though he or she is to behave ethically, there must be the acknowledgement that certain cases will be out of his or her league. Furthermore, these helpers must be forgiving of themselves. Mistakes will occur, and so they need to forgive and learn from them.

Van der Spuy (1995a) asserts that the effective helper is someone who is prepared to sacrifice enough time and energy to be trained properly and to be committed to further learning. Such a person will work hard and carry his or her skills into the family and circle of friends. Naturally, in addition to personal characteristics, the qualified lay Christian counsellor must also possess the knowledge, techniques and skills to counsel competently.

4.5 Summary

Lay Christian counselling is Christian counselling done on a paraprofessional level by spiritually mature, paraprofessionally trained Christians. It involves a helping relationship and is geared for those who have particular life problems but who are essentially mentally well.
Some of the common goals that this field shares with secular counselling have been stated. Generally, the aims are to offer listening and caring skills, facilitate change in thinking, and assist in following through to manifest in behaviour change. However, the unique goal that differentiates lay Christian counselling from secular types, is that it seeks to bring together the understanding of human nature (the problem) with Jesus Christ (the ultimate solution) and principles of problem resolution found in the Bible and in modern psychology.

Potential lay Christian counsellors should be selected according to certain criteria. Such counsellors must have desirable therapeutic and ethical qualities. They should be psychologically and spiritually mature, having healthy relationships in three directions: inward toward self; outward toward others; and upward toward God. Though few counsellors have all the desirable characteristics in abundance, these develop as counsellors start caring.
CHAPTER FIVE

5 AN INTEGRATED MULTIMODAL TRAINING MODEL

Having introduced the definition and the qualities of the potential helper of lay Christian counselling in Chapter Four, it is now necessary to explicate the training model that will be used in creating the curriculum for the equipping of such potential counsellors.

The lay Christian counsellor's training includes both acquiring the theoretical knowledge as well as the practical skills. Lum (1970) says that selected lay counsellors should be trained in a number of areas that can be applied to situations confronting the church. Built into sessions are discussions of supportive counselling approaches to group discussion, sensitivity training, family counselling, adolescent counselling, marriage counselling, and crisis areas such as sickness, mental illness, suicide, alcoholism, and old age. He says that instruction can be mobilised from a variety of sources: a pastor with clinical training and/or a mental health professional who is sympathetic with church and community mental health efforts.

In creating a task-oriented programme, Lum (1970) says that there are various church-related ministries where trained sub-professionals and volunteers are able to provide personnel as therapeutic agents of the Christian faith. These include group discussion leaders, church visitation teams for sick persons, church and community telephone
crisis answering services, and they bring lay people into contact with a multitude of problems regarding interpersonal relationships. In many locations, informal lay counselling occurs, and Lum holds the view that lay counsellors should assume an informal and unstructured stance and adapt their caring styles to numerous strategic situations.

He points out that to train lay counsellors is not to produce a new breed of 'junior psychiatrists'. Rather, the lay counsellor is able to have some orientation to the problem, offer reflective support and refer to the proper mental health agency. Hence he or she should be aware of limitations as a lay helper and should work closely with a mental health professional. Lum (1970) says that at best, lay counselling bolsters the staff potentials of the church for community mental health resource assistants.

This chapter will examine first where a model fits into the research process and what is meant by a model. Thereafter, the specific training model to be used in this dissertation will be presented.

5.1 Defining models

To research means to re-search, that is, to search again, thus indicating an ongoing process. While research may establish facts and reach conclusions, it is never final. Its very nature ensures that new questions and avenues of exploration are made possible. Hence, this research is
also not a final product. Scientific knowledge consists of scientific statements, i.e. sentences that make a specific knowledge claim about an aspect of reality. Researchers aim at generating valid scientific statements. Such statements are not entirely independent. Rather, they can be arranged according to regulative interests and integrated into conceptual frameworks. What distinguishes between various frameworks, is the regulative function that it has to fulfil. Two such conceptual frameworks include theories and models. Erroneously, these are often used synonymously. While theories and models do bear a number of important similarities, it can be argued that the most common characteristic of models is a heuristic function, while the explanatory function is characteristic to theories (Mouton & Marais, 1990).

Typologies classify and categorise phenomena. Models have this function as well, but go one step further and also suggest new relationships heuristically. Theories, apart from the functions of classification and heuristics, also fulfil an explanatory and interpretative function (Mouton & Marais, 1990). Kerlinger offers a well-known definition of a theory: "a theory is a set of interrelated constructs, definitions, and propositions that present a systematic view of phenomena by specifying relations between variables, with the purpose of explaining and predicting the phenomena" (in Mouton & Marais, 1990, p.142). Hence, the criterion of a good theory is associated with its ability to explain the actual relationships between
phenomena. The criterion of a good model lies in its heuristic potential (rather than its accuracy). Theory has been defined here only to distinguish it from what will be the focus: models. The relationship between theory and praxis (which is a Greek word meaning action rather than thinking) is a bipolar tension relationship, i.e. the theory is not the praxis and the praxis is not the theory. They are bound together in a dynamic relationship. To facilitate a freeflow between the theory and praxis, models are used. There are different types of models and different sciences employ the term 'model' in various ways (Heyns & Pieterse, 1990).

In practical theology, one of the models employed is a functional model in that it serves to connect theory and praxis. Models have more than one function. They may serve to make the theory more concrete (presenting the theory in a more comprehensible form, in a move from theory to praxis) or models may serve as the first abstract level of praxis in the move from the praxis to theory (Heyns & Pieterse, 1990). Two types include the 'explanatory' and 'exploratory' models. The function of the former is to explain, while exploratory models discover. These models explain theory on the one hand and are an agent for discovering theory from the praxis, on the other. Hence, these models lie between theory and praxis, and promote the flow from either end.

Zerfass (in Heyns & Pieterse, 1990, p.38) compares a model to a map. Maps make a large area smaller and easy to understand. Hence, with
the aid of the map, one gets an overviewed image of a large surface of land and thus understands it better. Of course, a map cannot present every detail. Likewise, a model is not a complete but simplified presentation of theory and/or praxis, which, if it is a good model, will always render them more comprehensible.

Methodological models can be seen as roads between theory and praxis. They are models of a method to facilitate the link between these. Theory precedes practice, in that it contains the 'rules' that tell us how to do things. In this sense, theories drive practice. Hence, we follow a method for doing something (practice) according to our understanding (theory) of that thing. Theory does not come to an end with the completion of a practical piece of research. Products of research need to be examined and from this, theories must be refined and further developed (Craig, Griesel & Witz, 1994). An example of this type of model is presented by Zerfass. He has constructed a useful model with which he can move from a determined praxis to new theory, which in turn can lead to a new praxis.

In a social science model, an attempt is made to represent the dynamic aspects of the phenomenon by illustrating the relationships between the major elements of that phenomenon in a simplified form. Hence, the model is no more than a partial representation of the given phenomenon, with certain characteristics excluded (that are of no relevance for the model) and an emphasis on the most obvious aspects.
The heuristic/revealing/discovering function of the model is that it suggests new areas of research because certain relationships and dimensions are emphasised to an unusual degree. (Mouton & Marais, 1990). Gorrell (in Mouton & Marais, 1990, p.141) refers to models used in the social sciences (as opposed to the physical sciences) as precursive theoretical models, in that they are characteristically precursors to subsequent theories.

Gorrell then goes on to identify four characteristics of these models: they identify central problems or questions needing to be addressed in the examination of the phenomenon; they isolate, simplify and systematise the domain that is examined; they create a new discourse within which the phenomenon is discussed; and models provide explanation diagrams and the means for making predictions. As mentioned previously, the explanation function is usually associated with theories. However, it is obvious that by suggesting relationships between variables, the model does explain the pattern or order of the phenomenon in a superficial way. In this sense, models and theories do overlap, but theories still offer more comprehensive explanations.

Craig, Griesel and Witz (1994) describe a model as a system of ideas about a particular thing. It is a representation that makes it easier for us to visualise or understand something. A model presents the form of something as opposed to its content. It shows the way in which
constituent parts of the curriculum have been arranged to make the whole. Hence, it has given shape to the content of the curriculum.

Based on the various models used in theology and the social sciences, the model to be used for our purposes will be presented by way of a broad definition:

A model is a system of ideas about an aspect of reality; a partial representation that illustrates the relationships between the major elements of phenomena in a simplified form. As the skeleton of the content, it shows the way in which constituent parts have been arranged to make the whole. A model facilitates a freeflow between the theory and praxis, explaining in a superficial way or having the function of discovering. It provides the means for making predictions and suggests new areas of research.

5.2 A proposed training model

The training model to be presented in this dissertation will be shown diagrammatically (figure 5.1) with a brief explanation. Thereafter, the rationale behind each section will be discussed in specified chapters:

- integration;
- a multimodal approach;
- the objectives of training: theoretical knowledge, practical skills and the new attitude of the learner;
• curriculum time allotments;
• counsellor growth - burnout; referral; legal and ethical issues; and
• the potential pitfalls of lay Christian counselling

Integration and the multimodal approach will be discussed in this chapter, as well as an introduction to the objectives of training. Theoretical knowledge will be addressed in Chapter Seven, while the practical skills will be discussed in the process model in Chapter Six. Counsellor growth and the potential pitfalls of lay Christian counselling are discussed in Chapter Eight, while the curriculum time allotments for this theory and praxis will be presented in Chapter Nine. A synopsis of the entire curriculum will be presented in the appendix.

In figure 5.1, the potential lay Christian counsellor (LCC) is made analogous to an athlete who must run a long distance. This runner departs from the Land of the Unknown, and will run the entire route on an integration 'foundation'. Theology (the Bible) and psychology are represented by each tackie on the feet of the athlete. Further along, the trainee will encounter four possible routes, denoted by the numbers 1-4. A multimodal approach will view each route to be equally important, since all four behavioural, cognitive, affective and spiritual paths will lead the athlete further along the route.
The runner then gets to a point where, in order to progress, knowledge and skills must be learned. Time allotments, indicated by the stopwatch, are given for these so that the distance can be covered in the prescribed time of one year.

During the journey, growth takes place in the potential counsellor. This is illustrated by the arrow pointing from the tadpole in the dam to the frog on land. However, there are times when exhaustion may lead to burnout. Furthermore, there may be stretches of the route that the athlete cannot run, and he or she must make a referral or 'pass the baton' to another more competent runner. Some parts of the route may be tricky or difficult, and the athlete must be aware of the legal and ethical issues involved in taking any 'shortcuts' or attempting to run the distance regardless of the rules. In addition, the athlete must know the route set before him or her and be wary of the potential pitfalls of such a journey.

On reaching the destination of the Land of the Well Equipped, the athlete will have grown in wisdom (indicated by the owl) and have a new attitude. The athlete will be awarded the medal, and recognised as an equipped lay Christian counsellor (LCC).
A proposed training model (Figure 5.1)

A Training Model
For Lay Christian Counsellors

POTENTIAL
LCC

DEPARTURE

LAND OF THE
UNKNOWN

INTEGRATION

EQUIPPED
LCC

DESTINATION

LAND OF THE
WELL-EQUIPPED

MULTI MODAL

COUNSELLOR GROWTH

LEGAL & ETHICAL ISSUES

POTENTIAL PITFALLS

BURNOUT

REFERRAL

NEW DISPOSITION & EXPERIENCE

TIME

ALLOTMENT

KNOWLEDGE

& SKILLS

1

2

3

4

CAUTION

WATCH YOUR
STEP

AUTHORIZED
PERSONNEL
ONLY
5.2.1 Integration

In Chapter Three, it was stated that some South African pastors counsel Biblically with bits of their knowledge of psychology added in and some Christian psychologists counsel psychologically with bits of their knowledge of theology added in. Since it is the aim of the curriculum in this dissertation to equip lay counsellors to counsel from an integrated psychology-theology perspective, it is imperative then that an integrated model be employed.

On the issue of whether to counsel from the Word or psychology, Narramore (1983) draws attention to the historic position of the Christian Church. He says that God has revealed Himself through both general and special revelations. The special revelation is contained in His Word, and the general revelation through His creation. God expects us to use our reason and commit ourselves to the relevancy of both sources of revelation. We can make use of our God-given intellect to be able to understand everything we can about the nature of the human personality, from Scripture and from the knowledge offered by certain strands in the mental health and social science disciplines.

Collins (1981a), in his People-Helping model, asserts that Christian people helpers should have a good understanding of Old and New Testament teachings as well as some familiarisation with such theological bases as hermeneutics, systematic theology, apologetics
and Christian ethics. The Bible was never intended to be a complete counselling textbook, hence lay counsellors must also have a good understanding of psychological principles and possess the skills to apply them in counselling.

While there are certain boundaries that will always remain between these two disciplines (for example, different assumptions about the nature of God and man), there are other boundaries that have been artificially imposed in an attempt to structure and order our understanding of people in a meaningful way (Drake, 1993). An integrated model essentially is one that accepts that all truth is God's truth. Van der Spuy (1995a, p.26) says that: "while the Bible is recognised in Christian counselling as being authoritative, directive, and setting the norm, it is not regarded as 'the counsellor's textbook', or the only source of understanding and knowledge".

This curriculum, aiming to integrate Christian beliefs and psychological principles for counselling, involves the co-operative work of professionals in psychology as well as professionals in theology. The common objective is to produce an effective curriculum for equipping lay Christian counsellors, and with this in mind, themes and principles are identified and hooked into that still honour the skills or processes, attitudes and knowledge of the individual disciplines. The move into skill development, has had the educators creatively integrate
existing curricula and still adhere to requirements of the institution through which it is presented.

To direct the teaching strategies, the question has been asked of both disciplines: what would be the best for these students to learn for their future as lay Christian counsellors, and how can they best learn it? Draft after draft can be written, as the process constantly evolves. What is aimed at with each successive draft, is that designers will acquire, through trial and error, the skills that will be necessary for the educators of the future to make relevant connections between psychology and theology in the field of lay Christian counselling.

What is important is that the lay Christian counsellors who complete an integrated training model be:

...well-versed enough in both therapy skills as well as theological knowledge and spiritual direction to be able to practise explicit integration....that is Biblically based, Christ-centred, and God-honouring. [This explicit integration] will mean, amongst other things, being filled with the Holy Spirit and yielding to God's deepening work of grace (Tan, 1988, pp.12, 10).
5.2.2 A multimodal approach

Genuine eclectic theory involves "the careful selection and orderly combining of compatible ideas and methods that come from a variety of sources....[it] is the result of careful study, thoughtful reflection, and experience in cautiously trying new techniques" (Collins, 1991b, p.90). Collins adds that unfortunately, there are often theories that result from a process more accurately termed 'syncretism'. This refers to picking from different theories like consumers at a clothing sale. Techniques are grabbed that might look good or fit in with particular personalities. Collins says that this syncretic theory "is a haphazard, non-systematic, undisciplined, and highly subjective approach that often tries to combine elements that do not fit together" (1991b, p.89). Hence, since there are often negative associations with 'eclecticism', the term 'multimodal' will be used instead.

According to Lazarus (1981, p.ix),

...multimodal therapy is...an approach that provides humanistic integration, systematisation and a comprehensive 'blueprint' for assessment and therapy. It deliberately avoids the pitfalls of theoretical eclecticism, while underscoring the virtues of technical eclecticism.
As understood in this dissertation, multimodal counselling involves a combination of theories, acknowledging that certain approaches and methods will be more likely to succeed for certain problems or clients. For example, phobias are best treated by behaviour therapy, especially desensitisation. This approach has practical application in working with the client who has varied problems in living and/or who does not respond to a particular counselling approach. It also allows for counsellors to select the different approaches that best fit into their philosophy. For the Christian counsellor, this multimodal approach includes an openness to Divine intervention. There is an acceptance and appreciation that God can and will intervene directly in the counsellor's and/or counselee's thinking during the counselling process to show what approach is needed. God sometimes puts it all together, mystically. He reveals the problem and the solution, apart from rationality, research and/or prior experience (Meier, Minirth, Wichern & Ratcliff, 1992).

Benner (1992, p.51) states that "pastoral counselling must be responsive to the behavioural (action), cognitive (thought), and affective (feeling) elements of personal functioning". Van der Spuy (1995a) points out that a multimodal approach seems to be the most appropriate to fulfil these requirements.

The model presented in this curriculum, remains flexible with regard to specific techniques or methods to be used in counselling at different
It follows the principle of 1 Thessalonians 5:21, holding fast only to that which is in accordance with the Word, while rejecting whatever is contrary to the Scriptures (Tan, 1981). Adapting Tan's (1991) Biblical lay counselling model, the model is based on the concepts, principles and techniques from various Christian and secular sources: Adams' nouthetic counselling; Collins' people-helping; Crabb's Biblical counselling; Backus' misbelief therapy; Hughes' Christian counselling; Carl Rogers; Aaron Beck; Albert Ellis; Robert Carkhuff; Gerard Egan and Nelson-Jones.

Such a multimodal approach to counselling may be open to different interventions. Heron (1986) has devised the 'Six category intervention analysis' which divides all possible therapeutic interventions into six types. Heron's analysis goes beyond any one particular theoretical stance held by the counsellor and has many applications. Three of the interventions fall under the sub-division, 'facilitative', while the other three are 'authoritative'. Facilitative interventions are those in which the counsellor plays a less directive role and allows the client to take more control in the relationship ('I tell you). Authoritative interventions ('you tell me') are those in which the counsellor plays a fairly directive role and guides the relationship in a fairly structured way. It is unnecessary to name these interventions or to expound upon what Heron means by them. The important point made by Heron is that the skilled counsellor is one who can use a balance of the two approaches in an appropriate way. This is not a question of using all
interventions in all situations. Instead, the wise counsellor selects the right intervention for the right occasion. Given the many differences among Christians (individual, doctrinal and denominational), it would be erroneous to assume that all Christians are suitable for any Christian therapy (Burnard, 1989). As Collins (1991a, p.11) stresses, "most counsellors know that research does little to back the claims that any one system is superior over all others". Rather, we should seek the appropriate matching of clients, therapists and interventions: What treatment, by whom, is most effective for this individual with that specific problem, and under which set of circumstances? (Hands, 1978; Lazarus, 1981). "Christian counselling is not a movement of robots, all doing the same thing in the same way. Counsellors and counselees are individuals, with different personalities, different perspectives, and different procedures" (Collins, 1991a, p.255).

What lay counsellors will do in counselling depends upon a number of issues: what they feel comfortable doing in the counselling relationship; their belief and value systems as these relate to how they view what makes people tick; their level of self-awareness; their present situation; their mood at the time; their perception of what is wrong with the client; current work load; time available; etcetera (Burnard, 1989). Hence, it is reasonable to assert that no one particular method can be appropriate in all counselling situations. Burnard suggests that what is perhaps more useful is for the counsellor to consider a wider range of possibilities, try out some of the approaches,
and slowly incorporate the approaches that most suit that person into a personal repertoire. He says that this personal style offers the most flexible approach to counselling. A similar point is made by Harper (1959) who emphasises the need for flexibility in the use of differing therapeutic techniques in order to enable people with poorly functioning value systems to learn new ones and live by them effectively.

Undergirding the application of techniques, is an effective therapeutic relationship. The counselling relationship is one where both parties work together in a partnership, and though the counsellor plays an active and directive role, it should never be at the expense of careful listening (Benner, 1992). The counselling relationship belongs to the client, not the counsellor, hence counsellors need to find out what the client needs. The counsellor should be skilled in a range of possible counselling interventions to meet the needs of a wide range of clients. The clients vary considerably in their cultural background, personal experience, belief systems, needs and wants, political swayings and personal psychologies (Burnard, 1989).

From the Bible, it appears that Christ used varying approaches in his dealings with people in need. His style of relating was multivariated, not limited to one style. One of the measures of competence for the counsellor then, is his or her ability to shift to another model when this is called for. Carlson (in Fleck & Carter, 1981, p.231) says we must
expand our repertoire of interventive roles as Christ did. As the role of priest, Christ forgave, mediated and listened. As the role of the Lamb, He called sinners to be healed, was sacrificial and accepting. As the role of prophet, He preached and called for repentance. As the role of servant, He cared for, was giving, nurtured and called for humility. As the role of shepherd, He guided, protected and fed. These roles are different yet not antagonistic. Each is related to the other and forms an integral part of the larger network, identified as the Body of Christ. Carlson says that to integrate roles, the personality of the counsellor must be integrated. Wisdom is certainly required to discern when to assume what role. The counsellor does not work alone. His spiritual gifts are limited, thus it is imperative that he utilise others in the Body of Christ as co-therapists/co-helpers (evangelists, disciplers, teachers, etcetera). Carlson points out a vital truth when he says that Jesus' style of relating was based more on who He is rather than on what he says or does. Hence, if we want to model His counselling, we must model Him. There are no Biblical commands to imitate His style, but to imitate Him.

For Meier, Minirth, Wichern and Ratcliff (1992), a counsellor should maintain a balance between a focus on the past and attention to the present, by clarifying the difference between feelings and behaviour and by using appropriate directive and non-directive techniques. Extreme positions either always blame the past for present conditions or the focus is almost entirely on the present. It is true that in general,
we must not use the past as an excuse to avoid present responsibility, but sometimes it is appropriate to do something about unresolved issues. For the Christian, the past need not haunt, since we are forgiven for our past (1 John 1:9; Philippians 3:13-14). There are also the extremes that focus either on feelings or on behaviour. Christian counselling must treat both. It is often possible to change feelings by reprogramming the mind with Scripture (Romans 12:2). Another balance to be sought is that of directive and non-directive counselling. If the counsellor is too directive (attempting to teach counselees better ways to meet their needs), it will defeat their own purpose because only personal decisions made by counselees will last. Christian counselling uses indirect techniques for a directed end. Thus, Meier et al. (1992) state that the balance is to focus on the present without excluding the past (John 4), be indirect, yet directed (John 3) and emphasise spiritual aspects without neglecting physical and psychological aspects (John 5).

An accepted definition then of the integrated, multimodal model proposed in this dissertation, will be the one offered by Smith (1990, p.7):

...a comprehensive, multidimensional approach to counselling and psychotherapy that unifies Biblical truths with complementary psychological concepts, principles and methods derived from a variety of theoretical orientations. While disciplined and systematic,
it is open to all sources of truth regarding human personality and behaviour and is loyal to the tenets of evangelical Christianity.

The process of counselling may be defined as the means by which one person helps another to clarify their life situation and to decide upon further lines of action (Burnard, 1989). The aim of counselling must be to free the person to live more fully and such fuller living comes through action. Hence, in the end, counselling must have a practical aim. It cannot be 'talk alone' to a theoretical end. Instead, it must enable the client to become confident enough to choose a particular course of action and see it through. In this sense, counselling is also a process of befriending, of supporting the other person (Burnard, 1989). Counselling can be supportive (listening and empathy) and/or informative (suggesting options for further action). It can be for a person in a crisis, in spiritual distress and in emotional distress (Burnard, 1989).

According to Berenson and Carkhuff (1967), a broad division can be made of the various schools of psychotherapy: the affective (emotionally oriented) and the cognitive (intellectually oriented) therapies. To these, behaviour modification will be added. The affective group constitutes the great bulk of psychotherapeutic systems and includes therapies directed toward emotional reconditioning. From this group, client-centred therapy has been selected. The cognitive group are directed toward intellectual reconditioning, and the selected
proponents who fall under this field include Ellis (RET) and Beck (cognitive therapy). The third group, namely behaviour modification, has as its focus pure behavioural change. This category is ever-changing and has so many theorists that it will be discussed broadly.

(1) The affective approach

Client-centred therapy is an affective, humanistic approach. The term 'humanist' in psychology is not used in the same sense as in philosophy. In the latter field, it is incompatible with Christianity because it ignores and/or denies God. Humanistic psychology, on the other hand, refers to the importance of the individual person and the positive value of human beings. Meier, Minirth, Wichern and Ratcliff (1992) say that in fact, we could even refer to Christianity as humanistic because it undergirds the value of a person made in the image of God.

Rogers' perspective is not Christian. He believes that the answers to our problems lie within us and that we need to actualise self in order to 'improve'. The Bible tells us to turn away from self and look to Christ for the forgiveness of sin (which has utterly corrupted self). Thereafter, by submitting to God's way and living as He has designed us to live, there is the real actualisation of self. However, client-centred therapy does stress the value of man. This is Biblical: though we have fallen
natures, we are still made in the image of God and because we are His creation, we do have value. We are unworthy, but we are not worthless.

Rogers (1951) believes that all individuals possess a strong drive toward personal growth, health and adjustment. This actualisation is the biological pressure to fulfil the genetic blueprint, whatever the difficulty created by the environment. However, humans do show distinctly psychological forms of the actualising tendency, the most important being the tendency towards self-actualisation. This is the pressure to develop and behave and to experience oneself consistently with one's conscious view of what one is. A person, through the need for positive regard (satisfaction at receiving approval of others and frustration at receiving disapproval) and the need for positive self-regard (personal satisfaction at approving and dissatisfaction at disapproving of oneself), develops a conscious sense of who they are, called a self-concept. Inherent potentialities are genetically determined while self-concept is socially determined. Rogers says that this makes it possible to imagine discrepancies between these two sets of characteristics. One's sense of who one is, may deviate from what one's organismic potentialities actually suit one to be. For this to occur, people must have been failed by parents or by society (conditional positive regard) and this leads to a self-concept based on conditions of worth. Here, the persons see themselves only in terms of things (actions, feelings) that receive approval. Rogers was concerned with parental messages that say 'you are X Y Z and I love you when you are
When you are ABC, I don't'. Rogers says that this can cause defensiveness, manifested in either denial or distortion. These conditions of worth and defences, cripple successful living and make it impossible to fully actualise potentialities (incongruence). From a Christian perspective, having unconditional love and a non-judgmental attitude towards others is not something we necessarily learn from society, but we are certainly commanded in the Word to be this way.

Rogerians speak almost exclusively of feelings, emotional experience, love, emotional safety and similar affect topics. According to them, a neurotic person is someone who has lost sight of his or her values, and has taken on the values of others. Hence, the goal of therapy is to help people regain contact with their true feelings and values. Clients decide whether therapy is useful, or the way in which they can use it. During therapy, they decide what issues to raise, how much to explore an issue, when to terminate therapy, etcetera. Counsellors avoid 'interpreting' the client's behaviour, but rather seek to encourage the client to identify his or her own solutions to his or her problems (Burnard, 1989).

Therapists rely on the ability of the client to emerge from the warm and accepting therapeutic atmosphere with more rational, logical cognitive structure. The assumption is made that the cognitive aspects of personality can function adequately once the emotional blocks are dissolved by the accepting therapeutic environment. Of course, it is
pertinent to note that Rogerians are working primarily with mildly disturbed patients, who are capable of responding affectively and/or are cognitively intact. There are many disturbed patients for whom unconditional positive regard and empathic understanding (although important) are simply insufficient to render a change. Any therapy that is almost completely emotion-based, has failed to view the individual in totality. Client-centred therapy has been accused of being insufficient to solve people's problems. However, there is great value in just listening and accepting. This can initiate the counselling process quickly, since it helps to establish rapport between the counsellor and client. Research has shown that the counsellor qualities of warmth, respect and empathy can be conveyed and made real in a short time. Once this has occurred, the client will respond with constructive change in personality organisation. Thereafter, different methods from other approaches can be introduced.

Hence, feelings are an important aspect in counselling. Thereafter, faulty thinking can be addressed. Some people need direct guidance and specific education in how to utilise and adapt their energies to effective, rational and realistic interpersonal relations. Currently, there is a trend in the direction of a greater focus on the cognitive, less deeply unconscious (if not actually conscious) aspects of the personality.
(2) Cognitive-behavioural approach

Cognition has been defined as the ability to manipulate and organise elements in the environment by means of symbols (gestures, words, pictures, numbers) instead of physical acts. Thinking can take on many forms, from pragmatic reasoning to daydreaming. Cognitive psychology is concerned then with the process of knowing in the broadest sense, including perception, memory, judgement, language, etcetera. Cognition refers to both the process and the product of knowing, and its philosophical name is epistemology (Meier, Minirth, Wichern & Ratcliff, 1992). The practical applications of this approach include helping the person who is depressed; helping the person who has multiple problems and encouraging rational thinking in someone who is highly emotional (Burnard, 1989).

Rational Emotive Therapy (RET), introduced by Ellis, emphasises the influence of beliefs upon behaviour. It is not just concerned with symptom removal, but also about the cognitive aspects of conditioning and deconditioning. RET is based upon three principles: cognitive activity affects behaviour (behaviour is a function of it); cognitive activity may be monitored and altered; and desired behaviour change may be affected through cognitive change. It makes growth and happiness the relevant core of a person's intrapersonal and interpersonal life (Ellis & Grieger, 1977; 1987). Beck's Cognitive therapy is similar in many ways to RET and has strong empirical
support (Corsini & Wedding, 1989). However, it also attends to the therapeutic characteristics of the therapist, and hence empathy, personal regard and acceptance are highly valued. Change only occurs when clients are emotionally engaged with their problem, and so the experience of emotion during therapy is crucial. The Christian variations of these approaches presented by Backus (1985) and Hughes (1994), are alternatives for the Christian lay counsellor. Another useful source for counsellors is Dire (1984), who discusses RET from a pastoral counselling perspective. Here, holiness is the prime goal; happiness is secondary.

RET is a cognitive-emotive-behaviouristic therapy that aims to enable people to observe, understand and constantly fight against their irrational, perfectionistic shoulds, oughts and musts (self-talk). In the course of their refusals to accept reality, and their continual musturbation, they often end up with fairly severe manifestations of what is called emotional disturbance (Corsini & Wedding, 1989). Beck (1976) coined the phrase 'cognitive triad' to refer to our distorted view of ourselves, the future, and the world. He says that these reflect distorted information processing, and that these distorted thoughts underlie everything. The client needs to explore below the feelings and bring these thoughts into conscious awareness (since they are often not even conscious). Beck (1976) says that we choose to see or hear things that will support our beliefs, hence a biased view (and perhaps distorted view) of the world. Irrational beliefs must be located,
confronted and replaced by more rational beliefs. Ellis has identified thirteen irrational beliefs that commonly form part of self-talk (Ellis & Grieger, 1977). According to a Christian perspective, only eleven of them must be identified and confronted. The last two are not so irrational, and include: some actions and people are wicked and deserve punishment; and there is a need to depend upon someone more powerful than oneself. These beliefs are quite compatible with the Bible. Of course, it should be said that what Ellis seems to be talking about here is the continual reliance upon other people. Meier, Minirth, Wichern and Ratcliff (1992) say that we should encourage people to rely upon the Lord and His strength, not let them become emotional parasites.

Both RET and Beck's cognitive therapy are active. However, only RET is directive. Cognitive therapy, in a process called 'collaborative empiricism', has the therapist and client exploring together what the problem is and how the person constructs his or her world. There is no confrontation as in RET. Hughes (1994) says that counsellors need to help their counselees see the future, themselves and their daily resources, from God's point of view. This is a prerequisite in renewing their minds. How thoughts affect our emotions and the rest of our personality, is addresses in the ABC Theory of Emotion. This view is held by the cognitive-behaviourists, and maintains this:
A - activating event;  
B - belief system; and  
C - consequent emotion.

When a negative activating event occurs, people usually perceive the situation quite objectively and conclude with rational belief, that the event was unfortunate. Thereafter, they experience appropriate feelings as a consequence. These feelings usually help them to do something about the negative event and then they feel a new consequence, either neutrality or joy. However, some people construe the event negatively, leading to negative feelings. This interferes with them doing something constructive about it, and all that results is further feelings of despair and condemnation for being unconstructive. Hence, the problem has less to do with reality, as it does with the individual's perception of reality. It is not A that controls C, but B determines C. Hughes (1994) says that we actually cannot speak of emotional illness, since it results from problems in thinking. He says that irrational beliefs are made up of three main categories, which stem from three dominant problem emotions. Fear and anxiety lead to awfulising (characterised by expecting the extreme worst in each situation): 'I might fail; that would be just terrible!' Anger and resentment lead to demandingness (characterised by the words 'must', 'should', 'ought'): 'I must not be treated this way; things should go as I expect them to'. Guilt and shame lead to self-devaluation: 'I am useless, utterly a failure'.
Hughes remarks that it is not the truth that produces problem emotions, but in fact, the untruth that does so. He adds to this model with D and E (i.e. an ABCDE model of emotion):

D - dispute wrong thoughts; and
E - exchange the thought for truth.

Hughes says that the counselee should not dispute the feeling (that is denial) but needs to dispute the faulty thought. It needs to be challenged and corrected. The truth of the matter must be made conscious in one’s mind, and adding Scriptural support is vital. The person may need to meditate on this truth and memorise the verse, in order to displace wrong beliefs. In this regard, Backus’ Misbelief therapy (1985) is very useful.

Generally, the following five steps are followed in RET: verbal persuasion; identification of irrational thought (self-monitoring and therapist feedback); direct challenges to irrational ideas or models and rational reinterpretations; repeated cognitive rehearsal of substituted rational statements; and behavioural tasks to develop rational reactions. The goal of therapy is to minimise a self-defeating outlook and help an individual acquire a more realistic view of life. This method tries to teach clients to practise the philosophy of desiring but not demanding, and of working at changing what they can and gracefully putting up with what they cannot. It is a method of personality change that quickly
and efficiently helps people resist their tendencies to be too conforming and suggestible. Interestingly, Ellis states that by nature, human beings tend to being irrational and it is not necessarily a learned thing. This is very much in line with what Scripture says.

In Cognitive therapy, the counsellor and cousee first set up the idea or thought as a hypothesis (distancing) and then test its validity and truthfulness by questioning and discussion. Beck (1976) acknowledges that much of who we are is due to childhood, but he does not feel that it is important to revert back to that young stage. What is important is the way we feel about ourselves in the here and now. An integral part of treatment involves the corrective emotional experience whereby clients are able to correct, in the presence of the therapist, their misconceptions often derived from early experiences. This time-limited approach (about twenty weeks) has been used to treat a variety of psychiatric disorders (for example, depression, anxiety, phobias and pain problems).

Backus' Misbelief therapy is based on the Bible, as well as Freud's 'talk therapy' and Cognitive Behaviour Modification. Determining a 'right' way of thinking is an eternal debate if 'truth' is seen as relative. As Christian counsellors, the Bible is God's revealed truth and a guide for human reason. Backus presents a counselling approach that brings together the methods of talk therapy and cognitive behaviour change. The counsellor attempts to help the couseelee discover his harmful
cognitions, grasp their false character and replace them with Scriptural truth. Truth is the fundamental ingredient of wholeness or mental health. If a counsellor wants to be effective, he or she must experience the freeing power of the truth (counsellors cannot take someone further than where they have been). Emotions are responses of a number of physical systems to the things really believed. When those things are not true, emotions may be greatly affected. The counsellor’s attention must be on the counselee’s internal monologue where the things truly believed are applied day and night in interpreting life. If the internal monologue is constantly processing painful misbeliefs, the counselee is miserable and needs to replace these with the truth.

The process of determining what is wrong with the client, involves discernment, assessment and diagnosis. Discernment and the spiritual gift of knowledge are supernatural, God-given insights into the meaning of behaviour. Diagnosis and assessment involve putting together information from observation and listening to formulate a conclusion. These are necessary for selecting a plan of treatment. Based on the counsellor’s and client’s insights, both work out a plan together. They specify problems and goals concretely and agree that they will aim to achieve those goals. They also agree on the techniques and methods to be employed, and on the likely duration of counselling and its costs. A contract is entered into by both parties, and the client knows upfront that he or she is to be a responsible agent in the counselling process and not to be a passive observer. Counselees must
learn how to repent and 'get a new mind'. This can only be worked by the Holy Spirit within. The steps involved include confession of sins, forsaking of sins, believing in God's forgiveness for the sake of Jesus Christ, forgiving others who have sinned against them, and believing themselves to be dead to the power of sin. Daily, counselees must remind themselves of this truth.

Each session involves feedback, agenda construction, dialogue and misbelief identification, debate, and replacement, prayer, and arranging the next appointment. Both counsellor and counselee should agree on the time to terminate, and the counselee should be given the opportunity to tie up any loose ends. Sometimes, the counsellor will struggle with misbeliefs activated under the stress of termination, and may require some help with these.

Christian professionals such as Crabb, Collins, Tan and Worthington also come from a predominantly cognitive-behavioural approach.

Hughes (1991) incorporates the affective, behavioural and cognitive aspects of the counselee in his people-helping, and stresses a Biblically based, balanced and holistic model of counselling. He asserts that humans share an aspect of God's character, in that they are rational, volitional, personal and emotional beings. Lay Christian counselling is restoring that image. People are to seek security, significance and self-worth, in God. We do not do this however, because we want to be in
control. Yet God will hold us accountable for our lifestyles. Counsellors need to do a spiritual check-up on themselves. They need to check their motives for counselling, and ascertain whether they are coping with problems effectively and depending on Christ. This is vital if they are to care effectively for others.

(3) Behaviour modification

There are Christian variations of behaviour therapy, such as Nouthetic counselling introduced by Adams (1973). The word nouthesis and noutheteo are the noun and verb forms in the New Testament from which the term nouthetic counselling comes. The Greek word nouthesis has no exact English equivalent and contains more than one fundamental element. This has made the translation of the term difficult. Traditional translations vacillate between the words 'admonish', 'warn' and 'teach'. A newer version is 'counsel'. For Adams, an attempt to bring the Greek term over into English perhaps ought to be made as the first step in endeavouring to establish 'nouthesis' both as a concept and as a practice. Whatever it means, it is quite clear firstly, that the New Testament assumes that all Christians should engage in it (Colossians 3:16; Romans 15:14; Colossians 1:28).

Nouthetic confrontation consists of at least three basic elements. Firstly, it always implies a problem and presupposes an obstacle that must be overcome. The fundamental purpose of nouthetic counselling
is to effect personality and behavioural change. A second element inherent in the term is that problems are solved nouthetically by verbal means, i.e. training by word of mouth. Instead of the whys and wherefores, nouthetic counselling is committed to the discussion of what. This is because the why is already known before counselling begins. Contrary to God's mandate, they have allowed the environment to control them. A client who whimpers 'I can't, I'm helpless' is simply submitting to the rule of sin in a warped universe set against him. God's command still stands: the Christian is called to master his environment and by God's grace he can. In so doing, he may once again reflect the image of God and so glorify God. According to this approach, the reason why people get into trouble in their relationships to God and others is because of their sinful natures. This is not an accurate statement, since many of our problems are due to the sins that others have committed against us, and other problems exist as the general result of a broken world. However, nouthetic counsellors feel that time is wasted asking 'why' since it may lead to speculation and blame-shifting. 'What' leads to solutions to problems. Hence, the second element in nouthetic contact is personal discussion (counselling) directed toward bringing about change in the direction of greater conformity to Biblical principles. Any Biblically legitimate verbal means may be employed. The third element has in view the purpose or motive behind the nouthetic activity. Benefit is to be obtained, by changing that which is present in the counselee's life that hurts the counselee. "Nouthesis is motivated by love and deep concern, in which
clients are counselled and corrected by verbal means for their good, ultimately, of course, that God may be glorified" (Adams, 1970). This approach is confrontational and directive.

Carter (1975) has proposed that it would be more adequate to base an approach on the words parakaleo and paraklesis, rather than nouthesia. He says that forms of parakaleo are translated twenty-nine times in the King James version as 'comfort'; twenty-seven times as 'exhort'; fourteen times as 'consolation' and forty-three times as 'beseech'. Forms of noutheteo on the other hand, appear only thirteen times in the New Testament. Furthermore, he says that Romans 12:8 lists paraklesis as a spiritual gift. In agreement with Carter, Tan (1991) says that counselling should not only be nouthetic and directive, but also comforting and encouraging at certain times.

Minirth (1981) has noted that there are at least five verbs in one New Testament verse that are relevant to lay counselling: "And we urge [parakaleo] you, brothers, warn [noutheteo] those who are idle, encourage [paramutheomai] the timid, help [antechomai] the weak, be patient [makrothumeo] with everyone" (1 Thessalonians 5:14). This verse indicates a balanced approach to counselling, in that it is both directive and non-directive. One needs to be flexible as Christ was, sensitive to the person and situation and need.
Berry (1974) and Van der Spuy (1993) also recognise the appropriateness of *paraklesis* as a model of counselling. The concept is broad enough to support a variety of therapeutic techniques from crisis intervention to depth therapy. On the other hand, *nouthesia* represents quite a narrow range of functioning which Christians are to engage in.

The behavioural emphasis on the potential for beneficial change of one's thoughts and actions is consistent with a Scriptural emphasis on similar changes as critical to sanctification (Jones, 1992). In agreement, Ratcliff (1981) believes that Behaviour Modification techniques can be used with a limited number of spiritual problems. Change which involves habits (like the desire to increase Bible study) may make use of behavioural intervention. Prayer is valuable in its own right and it is also helpful when viewed from the behavioural perspective. Prayer allows the desensitisation of problem areas. By talking to the Lord about them and realising His ability to help, the Christian is able to relax more and contend with difficulties (Ratcliff, 1981). Furthermore, the counsellor should keep in mind the behavioural influences in helping counselees. Daily visits or telephone calls from the pastor and Christian friends are more likely to encourage the changes made. Spending time with other believers has good influence. The counselee benefits from being in a community (the environment) that encourages these values. It is because we are so influenced by our environments that David declared "Bad company corrupts good character" (1 Corinthians 15:33b).
Behavioural influence is often interrelated with spiritual problems. This is because the spiritual life is not isolated from the rest of life. Even though sinful behaviour is for the most part, learned by conditioning, the predisposition to sin in general is with us from birth (the carnal nature). Hence, a sinful nature is the inner problem that produces the outward sinful behaviour, although the exact form of that behaviour is influenced by past conditioning. Since we are not determined by conditioning, we remain responsible agents. We can choose not to behave according to earlier conditioning. Though such free choosing is not always possible with all behaviour, such choice does exist.

In counselling, the Holy Spirit intercedes in the therapy process to bring about change. Adams writes: "counselling is the work of the Holy Spirit. Effective counselling cannot be done apart from Him...because unsaved counsellors do not know the Holy Spirit, they ignore His counselling activity and fail to avail themselves of His direction and power" (1970, p.20). All of the personality traits that might be held forth to counselees as fundamental goals for growth (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control) God declares to be the "fruit" (i.e. the result of the work) of the Spirit. Hence, these cannot be generated apart from Him.

Behaviour therapy emphasises changes in overt behaviour. The assumption is that direct behaviour modification leads to changes in
feelings and attitudes (this works particularly well with phobias and obsessive thinking). Generally, all the methods involve the idea of changing either the consequences of behaviour or the antecedents of behaviour. Nelson-Jones (1982) says that the counselling techniques are based mainly on the psychology of learning and principles of operant conditioning, though also on counselling and clinical experience. Basic behavioural counselling methods include relaxation procedures, systematic desensitisation, participant modeling, behaviour rehearsal, assertiveness training, cognitive rehearsal, reinforcement methods and programmes, aversion therapy, and contracting. This approach works best on phobias, compulsive disorders, enuresis, encopresis, paraphilias (sexual disorders), conduct disorders, eating disorders and depression.

Behaviour therapy employed on its own, may lead only to temporary change. Clients may change their behaviour for a variety of reasons, including: aiming to please a directive and pressuring counsellor; aiming to please everyone else; or desiring to escape negative consequences in a situation. The question is, will the behaviour continue when there is no longer a threat of those consequences?

These approaches are not mutually exclusive. Rather, together they present a well-rounded understanding of the human being, taking a holistic view of the person's emotions, cognition, behaviour and spirituality. Patterson (in Hands, 1978, p.20) puts it like this: "A
tendency exists for one side to reduce the theory of opponents to its own terms or to say that really the opposing view implicitly includes or presupposes its own”. Allport (1962) makes a claim that the theories are mutually interdependent since they are not so much wrong as they are partial and half-true. Man is a responsible spiritual agent who thinks, feels and chooses.

In rational or rational Christian approaches, the process tends to be planned, objective and impersonal. In the affective or affective Christian approach, it is emphasised as being warm, personal and spontaneous. Hence, the former stresses reason and problem-solving, while the latter affect and experiencing (Patterson in Hands, 1978, p.18). Both are important and have their place at appropriate times in counselling. Patterson ties the theories together by pointing out commonalities in various areas. In theory, they both agree that maladjustment is unpleasant and warrants attempts to change it. Therapists expect their clients to change and believe in their methods. In process, they agree on the importance of genuineness and empathy. Clients, hurt, must believe in change and be active in the process. Finally, the goals are more similar than realised. For example, Patterson says that behaviourists, though wanting to remove symptoms, also want the client to feel and function better, and so are concerned with insights and feelings. Taken the other way, cognitive therapists are also involved with behaviours and actions, since these are the ultimate goals of their counselling.
Berenson and Carkhuff (1967) present the common ground of these therapies, in terms of the effects. Not all of the assertions apply to all patients at all times with all forms of therapy, nor are they the totality of results of any one therapy. The common effects then, include: the weak egos of the clients gain support from the stronger egos of the therapists; less rational and less reality-oriented clients at least temporarily learn more realistic ways of handling life problems from the more rational therapists; patients learn that much of what they were fretting about and losing sleep over, is not as important as they think; patients learn by instruction and by example to be more patient and mature; they learn to insist less on immediate goal-satisfaction and to put up with the tedious process of therapy and other tensions necessary to achieve long-term goals; patients learn and adopt new sets of myths, which are their perceptions of the therapists' beliefs; and patients gain perspective about their emotions and their interactional difficulties from talking about them and hearing the therapist talking about them.

Another model, very recently proposed by Gelso and Carter (1994), asserts that the three common components of all therapies may be identified as a working alliance, a transference configuration and a real relationship.
5.2.3 Objectives of training

In the design of a lay Christian counselling curriculum, the objectives need to be broad to allow for the incorporation of a practical model that will serve as an explanatory model for the developmental innovation. The objectives need not be specifically measurable, since they are expressing an idealised future condition. Before the innovation can be transformed into an actual product, it must first be presented in a tentative or symbolic form. The researcher must be able to explain the planned innovation with a practical model. A practical model serves as the domain in which the proposed technology is developed. It needs to incorporate relevant information to explain why certain content is included in the final innovation.

According to Burnard (1989), the potential counsellor needs to be educated and trained in three aspects. These have been adapted for the specific aim of equipping lay Christian counsellors:
Aspects of training (Figure 5.2)

<table>
<thead>
<tr>
<th>Propositional knowledge</th>
<th>Practical knowledge</th>
<th>Experiential knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>• psychology and theology integration</td>
<td>• practical communication skills</td>
<td>• of a wide range of different types of people</td>
</tr>
<tr>
<td>• psychological and Christian approaches to</td>
<td>• counselling interventions</td>
<td>(personality theory and developmental psychology)</td>
</tr>
<tr>
<td>counselling</td>
<td>• starting and finishing the session</td>
<td>• of a wide range of human problems (affective,</td>
</tr>
<tr>
<td></td>
<td>• coping with resistance</td>
<td>cognitive or behavioural problems)</td>
</tr>
<tr>
<td></td>
<td>• avoiding burnout</td>
<td>• self-awareness and life experience</td>
</tr>
<tr>
<td>• maps of the counselling process</td>
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</table>

In the context of education, a foundation means a solid base. It is the basic knowledge, skills and attitude that one must have in order to move on to more complex tasks. The three general aims of this curriculum are to impart knowledge, skills and generate a positive attitude in lay counsellors, about helping people in the right way.
What the learner will be expected to know and understand, spans from knowledge of individual facts to comprehension of more complex concepts (Pratt, 1994). Knowledge is not only the information and understanding we have about something, but includes an awareness or familiarity gained by experience (Craig, Griesel & Witz, 1994). Skills usually rest on a knowledge base, as is implied by the popular use of the term ‘know how to’ to refer to skills. However, skills involve far more than knowledge. The necessity for practice to develop competent performance is the distinguishing mark of a skill. Skills must be seen as central in most educational endeavours, since ‘know’ without ‘know how to’ is inert. Attitudes are a significant kind of objective, since without appropriate attitudes, skills will remain unutilised potential. Attitudes are not concerned with what the learner can do but with what he or she does do; not with ability but with will.

If education's general purpose is to increase people's well-being, it ultimately means enhancing the quality or quantity of intrinsic experiences, the end being that the learner experiences more satisfaction, enjoyment and interest in life. Hence, while it is important to teach theory to students, it is also vital that they have the opportunity to practise their newly acquired skills and so learn by experience. Learning comes from instruction, study or experience. If a particular set of knowledge is gained from all three, it has a stronger impact and will have a greater chance of being internalised by the learner.
(1) Knowledge

According to the 1979 accreditation criteria of the American Psychological Association (in Collins & Tornquist, 1981, p.74), the training of professional psychologists must include:

...instruction in...professional ethics and standards....competence in...biological bases of behaviour...., cognitive-affective bases of behaviour...., social bases of behaviour....and individual bases of behaviour (...personality theory, human development...abnormal psychology).

The knowledge required by the trainee lay Christian counsellor will be presented as a list of topics. First however, there will be a brief look at the theory covered in a few existing curricula.

In 1986, the Centre for Church Renewal in Plano, Texas did a survey of 15 evangelical church-based lay counselling ministries. It was found that the most frequently mentioned training topics included: counselling skills; training for specific issues; crisis counselling; marital counselling; the use of the Bible in counselling; the theology of man or human nature; the relationship of psychology and religion; how or when to refer; and self-understanding in lay counselling. Most of these ministries called their approach 'eclectic' and predominantly
based their models on Crabb, Adams, Collins, Rogers, Egan and Carkhuff, as well as Meier, Minirth and Worthington (Tan, 1991).

The knowledge deemed to be important in Tan's (1986a) training model for lay counsellors involves three major parts. Part 1 deals with introductory and personal issues including: a Biblical model for counselling; counselling in the local church; basic counselling skills; an overview of the counselling process; useful counselling methods (cognitive restructuring and behavioural modification); personal growth of the counsellor; anxiety; loneliness; depression; anger; and guilt. Part 2 addresses developmental, family issues: singleness; marriage; divorce; remarriage; child-rearing and parental guidance; adolescence and youth; vocational issues; middle age; and later years. Part 3 deals with sex and interpersonal issues, including: sex apart from and within marriage; homosexuality; interpersonal relations; as well as the issues of inferiority and self-esteem; financial problems; drugs and alcohol; sickness; grief; spiritual problems; and life traumas.

A lay counselling ministry initiated and run by Lum (1970) in the culture of Hawaii, included the training of counsellors in the following topics: Rogerian reflective counselling; non-verbal communication games; group process and leadership; family and marriage counselling; adolescent counselling; and counselling the elderly, sick and dying, the mentally ill, the suicidal, and the alcoholic.
According to Sweeten (1987), several basic areas must be covered in any church programme to minister to the mental health needs of its members: philosophy/theology; theories of helping; personal awareness; interpersonal skills; renewing the mind; healing interventions; and techniques of ministry.

Nel (1993) lists the necessary knowledge that any counselling psychologist should possess. Those topics that would benefit the lay counsellor have been selected: an ability to identify abnormal development and abnormal psychological functioning; an understanding of developmental components; and an understanding of interpersonal and family functioning.

Hence, based on their wide use and apparent success, the required theoretical topics for this curriculum are:

- People and people's problems - developmental issues (including vocational guidance); personal issues (low self-esteem, loneliness, anger, anxiety and depression); mental disorders; family issues (singleness, marriage, parenthood, divorce, single parenthood and stepfamilies); sexual problems; violence and abuse; addictions; demonology; physical illness (including terminal sickness); and grief and bereavement; and

- Special issues - counsellor growth and burnout; potential pitfalls; crisis counselling; psychometric testing; and building a lay Christian counselling ministry.
Egan (1973, 1977, 1986, 1990) has been a significant contributor to the topic of practical counselling skills. Much of his work will be used in this curriculum, as will the findings of Nelson-Jones (1982, 1993). In addition, Sweeten (1987) has integrated the interpersonal skills programme of Carkhuff and Gazda, with evangelical theology and presents Apples of Gold I and II. Part I teaches the skills of empathy, warmth and respect. The aim of this is to develop the tender fruit of the Spirit in lay Christian counselling, to get beyond the counselee's guilt and shame. Part II trains learners in the skills of concreteness, genuineness, self-disclosure, confrontation and immediate feedback. This is to facilitate speaking truth in love with accountability. The required practical skills (in no particular order) are:

- self-awareness; set induction; closure; listening; attending; non-verbal communication and accurate perception; accurate empathy; sincerity and congruence; warmth and unconditional positive regard; self-disclosure; immediacy; confrontation; concreteness; questioning; reflecting; explanation; reinforcement; group interaction and leadership.
Nel (1993) points out the attitudes that Masters students in Counselling Psychology should have. These are pertinent for the lay Christian counsellor as well, and have been slightly adapted. The resulting attitudes should include:

- an awareness of one's own values and beliefs;
- an inherent respect for the values and dignity of any counselee;
- a sensitivity for the impact of intervention;
- a sensitivity for cross-cultural matters;
- a respect for the legal and ethical codes involved in paraprofessional helping;
- an active involvement in the church or institution through which one counsels;
- a realisation of the value of set training;
- a devotion towards the further development of lay Christian counselling;
- an awareness of one's own limits and abilities;
- having realistic aspiration levels; and
- accepting personal responsibility for one's own behaviour.

Hence, the training for effective people-helping includes both acquiring the theoretical knowledge as well as the practical skills, resulting in a new attitude. These skills will be discussed in the following chapter, while the theoretical topics will be addressed in Chapter Seven.
5.3 Supervision

Supervision of lay counsellors is crucial to producing counsellors who improve. Even though recent reviews and meta-analyses of empirical research have shown paraprofessional counselling to be as effective in certain areas as professional counselling (Durlak, 1979; Nietzel & Fisher, 1981; Hattie, Sharpley & Rogers, 1984; and Berman & Norton, 1985) supervision is necessary for them to improve. Good supervision in training must be accompanied by good supervision thereafter. Hence, there are two forms of supervision that are distinguished by when they occur: during training of the trainee and during practice of the trained lay Christian counsellor. There are no marked differences between these forms of supervision and the criteria upon which such people are selected are virtually the same.

5.3.1 Model of supervision

In the supervision of professional counselling there is a controversy concerning the extent to which supervision is dependent upon the counselling theory of the supervisor versus the extent to which supervision is tailored to the developmental level of the supervisee (Worthington, 1987). At present, numerous models of Christian counselling have been developed and many supervisors have developed strong allegiances to theoretical perspectives (a theory-based model of supervision).
Using a developmental model of supervision presupposes that the counsellor develops through predictable stages regardless of theory of counselling. Hogan (1964) proposed a model (it has been expanded since then) which identifies four stages of development. The beginning counsellor is thought to be insecure and unsightful; second-stage counsellors struggle with dependency-autonomy issues; third-stage counsellors, with self-confidence and motivation; and fourth-stage counsellors with personal autonomy and self-assurance. Worthington (1986) cites a review of the substantial research that has supported the theories of development of counsellors. The early stage of counselling, which is the level of development of most lay counsellors, has been characterised by the counsellor’s self-preoccupation. The counsellor learns active listening skills and seeks to follow the content and emotion of the counselee. Because the counsellor has doubts over his or her counselling ability, the self-awareness of the counsellor intrudes on many of his or her advanced conceptualisation and intervention skills (Hill, Reed & Charles, 1981).

The primary tasks of the lay counsellor then, would be to learn to apply basic counselling skills without being inhibited by excessive self-focus. These basic conceptualisations and intervention skills are employed but are rarely the focus of the paraprofessional level counsellor. Kurtz, Marshall and Banspach (1985) reviewed forty-eight empirical examinations of paraprofessional training programmes and found that
these mostly trained paraprofessionals in empathy and listening skills, but paid much less attention to conceptualisation and intervention skills. The training methods in most studies were similar. They used didactic material followed by demonstrations of good and/or poor examples, and ending with role plays or coached counselling. Few studies followed-up trainees to measure long-term performance, but those that did showed that about half of the material was retained.

In response to this, Worthington (1987) suggests that the supervision of lay counselling must become more intentional, both for the protection of the clients and for the self-regulation of the ministry within the church. He says that as increased supervision occurs (teaching, monitoring and evaluating), lay counsellors will become more self-conscious about their performance and so supervisors will need to realise the importance of developing ways to help these paraprofessionals manage their anxiety.

Tan (1986b) says that lay Christian counsellor supervision ranges from loosely organised or unstructured, on an as-needed basis only, to well organised on a regular, weekly basis. There are various models of supervision, some involving the very minimum in intervention while others adopt the professional training model introduced by Tan. In the latter approach, each trainee is expected to attend didactic instruction classes, as well as see clients in role-play situations or in real life, and audio tapes or videotape sessions. Sessions are either observed by a
supervising professional, or the trainee and supervisor listen to audio tape or videotape recordings of role-play or actual counselling sessions. After sufficient observation and a favourable evaluation by the supervisor, the trainee is deemed to be a ‘qualified’ or trained lay counsellor. This is the ideal model for the supervision of trainees, however it is not so practical.

The training programme proposed in this curriculum, will adopt a less formal model of supervision. This model refers particularly to the supervision of students during their training. It will be presented in an educational institution, where trainees attend didactic classes. Trainees and supervisor will listen to audio tape or videotape recordings of actual counselling sessions. Real-life observations are not viable. Thereafter, learners may role-play with one another in class, under the supervision of the lecturer (a mental-health professional or pastor). These ‘practical’ exercises may be examined or have marks allocated for the successful completion of them. After a favourable evaluation by the supervisor, in addition to passing the written assignments and exams, the trainee will be deemed to be a ‘qualified’ or trained lay counsellor.

5.3.2 Supervisor

Worthington (1987) states that the issue of who will be the supervisors, is an important one. Most training programmes for lay Christian
counsellors generally use a mental health professional or a pastor with special experience and training in counselling (for example, a postgraduate degree in counselling) as the primary supervisor (Tan, 1986a).

People with similar qualifications can be used for the supervision of the trained counsellors as well. In some churches however, there has been a power struggle over whether supervisors should be professional or spiritual (lay) counsellors. It is true that these political considerations ought not to occur within the church, but the truth is that when there is confusion of roles, there is an opening for conflict. Hence, it is vital to address the issue and set clear boundaries concerning who has authority in what sense. A prime example may be the issue of whether a supervisor’s authority may be undercut by a pastor’s intervention. Worthington mentions an instance when a professional counsellor was supervising the counselling of a distressed couple, and the pastor advised the couple to withdraw from counselling because the counsellor was not spiritual enough. Worthington stresses then, that an “unambiguous hierarchy of supervisors is necessary to ensure that lines of authority exist” (1987, p.73).

Some educators have suggested that there should be separate credentials for counsellor supervisors. Collins (1991b) has summarised some of the prominent conclusions. Good supervisors are first of all good counsellors. Even though supervision is different from therapy, the supervision experience can be a good model of what counselling
should be like. Secondly, effective counsellors are not necessarily good supervisors. Supervision may focus at times on the anxieties of the trainee counsellor that may interfere with counselling effectiveness, but the goal of supervision is not therapy for the trainee. It is rather, a learning environment in which the potential lay counsellor can be helped to improve his or her skills, knowledge and sensitivity. Thirdly, supervision involves different styles, goals and methods. Some have concluded that supervision is best when a variety of methods are used. These may include role plays; brainstorming; guided reflection; as well as discussing a counselling session that the trainee conducted and which has been videotaped by the supervisor.

The Holy Spirit is the supervisor in the sense that He gives us the words and the wisdom in counselling and acts as our guide, but Tan (1986a) says that this does not preclude or make the supervision of trained pastors and professional counsellors insignificant. He adds that the need for proper supervision and accountability in any ministry, including lay counselling, cannot be overemphasised.

5.3.3 Issues in supervision

There are a few important issues that need to be stresses by supervisors. These include: referral; roles; and legal and ethical issues.
(1) Referral

According to Worthington (1987), when lay counsellors begin training they usually want to help anyone who is in difficulty, that they encounter. This is commendable, but they must learn that they can harm people by trying to help when not competent. Supervision of lay Christian counsellors should often stress the things that these counsellors do well in counselling. They can be extremely supportive; listening and empathising over long periods of time; giving sound advice that is preceded by warm understanding. Supervision must however, also teach counsellors to recognise their limitations and refer when appropriate. Worthington (1987, p.73) says that assessment skills should be built and the lay counsellor “must be trained to err on the side of too-rapid referral rather than failure to refer”. He feels that too little attention is given to developing the skills of being a good referral agent. Supervisors must confront blocks to referral by lay helpers, and perhaps assure them that referral does not necessarily mean that one is admitting a doubt in Jesus to heal the counselee. Of course, a major hindrance to referral is when the counsellor does not have any suitable person in mind. This is particularly the case amongst Christian lay counsellors. They are concerned to refer their client to a secular therapist who does not share their beliefs. Supervisors must settle these issues and provide suitable referrals for the lay counsellors.
(2) Roles

Another issue to be stressed in trainees is their role. Collins (1985) says that counsellors are often ineffective because they lack a clear picture of exactly what their responsibilities are. He cites Wagner (in Collins, 1985, p.36), who identifies several potential areas of role confusion:

• Visiting instead of counselling - visiting is friendly mutual sharing. Caring is problem-centred, goal-directed conversation that focuses on the needs of the one person (the counselee). All counselling will involve periodic visiting but when this is primary and prolonged, problems are avoided and counselling effectiveness is reduced.

• Being hasty instead of deliberate - this gives the impression to the counselee that the counsellor is only saying things that he or she wants to hear, to get onto something else. Also, it allows for making judgements based on premature or immature impressions. Counsellors should not waste time, but they should not rush.

• Being disrespectful instead of sympathetic - no-one enjoys the counsellor who labels quickly (for example, a carnal Christian or a divorcée) and then dismisses individuals with quick confrontation or rigid advice.

• Being judgmental instead of unbiased - Christ never winked at sin, but was always kind to the sinner. There are times when sin must be confronted, but this is not the same as condemning. When attacked, clients will defend or agree grudgingly or have a 'what is the use' attitude. None of these result in the growth of the person.
• Overloading the session instead of pacing the counselling - counsellors should avoid doing too much in one session. It overwhellms the counselee and leads to confusion. Even if there are more sessions, counsellors should make them shorter. Counselees generally assimilate one or two major insights in each session.

• Being directive instead of interpretative - being directive may reflect the counsellor’s unconscious need to dominate. When told what to do, clients confuse the counsellor’s opinion with the will of God, feel incompetent and guilty and never learn to mature emotionally and spiritually to the point where they can make decisions without the counsellor.

• Being emotionally involved instead of remaining objective - there is a fine line between caring and getting so emotionally involved that the counsellor is no longer helpful (especially if the problem is something severe or if the counsellor identifies with it). Then there is the tendency for counsellors to worry and to let the clients interrupt their schedules at their convenience. Objectivity is lost.

• Being defensive instead of empathic - at times, counsellors feel threatened in counselling. When criticised, unable to help, made to feel guilty, anxious or in danger, their ability to listen empathetically is affected and as a result, counselling effectiveness severely drops.

Thankfully, as Wagner (in Collins, 1985, p.38) points out, role confusions and mistakes are not irreversible. God can change lives in spite of us.
(3) Legal and economic issues

Lay counselling ministries can be costly to operate and so many churches charge clients for services or they suggest that clients donate to the church to keep the programme running. To the extent that clients give money for services, legal difficulties may arise should something go wrong. Worthington (1987) cautions that if there is no supervisor who is clearly responsible for services, the chances of difficulties with lay counselling increases. Supervisors ultimately bear the legal responsibility for the welfare of clients who are counselled by trainees (Collins, 1991b). One key aspect is that of confidentiality. Regardless of good motives (including the desire to get others to lift the person up in prayer), there is no justification for lay counsellors who discuss their cases with anyone other than their direct supervisor or in a training meeting (with sufficient protection of the client's identity) for training purposes (Worthington, 1987).

5.3.4 Resources for supervision

To adequately supervise lay counsellors, resources must be maintained to improve counselling. The church or agency should provide a library or equivalent, and have reference material (books, audio tapes, videotapes) available for the lay counsellors. Furthermore, it is important to continue one's education in Christian counselling. Collins (1991b) suggests that lay counsellors be willing to grasp every
opportunity to attend seminars and workshops, as well as courses on Christian counselling. Constantly reading books, listening to cassettes and watching videos can all be helpful in giving information. Collins also lists publications that he feels are worthwhile learning opportunities for the lay counsellor: The Journal of Psychology and Theology; The Journal of Psychology and Christianity; and Leadership and Christianity Today.

"Through prayer, the supervisor can be sure of God's super vision in the oversight of counselling by God" (Worthington, 1987, p.75). Supervision must not only be seen as it is in secular settings. Worthington says that it is an opportunity for discipleship of the counsellor. It is also an act of spiritual warfare in which the supervisor dresses the counsellor in the full armour of God (Ephesians 6). Prayer is a necessity in the spiritual battle. Lay counselling provides an opportunity for a clinically trained cleric and a mental health professional to collaborate in a team effort. If at all possible, every local church should budget to make a part-time psychiatrist, psychologist, social worker, or pastoral counsellor available on a fee-for-service basis, both for counselling and education.

The biggest problem in the field of lay Christian counselling is that these counsellors are not kept accountable, and often pastors and elders are not equipped to do this. At present there is a tremendous need to train Christian supervisors. Pastors are spiritual guides and can be
effective supervisors if they are trained to be professional counsellors. Christian mental health professionals are equipped counsellors, but must be trained to be Christian guides. They can be group therapy leaders for the church, as well as conduct lectures and forums on family life, marriage counselling, mental illness, social and mental health problems, juvenile delinquency, alcoholism, ageing and other crucial areas (Lum, 1970). Lay counsellors need their periodic support and ongoing training. These competent supervisors offer lay counsellors a sense of direction as the latter are engaged in therapeutic relationships.

5.4 Evaluation

Supervision also involves evaluation, and when feedback is negative, the lay counsellor may perceive it as threatening. Worthington (1987) believes that it is important that the supervisor be strong enough to provide feedback, even when resisted, since he or she is responsible for the well-being of the client. Naturally, it must be done with tact and sensitively. Evaluation infers that there is a standard or criteria against which the performance of the lay counsellor will be measured. Determining what the criteria should be is no simple task, but generally these ought to serve the interests of the client and should promote further growth in the counsellor him or herself. Specifying goals of the counsellor with individual clients reduces misunderstanding between clients, counsellors and supervisors (Worthington, 1987).
Tan (1986a) states that supervision should be continued after this internal evaluation, pointing out that such internal evaluation does not mean that a trained lay counsellor will automatically be selected to function as a lay counsellor in a church or parachurch context. As discussed earlier, church leaders must make this selection based on other criteria besides having had basic training.

In conclusion, as lay counselling becomes more widespread, serious issues of supervision must be addressed. "With the training of lay counsellors comes the responsibility to supervise and evaluate them. Let us exercise our responsibility" (Worthington, 1987, p.76).

5.5 Summary

Chapter Five proposes a lay Christian counselling training model. A model is understood to be the skeleton of content, showing the way in which constituent parts have been arranged to make the whole, and it facilitates a freeflow between the theory and praxis.

An integrated multimodal training model is presented, which implies an approach to counselling that unifies Biblical truths with complementary psychological concepts, principles and methods. These are derived from a variety of affective, cognitive, behavioural and spiritual orientations. While disciplined and systematic, it is open to
both Christian and secular sources of truth regarding human personality and behaviour and is loyal to the tenets of evangelical Christianity.

The model has three main objectives: knowledge; skills; and changed attitude. Knowledge and skills will be expanded upon in succeeding chapters. It is important that lay Christian counsellors who complete an integrated training model be filled with the Holy Spirit and yield to His guidance.

Supervision and evaluation have also been addressed in this chapter. Models of supervision have been presented. These are applicable in different church settings. Supervisors should be selected according to certain criteria. They should be aware of issues in supervision; including referral, roles, and legal and ethical issues. Resources should also be available for these supervisors. Finally, the training model makes provision for evaluation. Feedback must be given by responsible supervisors concerning trainee performance. Based on their evaluation, supervisors may decide not to select certain students to function as lay Christian counsellors. High standards must be preserved.
CHAPTER SIX

6 A COUNSELLING PROCESS MODEL

As is the case with the training model, the process model presented in this chapter will be based on an integrated, multimodal perspective. To summarise, the movement of psychotherapy today, is towards an integrative approach. Counselling involves cognition and action (Cognitive-Behavioural approach), and emotion and empathy (Client-centred approach). For this reason, the model presented in this curriculum, is an eclectic one, drawing primarily from the Christian theories that employ the cognitive-behavioural approach and adding the client-centred perspective. It sees problem feelings generally (though not always) due to problem behaviour (Genesis 4:3-7) and problem thinking especially (Proverbs 23:7; John 8:32). Crabb (1989) talks about unbiblical assumptions that cause problems. Backus (1985) calls these 'misbeliefs'. Hence, to change problem feelings, a counsellor will focus on changing sinful thinking and behaviours (Adams, 1973). This process model views both insight and behavioural change as crucial factors in effective helping. There is a need to focus equally on feelings, behaviours and thoughts. Tan (1981) says other factors could be responsible for problem feelings. They could be physically caused, even though no organic cause can be located. Hence, it is important to be open to medical and psychiatric treatment. Another factor could be demonic activity. Here, prayer for deliverance and exorcism may be needed. Thus, the integrated model is "Biblically based,
comprehensive, somewhat eclectic...strong cognitive-behavioural" (Tan, 1991a, p.33).

6.1 The Counselling Process

Before the skills of the different counselling stages of the process model are discussed, it will be mentioned what is meant by skill in the context of a lay Christian counselling curriculum.

6.1.1 Introduction

In order for lay counsellors to effectively teach skills of life to their clients, they need to possess these skills themselves, and thereafter need to be skilled in communicating these to the clients (Hargie, Saunders & Dickson, 1987). Hence, any curriculum training potential counsellors, needs to spend much time equipping them to be effective communicators, which generally incorporates all practical lifeskills and helping skills. Egan (1977) says that all levels of our human functioning are affected by an inability to communicate properly. We need to spend time working on our interpersonal skills. He defines skill as "the ability to use one's knowledge effectively and readily in execution or performance" or a "learned power of doing a thing competently" (1977, p.4).
Learning a skill is usually a step-by-step process (systematic), and it is acquired by practice. Egan (1977) suggests that the training of a skill follows five steps: instruction (first gaining a clear understanding of the skill and seeing it demonstrated); practice (the trainee does the skill, practicing on other members in the group, hence a safe place in which to make errors); feedback (trainer and other members of the group give feedback to the trainee, that he or she might continue to do that which is right and correct that which is wrong); encouragement or support (this is important since acquiring these skills often involves hard work); and the use of interpersonal skills outside the training group (the course is intended to be practical, and hence the trainee must be able to apply learning in everyday life). Failures and successes in using these skills outside the training context can be shared and discussed in the group.

According to Egan (1977), there are important aspects of any skill. Awareness or good perception is when a person is attentive to what is going on around him or her, and pays close attention to the way people act and feel. It can also involve being in touch with one's self. Learning to be aware is important since it forms the foundation of interpersonal skills. Secondly, communication skill is needed in order to impart one's awareness of self, others or the situation to others. What does it profit a client if the counsellor is aware of the client's emotional state, but cannot communicate that he or she understands? This aspect is then an essential part of each interpersonal skill, and must be congruent with
awareness. Equally futile, is if the counsellor's communication know-how is good, but he or she has poor sense of awareness. In essence, the counsellor will be accurately imparting an inaccurate perception. Having good communication skills and being very perceptive is useless unless the person has the courage to use them. A third important aspect of a skill is assertiveness is an important skill for the counsellor (especially dealing with difficult or power-playing clients). It means actually putting the skill into practice. It is more appropriate to employ assertiveness at an early stage during the interaction, but it is also an important skill that must be taught to the downtrodden counselee. A prolonged pattern of non-assertion is not healthy, and often clients move from this straight into aggression, feeling that they can no longer put up with being used or ignored. It is important to be alert to other people's possible reactions to the new-found assertiveness in a client, for example backbiting, aggression, over-apologising and revenge-seeking (Egan, 1977). Three contexts are given in which it may be more skilled to be non-assertive, and these are when interacting with a highly sensitive individual, in manipulating others, and when seeing that someone is in a difficult situation - such as being less assertive in a restaurant when seeing one's waitress being called by five tables simultaneously (Hargie, Saunders & Dickson, 1987). "In interpersonal communication, it's the delivery of the message, together with how you deliver it, that counts" (Egan, 1977, p.40). Assertiveness without good perception or communication however, can lead to misinterpretation. Such a person may even be aggressive and turns into a potentially
destructive communicator. At the other extreme, the skills-training programme should focus on guiding the non-assertive person just as much.

In spite of one's position on whether the therapeutic relationship is the essential ingredient of therapy or whether it is a means to an end, clearly the relationship between the client and the counsellor is an important variable. Hence, deciding which skills are important for counselling depends upon what constitutes an effective counselling relationship. Good communication and rapport are essential (Gelso & Carter, 1994).

The very broad definition of the relationship presented by Gelso and Carter will be accepted: the relationship is "the feelings and attitudes that counselling participants have toward one another, and the manner in which these are expressed" (1994, p.297). Tan (1981) quotes Ephesians 4:15, which seems to sum up the 'core conditions' for therapeutic change, i.e. empathy, respect, genuineness, concreteness, confrontation and immediacy, quite well: "speak the truth [concreteness, immediacy and confrontation] in love [warmth, empathy and genuineness]." However, the model presented in this dissertation, also subscribes to Adams' view that talking alone is not enough in dealing with problems. It should lead eventually to definite decisions and actions that are in line with Scripture. Rogers (1957) presented what he viewed as the necessary and sufficient conditions for
therapeutic personality change. These qualities include: congruence, unconditional positive regard, warmth and respect, and empathic understanding. Nelson-Jones (1982) refers to these core conditions collectively as basic empathy, since being empathetic implies being genuine with, and respectful to clients. Basic empathy is almost universally accepted as a necessary ingredient for nearly all successful counselling relationships. It is in fact one of the basic skills common to all the counselling approaches. Whether basic empathy is a sufficient condition for all clients is another matter. Unlike Rogers, Egan and Carkhuff would, be inclined to assert that further interventions involving additive or advanced empathy may be necessary. Nelson-Jones holds the view that after the nurturing stages of counselling, the client may need more active interventions by counsellors to help them. Tan (1981) asserts that confession (when dealing with problems involving obvious sins) is often not enough, but must lead to attempts at reconciliation and restitution if necessary.

Nelson-Jones (1983) says that counsellors' ideas of which skills to offer, differ according to their theoretical orientation, as well as the area of counselling involved. Lay counsellors need the basic skills of helping, and need not be experts in psychometric test assessment, dream analysis or in handling schizophrenics, for example. Lay counsellors will be providing services to less seriously disturbed individuals, in non-psychiatric settings. Nelson-Jones says that the basic skills needed by these helpers include: assessing clients, helping
them to understand and alter their self-defeating patterns of thinking, facilitating their attempts to take action and to change their behaviour. Furthermore, they are likely to be more effective if they acquire the additional skills for handling crises, for counselling groups and for training these groups of clients in life skills.

Counsellors should encourage people to become their own best helpers. As Christians, we can take it one step further and say that we are aiming to help people to make the independent choice of letting God help them, and to be independent in deciding to accept the Lord's help through obedience. "The proverb warns that 'you should not bite the hand that feeds you'. But maybe you should, if it prevents you from feeding yourself" (Szasz in Nelson-Jones, 1993, p.222).

Rogers (1957) divides the required skills of any helper into four categories: external skills (techniques); internal skills (traits); theoretical skills (models and concepts); and co-operative skills (having good ethics and co-operating with fellow colleagues). Rogers maintains that good counselling involves smoothly merging external and internal skills. The counsellor needs to have a high level of personal maturity and sensitivity, coupled with clinical skills. Egan (1977) presents the required skills as four sets. Set A includes the skills of letting yourself be known: self-disclosure; expressing feelings and emotions; and concreteness. Set B includes the skills of listening and responding: attending and listening; responding with understanding;
and being genuine and respectful. The skills of challenging fall in set C: deeper understanding; confrontation; and immediacy. Finally, set D has the skills of effective group participation: being an effective group communicator.

The lay Christian counsellor training programme should then be used to develop those skills that the trainee feels he or she does not possess, and it can serve to strengthen those skills that are already in the trainee's repertoire. The correct order in acquiring skill is for the trainees initially to put aside spontaneity and learn a determined technical discipline. Then, he or she grows past the technique to a new openness, sincerity and spontaneity (which means giving up some of the control) in the counselling situation.

Hughes (1991) says that if the only tool you have is a hammer, the more likely you are to treat everyone as a nail. The more you know about people, the better. The helper must be aware of all treatment modalities available, otherwise he or she will limit the degrees of freedom of the helpee. This freedom is based not only upon accurate discriminations, but also upon the availability of a repertoire of responses that are appropriate to the discriminations (Carkhuff, 1969). The lay helper need not know how to implement all of the available preferred modes of treatment, but should at the very least, be aware of them and make good referrals.
The counselling model presented in this dissertation primarily combines the models offered by Crabb (1989) and Hughes (1994), Van der Spuy (1993), Benner (1992) and Meier, Minirth, Wichern and Ratcliff (1992). These will briefly be stated before the proposed model is presented.

According to Crabb (1989) and Hughes (1994), counselling functions at three important levels. The order has been changed:

- **Encouragement** focuses on troubled feelings (Hebrews 3:13);
- **Enlightenment** focuses on wrong thinking (Romans 12:1-2) and is the level for handling more stubborn difficulties that do not yield to encouragement; and
- **Exhortation** focuses on the incorrect behaviour (1 Thessalonians 5:11) and aims to help people approach their common problems Biblically.

People need support for their feelings when distressed. Only once they have been encouraged, are they ready to be assisted in changing their behaviour or riding out their problems. A person who is feeling despaired is not ready for advice, but needs support. Hughes emphasises the golden rule: one cannot exhort a discouraged person since people do not care how much one knows until they know how much one cares. Hughes says that the church has far too many exhorters and too few encouragers, and maintains that the exhorter who does not encourage first, makes a grave error and does nothing to assist
the person in distress. Thereafter, to create permanent change in counselees, thinking needs to change. It is at this level of enlightenment that the real change takes place.

Van der Spuy (1995b) has presented a Paraklesis process of counselling. He states that in this model there is a dependency "on the workings of the Holy Spirit to establish a helping (paraklesis) relationship, to lead to insight and enlightenment and to bring about growth in the image of Christ. In the process God takes man (the counsellor) into service and uses man with all his abilities and skills to His honour" (1995b, p.37). Van der Spuy's model is a counselling process that can be divided into three parts, namely kaleo, photismo and dunamo:

- **Kaleo** involves the Christian counsellor inviting the counselee into his or her presence. By being open, accessible, warm and accepting, the counsellor aims to establish a helping relationship. Van der Spuy says that the Holy Spirit is essential here, since "the Paracletos is the one with whom the relationship has to be entered into in the first place" (1995b, p.39).

- **Photismo** "is the illumination or enlightenment by the Holy Spirit through which the person in need is guided to (spiritual) insight of his/her problem" (1995b, p.41). Van der Spuy stresses that though there is reliance on the ministration of the Spirit, this does not exclude counselling skills on the part of the counsellor. Conversely, it demands that he or she be competent to guide others to insight.
• *Dunamo* is the part of the counselling process "through which change, spiritual growth and development are generated, through the dynamic power of the Holy Spirit, in the person to want to change and to be able to change" (1995b, p.42). Involved in this phase are: forgiveness, reconciliation, justification, restitution and sanctification.

Benner (1992) proposes a Strategic Pastoral Counselling model, which is Bibliotherapeutic, holistic, brief and time limited, structured, spiritually focused, and explicitly Christian. He presents this model as a set of three stages:

• *Encounter* stage is where the counsellor's goal is to establish and set boundaries for a relationship with the counselee, explore central concerns, conduct a diagnosis and achieve a mutually acceptable focus for counselling.

• *Engagement* phase entails exploring the affective, cognitive, and behavioural aspects of the problems, as well as developing new perspectives and strategies for contending with difficulties or change.

• *Disengagement* stage involves evaluating progress and assessing any remaining concerns. If necessary, referrals may have to be made before the counselling relationship is terminated.
For Meier, Minirth, Wichern and Ratcliff (1992), the essence of the Christian counselling process can be understood as a three-part ministry. The counsellor performs the functions of:

- Listening;
- Helping the counselee gain insight; and
- Helping the counselee formulate a specific plan of action.

They emphasise balance in counselling between: the past and present, feelings and behaviour, and directive and non-directive techniques.

As Benner (1992, backcover) points out, achieving the goals of counselling need not take years to accomplish if "the counsellor is active and the counselling relationship is seen as a time-limited partnership focused on a central issue". He states that a model must maximise the value and minimise the length of the therapeutic relationship. Underlying the helping-models of Egan, Nelson-Jones and Carkhuff, is the assumption that counsellors should focus on goals relating to experiencing, thinking and acting. Nelson-Jones says that the person-centred approach to counselling may be the most beneficial in the stage focused on experiencing; the rational approaches are useful in the stage focused on thinking; and the behavioural approaches are effective in the action stage of counselling.
6.1.2 A Ready-Aim-Fire counselling model

The counselling model presented here consists of three stages. Each phase presents the role of the Holy Spirit, and the major tasks of the counsellor and the counselee. Furthermore, it presents the important basic skills required by the counsellor at that stage of the counselling process. The skills have been divided into five major sections I - V, and been slotted into the pre-stage, three stages and the post-stage of counselling, and are based on the work of Rogers (1957); Hughes (1991, 1994); Egan (1973, 1977, 1986, 1990); Carkhuff (1967, 1969, 1971, 1980); Nelson-Jones (1982, 1993); and Sweeten (1987).

It must be stated that although the skills are presented as falling under certain stages, this can only be a guideline. In reality, different skills may be repeatedly needed throughout the counselling process and some may be used in a different order. The key is to remain open to the Holy Spirit as well as flexible with counselees, allowing their varying personality styles and needs to guide the counselling.

The counselling model has three stages, namely Ready-Aim-Fire, and also has a pre- and post-stage. Generally, the first stage involves the counsellor getting the counselee 'ready' emotionally for the sessions of problem-solving that are to follow. The second phase has both parties exploring the problems and possible solutions. Hence, there is an attempt to gain some direction. The counselee must take 'aim' at the
corrective action that is to follow. The third stage formulates the actual strategies and plans of action. The counselee must be encouraged to 'fire' off and put into practice all that has been discussed in the counselling relationship.

A Ready-Aim-Fire Counselling Model (Figure 6.1)

<table>
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<tr>
<th>STAGE</th>
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<th>HELpee</th>
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(1) The pre-stage

This is the 'on your marks, get set' of counselling. As the opening of a social interaction, it establishes in the individual a state of readiness, and involves gaining attention and arousing motivation, as well as providing guidelines about that which is about to follow (Carkhuff, 1980).
(a) Set induction

Nelson-Jones (1982) says that the counsellor's objectives for the initial interview are fourfold. Firstly, a working alliance with the client must be established, or what Van der Spuy (1995b) calls 'a helping paraklesis relationship'. The early formation of a sound working alliance is important in all therapeutic orientations, and is especially so in brief therapy. There is little time to strengthen the alliance in brief work if it is not sound early, and hence it renders treatment unproductive. The existence of a good working alliance is critical during crises in the relationship, since it can facilitate the parties' working through of those crises. In short-term therapies especially, an initially sound working alliance will decline later. If therapy is successful though, there will be a subsequent increase to earlier high levels (Celsi & Carter, 1994). The other three objectives are: forming a working model of the client; formulating working goals; and choosing working methods.

Nelson-Jones (1993) says that there are strong advantages of stating working goals. It helps clients become the authors of their own lives and increases their clarity of focus and motivation for self-helping. Stated goals build a bridge to working, and provide a basis for planning interventions. Importantly, the client's attitudes, motivations and desire for help must be seen as vital factors for determining whether counselling will be effective or not. Studies
generally seem to support the notion that in the process of counselling, the most consistently predicted therapy outcome is the degree of client involvement in therapy. Patients who are withdrawn, defensive, mistrustful or hostile do not achieve great changes since they are unwilling to engage in the therapy process. Thus, the initial meeting is vitally geared towards establishing a warm and comfortable environment. Avoiding a power struggle and dealing with counselee resistance is an important prerequisite to any long-term counselling. Furthermore, it is vital to be culturally sensitive (especially in a country like South Africa). Counsellors need some knowledge of cross-cultural counselling principles and methods. If the lay counsellor feels unequipped for any reason in dealing with a particular culture, counselling should not extend beyond the initial interview. Instead, a good referral must be made.

(2) Stage one - Ready

Through the power and leading of the Holy Spirit, the helping relationship can be established. This stage also works to identify and clarify problem situations. The helper's goal is to respond to the counselee with encouragement (Crabb, 1986), which can be defined as "the expression we use, either verbal or non-verbal, in helping a person cope with or overcome a difficult time in their life" (Hughes, 1994, p.5). This responding facilitates the helpee's exploration (leading to a real clarification of where he or she is in relation to the world and self).
This exploration helps the client to understand himself and facilitates communication and constructive action both as the individual relates to self and to others. In healthy people, Carkhuff (1980) says that understanding is simultaneous with action, and the achievement of this balance is the ultimate goal of the helping process. There needs to be the inward phase of an in-depth view of the problem areas, and then an outward movement toward resolving the problem. It is important that the helper gauge the helpee's level of functioning in his or her problem areas, since much of later treatment is based upon a thorough knowledge of such functioning.

Skills II are used to establish a helping relationship with the counselee, to offer support and respond with encouragement.

(a) Counsellor self-awareness

Carkhuff (1969) speaks about the four R's of helping: the right of an individual to intervene in another person's life; the responsibility he or she must assume when intervening; the role he or she plays in the process of helping; and the helper's realisation of his or her own resources. Carkhuff says that the effective helper (indeed, the effective person) is personally committed to his or her own emergence, at whatever level, and that this alone frees him or her to make personal commitments to others.
Lay Christian counsellor trainees should examine and learn about their interpersonal styles by watching themselves in action, watching how they involve themselves with fellow group members, watching how they usually relate to people outside of the group, getting feedback from group members on their interpersonal skills, and watching how they affect people both inside and outside the group. As this is done, the trainee starts putting together a picture of what he or she is like in interpersonal situations, and can then begin to think about what it is that requires changing. Experimenting with new interpersonal styles is part of the process of training. It can be done safely by exploring new alternatives in the group setting (what Egan terms the 'laboratory'). The process of change may follow a sequence of first learning new communication skills, becoming more self-aware of discrepancies between one's state and the ideal skilled state, being made aware of new possibilities, experimenting with them in the group, and then working towards changing outside the group (Egan, 1977).

(b) Attending and listening

Attending involves the verbal and non-verbal behaviours that are directly related to involving the counselee (for example, attending physically) but do not respond to what the helpee has shared about where he or she is (Carkhuff, 1980). "The most difficult task I have encountered in training lay counsellors remains my most central concern: teaching people to listen accurately, empathically and
effectively, and enter into another's pain without owning it or managing it" (Lukens, 1987, p.12). Listening is perhaps the most important and fundamental component of interpersonal communication, since in its absence, communication will either be superficial or it will break down altogether. Lukens says that our individual salvation and healing come through Jesus having entered into our pain, and that this is the call of lay Christian counselling. To the surprise of the untrained and inexperienced, this task of standing with others and sharing their pain, is excessively difficult requiring persistent practice and hard work. This social skill is not just something that happens, but is an active process in which the listener decides to pay careful attention to the speaker. He or she tries to absorb the words and grasp the facts and feelings in what he or she hears. Listening involves attending both the verbal and non-verbal messages, and at the same time, actively demonstrates the verbal and non-verbal signs of listening. Hargie, Saunders and Dickson (1987) list a number of non-verbal responses that are important, as well as some basic guidelines to ensure successful listening. It is a core skill for counsellors and one that should be emphasised during training programmes. Trainers in these programmes ought not only to develop listening skills in their trainees, but act as listening models, since many of these students have had little experience themselves of being listened to and it contributes to a lack of appreciation, in them, for listening to others. As Christians, we are taught that we should be quick to listen and slow to speak (James 1:19).
(c) Empathy, congruence and unconditional positive regard

The client-centred approach has much to offer in equipping lay counsellors with the practical skills of counselling. Burnard (1989) asserts that it has application in dealing with spiritual distress; in helping clients who have problems of self-image and in helping to free those who believe that circumstances control them somehow. Since empathy, congruence and unconditional positive regard have been discussed in Chapter Four (concerning the important therapeutic qualities of a potential lay Christian counsellor), these will not be addressed again here.

(d) Non-verbal communication

Communication is simply a system for sending and receiving both cognitive and affective messages. One mode of communication is by vocalising a thought as a statement or question. The other mode of sending a message is by using what is commonly termed 'body language', i.e. non-verbally (Crowley, 1994). Hughes (1994) has cited statistics that only 7 per cent of our communication is made up of words, 38 per cent is the tone of voice, and the remaining 55 per cent is our body language. If these are not congruent, the non-verbal message wins. Possible reasons for the non-verbal dominance effect include: their differences in origin (non-verbal behaviour appears to have more
innate features than the verbal code); and the structural properties of
the respective verbal and non-verbal codes (although non-verbal codes
share many linguistic features with the verbal system, there are a few
differences, and non-verbal codes include many coding features not
present in verbal language). Despite differences in cerebral processing
of verbal and non-verbal material, the codes of both types are closely
coordinated to produce messages. To treat them as independent
systems is therefore artificial and counterproductive. Furthermore, to
tfully understand these codes and how they co-ordinate with one
another, it is necessary to take into account cultural, contextual and
individual differences. Different cultures, races, genders and
personalities have different non-verbal identifiers, which use different
gestures to mean the same thing, or similar gestures to mean something
completely different. Cultures, for example, can be identified by their
expressiveness, amount of contact, and degree to which they are clock­
bound. Other important cues may be the use of eye gaze, dress and
adornment and the use of vocalic cues (Hargie, Saunders & Dickson,
1987). In a diverse, cross-cultural country like South Africa, effective
counsellors (lay counsellors included) need to be made aware of these
differences in interpreting non-verbal communication in their clients.

Being alert for opportunities to encourage involves looking for the
signals that are sent out by hurting people. These subtle hints are
usually non-verbal and may include: a sad or downcast expression;
uncharacteristic behaviour; letting routine tasks go; indecisiveness;
tone of voice; and/or uncharacteristic dress. Balance is important however, since these signals could be for other reasons besides discouragement.

One of the functions of non-verbal behaviour is to define the nature of the relationship between two or more people. Signals can and do carry relational messages (the central themes being ones of dominance-submission or equality, and intimacy with its multiple facets of depth-similarity, inclusion-exclusion, trust, liking, and attraction). Hence, unlocking the meaning of the relational subtext is crucial to making sense out of any communicative encounter. Hence, if we are to learn to be effective communicators, it makes sense not only to focus on choice and clarity of words, but also on sending accurate body signals. If counsellors are to recognise non-verbal behaviour patterns and teach more effective ones, they must be knowledgeable and effective non-verbal communicators themselves. Much information can be gained about their counselees by being aware of the seven non-verbal codes contributing towards non-verbal communication. According to Burgoon, Buller and Woodall (1989), there are visual and auditory codes: kinesics (all forms of bodily movement, excluding physical contact with another's body); physical appearance; and vocalics (which includes any vocal-auditory behaviour, such as paralanguage, but not the spoken word). The contact codes include: haptics (the perception and use of touch as communication); and proxemics (the perception, use and structuring of space as communication). Finally, place and time
codes consist of: environment and artefacts (the physical objects and environmental attributes that communicate directly, defining the communication context or guiding social behaviour in some way); and chronemics (how humans perceive, structure and use time as communication. Blondis and Jackson (1982) maintain that caring touch contacts are necessary to the therapeutic environment (especially when some adult clients are in therapy for the very reason that they were deprived physical affection). Clients may feel a gentle touch and understand its message of caring interest, just as well as (if not better than) if the therapist had verbalised it. Unfortunately, many adults have mixed feelings about touch. Some are embarrassed by it; some see it as a taboo; some feel it is an invasion of their privacy; while others associate touch or confuse it with sexuality. A wise counsellor first ascertains the client’s views on touch, before he or she offends or shocks the client by touching.

(e) Self-disclosure and immediacy

Immediacy is an important concept, which involves sharing one’s immediate observations and experiences with the counselee. Self-disclosing statements about therapy are needed when a session is losing direction; if there is tension or little trust in the relationship; if there exists social distance (class, race, etcetera); when the client is over-dependant on the counsellor; when there is a power struggle; or when attraction on the part of either person sabotages the therapeutic process.
Hughes (1994) offers an explanation of why people become discouraged and refers to the most common defences that people employ for fear of being exposed for who they really are. "I am afraid to tell you who I am because you may not like who I am - and it's all that I have" (Powell, 1978, backcover). As a result, there is little reality in our relationships. Swindoll (1987) says that there is value in open relationships and states that it is one of the deepest needs of our time. Counsellors need to drop their masks and be real about who they are. They can then encourage this risk-taking in their counselees as well. This calls for support, understanding and acceptance on the part of the counsellor. Hughes says that this does not mean that the counsellor necessarily approves of the behaviour, but needs to differentiate the person from their actions and to accept the person.

Rogerian counsellors believe that they must reveal themselves in self-disclosure, and be prepared to be made vulnerable. They argue that it can be relieving for the counselee to see that the counsellor is also human, and that the openness of the counsellor facilitates the openness of the counselee. The counsellor is a model of an authentic person. Of course, it is also true that he or she can be blinded to the person's problem aspects if he or she has unresolved problems around this issue, and so self-disclosure requires high levels of competence and trust in oneself. It must be appropriate and this also means that a climate of trust should first be established. Furthermore, sharing must have
purpose, be selected and focused, and related back to the client's problem. Clients should never feel a responsibility to handle the therapist's problem. Allowing one's own problem to gain focus in the therapeutic situation is both insensitive and unprofessional. Being too transparent is not healthy either, especially when it betrays the privacy of those who may be included in the story, including a spouse, children or friends. Counsellors need to consider the following factors: the total number of disclosures made; the depth of these disclosures; the verbal and non-verbal disclosures; the physical environment; the age, gender and personality of the parties; the status and role relationships of the parties; the timing of the disclosures; and how best to respond to client disclosures (Hargie, Saunders & Dickson, 1987).

As Christians, the ultimate question is of course, from a Biblical frame of reference, to whom and what shall we disclose? Firstly, our disclosure to God should be total. To Him we confess sin, share hopes and fears, joys and sorrows. Although God knows our every thought and emotion whether we communicate them or not, a failure to disclose leads to a loss of fellowship and spiritual dryness. Furthermore, we are instructed to confess our sins to one another, so that we may be healed. The effective prayer of a righteous man or woman can accomplish much (James 5:16). Hence, the primary purpose for confession, according to James, is to enable fellow Christians to pray for their needy brothers and sisters. A person forgiven by a Christian can more readily accept the fact that he or she has been forgiven by God.
Another benefit derived from disclosure, and for which there is considerable evidence, is that if people commit themselves publicly to a change of attitude or behaviour, they will be less likely to change their attitudes or behaviour under pressure. Apart from confessing sins to one another, we should also share our joys and sorrows. Romans 12:15 exhorts us to "rejoice with those who rejoice: mourn with those who mourn". This command can only be implemented in the context of mutual self-disclosure. From this flows koinonia (Acts 2:44-45). In the context of counselling, it is important that both parties are disclosing. Although there is some difference of opinion with regard to the amount of personal information the counsellor should reveal to the client, some counsellors go as far as to advocate that they should reveal some of their own developmental difficulties (Glasser, 1965; Mowrer, 1961). Generally, church leaders need to drop their masks of perfection so that they may be perceived as capable of understanding the problems of their fellow Christians (Swindoll, 1987). Contrary to their fear that confessing weaknesses may hurt their leadership, this almost never happens. The same holds true for the lay Christian counsellor, who in a sense is a spiritual leader as well.

(3) Stage two - Aim

The counsellor has the major task of the exploration of the problem feelings, thoughts or behaviour that are pertinent to a diagnosis. His or her goal is integrative understanding whereas the client's is dynamic
self-understanding (Carkhuff, 1980). By the leading of the Holy Spirit, he or she gains insight into the problem, and imparts that insight to the counselee. Part of the goal of the counsellor, is to facilitate a changed way of thinking in the counselee.

"Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him" (Proverbs 22:15). Hughes (1994) says that we begin life with the propensity to think foolishly, and unless something dramatic happens to change our attitudes, we soon become professional foolish thinkers. It is important to understand the power of self-talk. Thoughts flow through our minds at amazing speeds. Theory of Propositional Control states that we speak an average of 150-200 words per minute, and we think 1300 words in the same space of time (self-talk). Many thoughts are automatic, and they can play continually like 'tapes' and become obsessions. Thinking apart from God leads nowhere (Hughes, 1994). Satan drops viruses into the computers of our minds. The killer virus is the belief that we can make it through this life without God. Nelson-Jones (1993) lists some of the clients' areas of thinking difficulty. Among others, he says that counselees may have restricted thinking (like 'tunnel vision') and difficulties in decision-making, problem-solving and self-control.

Hence it is important that faulty thinking be corrected, since it in turn may lead to faulty behaviour. Skills III help the counsellor to identify
problem feelings, problem behaviour and problem thinking, to ascertain the facts and conduct a diagnosis.

(a) Reflecting content and feeling

Some basic guidelines for reflecting are given. Counsellors must use their own words, since reflecting is not functioning as an echo, but rather entails counsellors reformulating the message. This also ensures that they have properly understood the client. Secondly, counsellors must not go beyond the information communicated by the client. Reflecting is a process of feedback only and does not carry with it the counsellor's speculations or suppositions. Thirdly, reflecting should be done specifically, concisely and accurately (which means being a good listener). Reflecting should not be over used, but well timed, and preferably in conjunction with other social skills (like questioning or self-disclosure). This skill is important for the lay Christian counsellor to employ, since it is a way to monitor his or her understanding of what the counselee is saying. It contains two component skills: the reflection of feeling; and paraphrasing (Hargie, Saunders & Dickson, 1987). By combining the factual and feeling material in a single reflection such as 'you feel...because...', one type of information complements the other and enables the client to perceive the relationship between them. Furthermore, it involves the clear communication on the part of the helper, that he or she understands the helpee's expression of the situation, both emotionally and content-wise. The counsellor responds
to identify the personal significance or implications of the expressed situation for the helpee, as well as to identify the personal deficits (or assets) of the helpee that are contributing to the problem or situation, the feelings that the helpee is experiencing about these, and the goal that the helpee wants to achieve.

Hence, focusing on the person's potential is the general attitude to be held by the lay Christian counsellor, since what he or she thinks during counselling, comes across non-verbally. Our example is Christ, who when looking at Simon, said: "You are Simon the son of John. You will be called Peter" (John 1:42). This was the disciple who often put his foot in his mouth and did things too spontaneously, and yet he was the rock upon whom Christ built His church. "The purpose in a man's mind is like deep water, but a man of understanding brings it out" (Proverbs 20:5). The essence then of encouragement is to understand, not necessarily to resolve the problem. Caring does not equal curing. Counsellors must express a clear understanding of the helpee's personalised problem, feelings and goal in behavioural terms.

(b) Questions and door-openers

A question can be defined as a request for information and may be verbal or non-verbal, and contrary to popular belief, this social skill is quite complex. It is simple to ask questions in everyday life, but it requires much thought and care to prepare an educative question.
Different types of questions are better asked in different situations (although there are no fixed rules), and the answers received will be greatly affected by the structuring and wording of the question as well (Hargie, Saunders & Dickson, 1987).

Recall questions simply require information to be recalled and repeated, while process questions are of a higher-order cognitive type since they require the respondent to use higher mental processes in order to answer. Open and closed questions are two other types. In the heart of counselling, a question is quite useless if it will only elicit a yes or no response. The counsellor loses out on hearing elaboration and the client's own thoughts concerning issues. However, these questions are relatively easy to answer and can serve the purpose of getting the client involved in an interaction at the outset. Affective questions relate specifically to emotions, attitudes or preferences of the respondent, and should be used with sensitivity in the counselling room. These questions, when appropriately asked, can be very important in counselling however, since many clients are poor at listening to their own feelings and this may give them practice (Nelson-Jones, 1983). Leading and probing questions are also of great use in counselling, but must be carefully asked, so that the client does not feel manipulated or cornered in any way. Skilful pausing and prompting with these questions will elicit much information. Rhetorical questions promote thought in the respondent and certainly have their place in therapy,
while multiple questions do not. These are more often wasteful than useful and should be avoided.

Using door openers is a vital aspect of caring. Hughes says that men in particular, struggle to relate on an intimate level. They will tell you what they think, but not what they feel. Hughes (1994) stresses the importance of learning to use door-openers. These elicit further responses from the counselee, and usually take the form of a question. Door-closers, on the other hand, chop the continued discussion of the issue, by the counselee.

In addition to these skills, there is also the need for empathic understanding, congruence and unconditional positive regard, and accurate non-verbal communication in this stage of counselling. These have been discussed in stage one.

(3) Stage three - Fire

This stage has a transformative function. There is goal-setting, which also involves developing and choosing preferred scenarios. The counsellor is involved in strategy-planning and centres his or her attention on directing the helpee toward developing an orientation toward acting. Counsellors need to identify specific steps toward accomplishing the operationalised goal, i.e. enabling the helpee to achieve constructive action (actually getting from the present state to
the desired state). The helper who has been effective in eliciting the helpee's awareness of his or her need to change, must also be effective in determining the courses of action that will enable the helpee to change. The helping process has not been brought to culmination until the helpee has acted upon the directionality dictated by understanding. Hence, at this stage, the helper aims to facilitate action while the client's goal is action. The best criteria for making decisions for action are God's word, used in conjunction with prayer, the conviction of the Holy Spirit and advice from other Christians. Feelings are an unstable base and logic is a dangerous base (Maier, Minirth, Wrench & Ratcliffe, 1992). The Holy Spirit gives the power to live out the changed thinking and action.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Timothy 3:16). Doctrine (teaching) is the life principles that we are to follow. When we digress off this path and violate these life principles, there needs to be reproof (rebuking) from the Word. Correction results from reading what the Word says about rectifying the sin. When this new knowledge is practically lived out in obedience, the person is restored back onto the path that leads to righteousness. When one does not read the Word, and become reproved, then God will use circumstances (Hughes, 1994).

Skills IV encourage a new dependency upon Christ and develop strategies for coping and carrying out new behaviour.
(a) Explanation

Explaining is an attempt to give understanding to the client, going beyond the mere reporting of facts to reveal causes, reasons, justification and motives underlying the problem or event being analysed. Well-planned and structured explanation results in greater understanding, while explanations that are clear and unambiguous are highly valued by listeners. Summaries or feedback checks are effective in aiding retention. A principle to remember is that the success of an explanation is indicated by the degree of understanding by the listener (Hargie, Saunders & Dickson, 1987).

(b) Confrontation

Confrontation of discrepancies in the clients' feelings, thoughts and actions. A counsellor cannot teach a counselee to 'feel right', but certainly can work with them to 'think right' and to 'act right'. As a result of these, feelings will change. According to Hughes (1994, p.19), confrontation or exhortation is "motivating a person to respond to life in accordance with the will of God".
(c) Concreteness

As Van der Spuy (1995b) stresses, there needs to be the specific development of an action plan. Once this plan has been formulated and agreed upon by both parties, the counsellor works to motivate the counselee in the new plan - reinforcement.

(d) Reinforcement

This skill needs to be employed sensitively and appropriately. Some stimuli that may have reinforcing properties in one situation or with one person, might not in another setting or with a different client. Of course, the reinforcement given should also be appropriate to the response reinforced. If a counsellor gives extreme praise to a client who fares mediocrely in some skill, it may be construed as sarcasm. Reinforcement must be immediate and genuine, and this entails having complementarity of one's verbal and non-verbal behaviour. If not, the client may see the statement as veiled criticism or as a clichéd response to all clients. Frequency of reinforcement should be noted here: it is unnecessary to reinforce each and every instance of a specific response, for that response to be increased. The frequency can be reduced after an initial period of continual response. Importantly, counsellors should use praise sparingly, so that its reinforcing efficacy is spared. Furthermore, the reinforcement of a particular response should vary,
otherwise the repeated utterance becomes devoid of any evaluative connotation. A useful skill is for the counsellor to be able to reinforce a client's behaviour or statements partially. Part is reinforced, part is not. This is useful since by reinforcing at least some of what the client is saying, the counsellor does not come across as critical or judgmental, seemingly disregarding all that has been said (Hargie, Saunders & Dickson, 1987).

(e) Group communication and leadership

Research has shown that while many of the principles of interpersonal and intrapersonal communication apply as well to group communication, there are many new factors that affect the communication between group members. A group is seen here as involving a plurality of individuals who influence each other in the course of interaction and who share a relationship of interdependence in pursuit of some common goal (Hargie, Saunders & Dickson, 1987). With a culture largely encouraging a reading of the verbal component of communication but with most individuals reading the non-verbal signs, a dichotomy is produced that actually discourages intimacy and open communication (Meier, Minirth, Wichern & Ratcliff, 1992). This hinders one-to-one communication, and even more so in group interaction. Group counselling can, by facilitating genuine communication, counter the tendency in our society toward depersonalisation. Small groups can in fact provide the environment in
which individuals can safely practise accurate communication with one another. In Christian circles, Bible studies, 'growth groups', cell groups, discipleship groups and just about any other kind of interaction of more than two people, occur in group contexts. Hence, it is vital that people be adequate group communicators. Counselling is most often done individually, which is necessary (especially when the problem is severe or confidential), but there is also the place for it being done in common-problem groups. One-to-one counselling may improve the person's communication skills, but that individual still needs to be able to apply these skills appropriately in a group context. Group counselling has the wonderful opportunity for practising such relating. Nelson-Jones (1982) says that it may be used after, or concurrently with, individual counselling.

Leadership has been indicated to be synonymous with the act of influencing others in a range of group contexts. While specific individuals are elected leaders, acts of leadership can be manifested by any group member. The counsellor, leading group therapy, may not have been specifically elected, yet is not an ordinary group member, and so needs to earn the right to be heard by the group. He or she needs specific abilities and skills, in order to help the group achieve its goals. Six basic skills have been identified that promote the productivity and longevity of the group (the leader is directly interested in changing individuals only so far as the changes in their information, skills, experience or confidence may help them to be more effective on behalf
of their group): initiating/focusing; clarifying/elaborating; promoting contributions; summarising; relieving group tension; and supporting/encouraging.

These basic skills are required by any lay counsellor to accomplish the three stages of counselling. Before looking at the termination of counselling however, there is another skill that is unique and important for the lay Christian counsellor:

(f) Wise use of prayer and Scripture

Learning effective ways to share Biblical solutions and conveying confidence in the Lord are vital. According to Adams (1970), the Spirit expects the counsellor to use His Word and apply what it says about counselling. This is not an entirely accurate statement. The Spirit can use the Scriptures in counselling, but He is also free to work through prayer or the person of the counsellor. Simply opening the Bible and reading verses to the counselee, does not equal 'the working of the Spirit'. To be led by the Spirit (Galatians 5:18) should not be understood as exclusively being led by means of the Word. The use of prayer and the Scriptures during counselling requires discernment and sensitivity from the counsellor, especially if the client is not a Christian. Tan (1981) says that proper timing in this regard is vital, and he bases this on Ecclesiastes 3:1-8 that teaches that there is a time for everything. Poor timing of interventions or too much counsellor
direction, may lead to client resistance. According to Turnbull (1969), if the counsellor judges that the reading of the Bible might be perceived as threatening to the client, he or she may be more effective in quoting a brief passage from memory. Turnbull warns that the Scriptures ought not to be used merely to conform the counselee to social expectations. He states that "the Word of God should be allowed to carry its own authority with the promised expected accompaniment of the Holy Spirit, and without the dubious aid of cold authoritarian preaching from the counsellor" (1969, p.217).

Prayer must also be seen as an integral part of helping. However, it should never be used authoritatively to consolidate the counsellor's point of view and as a last attempt to coerce the counselee into changing his or her attitude. "It is...true that the mere parroting of trite religious phrases does not constitute a spiritual ministry to a person in need. Prayer can be used effectively...if it is relevant, timely and mutual" (Turnbull, 1969, p.216).

Each of the basic stages of counselling leads to new learnings and growth for the helpee, i.e. helping leads to learning. Action also produces the feedback necessary for a new cycle of learning, hence Carkhuff (1980) says that the cycle of growth is repeated: involvement and exploration; understanding; and action. The cycle of helpee exploration, understanding and action continues with each serving to sharpen the constructiveness of the other. Then the feedback from
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action stimulates a recycling of the process, in turn, helping the helpee to determine more effective action ways (Carkhuff, 1980).

(5) The post-stage

This stage prepares for the termination of the counselling and requires a skilled closure.

(a) Closure

Closure is the ending of a social interaction, and serves the purpose in counselling, of indicating that a topic has been completed, at least for the moment. It also allows for the assessment of the session and establishes a conducive relationship so that both parties look forward to the next encounter (Hargie, Saunders & Dickson, 1987). To consolidate the clients' learning at the end, counsellors should allow for over-learning; emphasise real-lifeness; train diversely; plan reward strategies; spend time on coping with difficult and high-risk situations; and allow for adequate time for ending and consolidating skills-arrangements for continuing support should be explored. Furthermore, feelings need to be dealt with in saying good-bye, and the task of ending ethically. Counsellors should reflect on their lifeskills, and also evaluate their helping skills at this point (Nelson-Jones, 1993).
The point where termination occurs is an important one. Counsellors should raise the issue of ending before the final session. The problems of life never end and the door to the counsellor must remain as open as the physician's. If therapy is not 'finished' successfully (including a satisfying conclusion to the client-counsellor relationship), there is little likelihood that the client will go back there again. On the other hand, some clients get too attached. They reason: "if I can become a friend, I will not have to sever this relationship" (Anonymous in Fleck & Carter, 1981, p.278). Thus, although healing is on the way, it is incomplete as long as the counselee is deeply concerned about the relationship to the counsellor (for whatever reason), healing is incomplete. One proof of healing is the freedom to let the counsellor go. To give counselees the objectivity needed to move out, it may take a few weeks in a group situation. Seeing the counsellor in a significant relationship with other counselees, can be helpful. "The door of the relationship should always be left ajar so persons can feel free to come back again if they choose to do so" (Oates, 1959, p.111).

Burnard (1989) states that while the emphasis is certainly on what is important for an effective counselling relationship, it is also necessary to enlighten trainees about some of the things that do not enhance it. He lists some general 'don'ts' of counselling, that should be noted by lay counsellors. For example, styles that may be perceived by the client as an interrogation, probing and a sense of disapproval; or questions that do nothing to help the client to expand on the expression of
feelings, but lead the client to immediately start offering theoretical explanations for feelings.

An anonymous counselee looked back at the counselling process and shared about what it had all finally meant. Our prayer should be that this is the kind of sentiment expressed by many more counselees at the termination of their counselling: "An exciting human relationship had renewed an excitement with God" (in Fleck & Carter, 1981, p.277).

6.2 Summary

An integrated and multimodal process model for lay Christian counselling, has been proposed in this chapter. The model, termed 'Ready-Aim-Fire', follows an affect-cognitive-behavioural order and consists of five stages. A pre-stage initiates a counselling relationship. Stage one generally involves the counsellor getting the counselee 'ready' emotionally for the sessions of problem-solving that are to follow. This stage has a supportive function. The second phase has both parties exploring the problems and possible solutions. Hence, there is an attempt to gain some direction. The counselee must take 'aim' at the corrective action that is to follow. The third stage formulates the actual strategies and plans of action. Its transformative function is achieved if the counselee is encouraged to 'fire' off and put into practice all that has been learned. Finally, the relationship is terminated in the post-stage.
Within each phase, the role of the Holy Spirit, and the major tasks of the counsellor and the counselee are described. Since this is a process model, the emphasis is on the important basic skills required by the lay Christian counsellor. The skills have been divided and slotted into the five stages. This is merely a guideline, however. In reality, different skills may be repeatedly needed throughout the counselling process and some may be used in a different order. The lay Christian counsellor is to remain open to the Holy Spirit and be flexible with different counselees.

Ultimately, the goal of counselling is producing Christ-likeness. Excellent practical skills are a means to this end, and should be borne in the minds of counsellors as they attempt to help their counselees.
CHAPTER SEVEN

7 PEOPLE AND PEOPLE'S PROBLEMS

In this chapter, a brief rationale is given for the inclusion of certain theoretical topics in the curriculum for lay Christian counsellors. Considering other similar curricula, it would appear that lay Christian counsellors are generally confronted with these issues. There is no separate recipe for each condition. Each problem is discussed here with the view of adding it into a single training programme. Since the multimodal approach proposed is an integrated psychology-theology model, problems will also be addressed from a Biblical perspective. The following issues are addressed in the order of life-stages and/or the order of the development of the problem.

7.1 Developmental issues

Until recently, the term 'developmental psychology' was often merely a synonym for 'child psychology'. Many 'developmental' psychologists were really researchers of childhood (Miller, 1987). However, this is no longer true. A general broadening of scope has occurred, that now looks at the cycles of life right through to and including old age.

Gerdes (1988) attributes development to both internal and external factors. While what we are is partly based on our genetically
predetermined structure, much of what we do with it results from opportunities and experiences in our families, our societies, our cultures and broadly, within our historical context. The development of the human being takes place cognitively, physically and personality-wise. It is important for the lay Christian counsellor to have a general understanding of how these interact in the development of the person from young adulthood through the middle years and up to and including old age.

On the one hand, childhood is in many respects a period of vulnerability, and one of the reasons for studying childhood is to learn how to prevent certain problems. On the other hand, old age has also been considered a time of vulnerability and risk in the individual's life, hence it warrants just as much attention in research. Great change is characteristic of the intermediate life stages and some of the stages are characterised by significant physical changes, which are accompanied by profound changes in behaviour. For example, a study by Tringo (1970), revealed that people tend to avoid old people more than they do the seriously ill. This makes developing a positive self-image a very difficult task in the late years. With physical deterioration and cognitive abilities often being a struggle, old people feel worthless and of no benefit to society. Families do not depend on them, they no longer contribute to the workplace, and even more, they are often dependent on others. This needs to be dealt with as it strikes a blow to the human pride. The wise counsellor is better equipped to understand
where the client is at in terms of the life cycle, by having some knowledge of the main characteristics and common problematic issues during these phases of development.

Gerdes (1988) stresses the importance of recognising the fact that development occurs in a time span, that it is multi-dimensional and multi-directional (people do not always develop for the better). Based on the work of Levinson (1978); Meier, Minirth, Wichern and Ratcliff (1992); Erikson (1959); and Neugarten, Havighurst and Tobin (in Gerdes, 1988, pp.404-408), common problematic issues during these different life-stages include: overcoming depression; peer pressure; dating and sex; running away; parents maintaining communication with their adolescents; marriage and sex; roles of husband and wife; settling into a career; the challenge of parenthood; settling firmly into existing lifestyles or making creative changes; mid-life crises; career change or divorce; preparing for the departure of children from home; dealing with physical deterioration; and coming to terms with the end of one's journey (death).

According to Meier et al. (1992), personality is the ingrained pattern of behaviour, thought and feelings consistent across situations and time. Although we tend to act differently depending on the person with whom we are interacting, there are certain tendencies in behaviour and thinking that persist regardless of the situation, person or even life-stage. For this reason, the lay Christian counsellor needs to learn to be
flexible in his or her approach. Each counselee is unique and it will aid the counsellor to understand something of the formation of the personality. With a general understanding of the human identity and personality, and how it develops, the lay Christian counsellor is in a better position to put the presenting problems of his or her counselee into context. The lay Christian counsellor must understand the counselee in terms of his or her life-stage. This is important since it provides a general framework in which the counsellor can make sense of the situation.

7.1.1 Vocational guidance

Vocational guidance is discussed as a sub-section of developmental issues, because such assistance must be administered with the life-stage of the counselee in mind. Lay Christian counsellors must be trained to deal with diverse vocational conditions: matriculants or graduates who are about to enter their careers; established adults who may want to change their careers; and older people who will be retiring from the work-force.

At its beginning, the following question should be addressed in Christian vocational guidance: 'what are the counselee's God-given natural and spiritual gifts to achieve God's aim in their life?' Although in some instances it has been possible to direct a person into a specific vocation, Boulnois (1980) says that the majority of counselees can only
be given general directions to pursue. This sounds vague, but Boulnois says that from experience, he has found this to be the most effective for the counselee. It obviates areas where the counselee should not be searching and allows the counselee to work under the Holy Spirit's direction.

Counsellors of this service must, apart from their own vocation and spiritual gifts, be at all times well informed about the many and varied streams of opportunity available to the counselee. Vocational guidance is not just a vision but a necessity for the practical outworking of the Church in action. Especially where, according to sociologists, people will probably change their vocational work three times in their lifetime.

Climbing unemployment and redundancy are further reasons that necessitate Christian vocational guidance in training programmes. Contrary to what Marx said, it seems more apparent that work, not religion, has become the opiate of the people. When introducing themselves to strangers, people will undoubtedly give descriptions in terms of occupation or status in a commercial organisation. People tend to identify themselves primarily in terms of their profession, trade and employment. The Christian who loses his or her job and suffers inevitable shock, becomes as one bereaved. Lazell (1980) offers some guidelines for the counsellor dealing with a client in an unemployment, the most important being to tell them that they are greatly valued and to consider ways of combatting the sense of isolation and worthlessness
felt by getting them to be more involved in church ministries. While being a comforter, the counsellor must also in the witness of his calling, rebuke the folly, lack of mutual regard and less than generous impulses that have so marred our economic life during the past few decades.

Workaholism is another important aspect of vocational and financial counselling. Workaholism noticeably affects the personal happiness and interpersonal relations of the individual. The compulsion to work comes from a sense of insecurity. There is a feeling that worth comes directly from work, and so these workers go to great lengths to impress. When things do not work out as they planned, they become angry and frustrated.

The lay Christian counsellor needs to help the workaholic first to recognise the problem, then reorder his or her priorities and finally develop a new system of values. Workaholism may feed one's pride (Wagner, 1980). The counselee must put the Lord in first place and believe and accept that we are of value to Him for what we are. All our work and our service can to a degree express our love; it cannot buy His favour. Work in itself, is not wrong, but happy are those who have a system of priorities that never allow work to take the place of worship or service to replace their spiritual development (Barber, 1983).
7.2 Personal issues

The category of personal issues refers to those problems that relate more to the actual person of the counselee. Low self-esteem, loneliness, anger, anxiety and mild depression are issues of the individual.

7.2.1 Low self-esteem

In this dissertation, the term 'self-esteem' does not refer to selfish pride or what Vitz (1980) has called 'self-worship'. Collins (1988) says that self-denial is not the same thing as self-degradation, that humility is not the same thing as humiliation and that being unworthy is not synonymous to being worthless. As he understands it Biblically and psychologically,

...self-love...includes...accepting myself as a child of God who is loveable, valuable, capable;...being willing to give up considering myself the centre of the world;...recognising my need of God's forgiveness and redemption. Christian self-esteem results from translating 'I am the greatest, wisest, strongest, best' to 'I am what I am, a person made in God's image, a sinner redeemed by God's grace, and a significant part in the body of Christ (Collins, 1988, p.315).
As Christians, we are to view ourselves as God views us, for this is an accurate self-image. McDowell has said: "a healthy self image is seeing yourself as God sees you - no more and no less" (1985, p.34). We are unworthy because we are sinners, but we are not worthless. The God of this universe who created us, has 'loved us to death' and we have much worth in His eyes.

Why some hate themselves and struggle all their lives with feelings of inferiority, while others accept themselves and get on with living in good relationships, is a question that has been addressed by many social science researchers. According to Collins (1988), there are different causes of inferiority and low self-esteem, including: faulty theology, sin and guilt, past experience, unrealistic expectations, faulty thinking, community influences, and parent-child relationships. The effects of low self-esteem can be very debilitating, especially when these feelings are intense or long-lasting. Collins (1988) says that they may contribute to a lack of inner peace, social withdrawal, self-hatred, depression, hypersensitivity, inability to receive expressions of love, jealous and critical of others, or a drive to gain control over others. Hence, the effects are widespread and affect both self and others.

According to Meier et al., the absence of a sense of self-worth is the basis of most psychological problems. Sturt (1993, p.37) asserts that it may lead to such things as overeating or substance abuse to dull the pain; sexual promiscuity because the body is not valued; and anti-
social behaviour since others are not valued either. Common manifestations of poor self-esteem fall under two broad categories: compensating behaviours; and long-term results. Compensating behaviours may include: excessive shyness or extreme boasting; suspicion and dogmatism; aggression; and workaholism. Long-term results of low self-esteem include: depression; stress; guilt; anger; jealousy; loneliness; intimacy failure; and saddest of all, a distorted picture of God. It would appear then, that many behavioural problems need to be assessed by the lay Christian counsellor in the light of the counselee's self-esteem.

The parent-child relations seems to be highlighted as a significant cause of poor self-esteem. "All the evidence points to the influence of the first few years of life. Our self-esteem is established around the age of five, as a result of conclusions we have made about our world and how we see ourselves in relation to it" (Sturt, 1993, p.38). According to Montgomery (1993, p.10), we all want love and assertion, and to be able to demonstrate weakness and strength. Instead of love, we are betrayed and we end up feeling fearful and becoming anxious. Instead of assertion, we are intimidated. Hence, we feel helpless and we become manipulative. Instead of weakness, we are exploited. Thus, we feel distrusting and we become avoidant. Finally, instead of strength, we are humiliated. We feel insecure and we become artificial. As a result of these imperfect relations during our developmental years, our self-esteem is affected negatively. Hence, as addressed earlier, it is also
vital that the lay Christian counsellor be aware of developmental issues.

7.2.2 Loneliness

Loneliness is a feeling that is acknowledged by everyone at some time in their life, yet it is difficult to know what the exact feeling is. What distinguishes it from other forms of depression or anxiety? Since there is no foolproof and objective sign of loneliness, research has depended on personal self-disclosure reports. Loneliness is not the same as being alone. Rather, "it is the painful realisation that we lack meaningful and close relationships with others" (Graham, 1984, p.159).

Given that man experiences loneliness, Goodwin (1992) offers some of the ways in which man seeks relief: denial (the workaholic, for example, indulges in activity to gain some sense of purpose greater than himself); diversion or distraction (which includes any attempt to deal with loneliness which does not adequately diagnose or treat the problem); drink and drugs (with these, the lonely person knows that he is not solving the problem but that he no longer cares about it); sex (promiscuity, pornography and masturbation may all be attempts to seek closeness or self-comfort); gambling (the feeling of excitement exceeds the feeling of loneliness); television (the 'plug-in-drug' seduces him to thinking that there is relationship with the people on the screen and with others watching the screen); fantasy (enjoying in the mind
what one longs for in reality); travel (which stimulates the senses and mind but leaves the inner person untouched); and socialising (a most deceptive diversion can be the company of other people). These do not bring permanent relief and only cause feelings of worthlessness and low self-esteem (Collins, 1988).

If the loneliness of people can lead them to perform sinful and destructive actions, it is definitely something that needs to be addressed in a Christian curriculum for counselling. Lay Christian counsellors need to help their counselees understand that loneliness is part of our experience and that it serves a function. It leads one into a deeper perception and sensitivity of one's own being. Although an unpleasant feeling, it should be allowed to be a productive experience. Thus, it needs to be entered and not denied. In looking inside, counselees must realise that the solution to loneliness is not in changing circumstances. They must acknowledge their alienation from God and have faith in the fact that He will never leave them nor forsake them. Counselees may need to see that they fail to love others. People are so concerned for self-protection that they enter every relationship demanding that it do something for them. Do they see that this is sin? Counselees also need to see that risk is involved. Christians will experience isolation and pain until the day that they enter Heaven, but God promises that they will remain intact. "One does not cope with loneliness, one enters it and clings to the Lord" (Goodwin, 1992, p.20).
7.2.3 Anger

Anger is defined as an intent to preserve personal worth, essential needs and basic convictions (Carter & Minirth, 1993). This emotion, in and of itself, is not wrong. Indeed, there are Biblical accounts of the Lord Himself becoming very angry. Anger can be a positive and useful response to something or someone and should not be denied. However, we are commanded not to sin in our anger. All emotions can however, become destructive when there is a failure to express them in harmony with Biblical limitations and structures (Adams, 1973). Anger is no exception. "Balance is found when anger is linked to a reasonable issue and is communicated in a proper manner" (Carter & Minirth, 1993, p.19).

Each episode of anger follows a general sequence. An environmental event leads to under-the-skin events (internal monologue and feelings), which then find release in action (Backus, 1985). In his model on how to handle anger, Adams (1973) explains that the emotional energy that results from feeling angry should not be internalised. One cannot bury anger dead; one buries it alive, and it will leak out. This may often cause psychosomatic problems (Hughes, 1994). While it is true that bottling things up inside is unhealthy, in no way does this mean that the explosive ventilation of anger is the just alternative, for this sinful reaction ends in broken relationships and at its extreme, converts into physical aggression and violence.
Instead, Adams (1973) says that the tensions of anger should be used constructively, by releasing them towards the problem. Van der Spuy (1994) improves this model when he suggests that the emotional energy should rather be focused on the solution of the problem. It is the task of the lay Christian counsellor, when dealing with counselees who are sinning in their anger, to help them to redirect their responses. Training curricula should take anger seriously, the way it is taken seriously in the Bible. There is an explicit command to deal with anger: "In your anger do not sin; Do not let the sun go down while you are still angry" (Ephesians 4:26). Hence, counsellors should learn about the causes and effects of this emotion (Collins, 1988) and how to help people who struggle with self-control to let their emotional energy manifest in positive ways. Counselees may need to be trained in some kinds of self-control, and to replace the wrong beliefs or assumptions, that make them irritated and angry. As Collins (1988) correctly points out, it is unlikely that if God instructs us to control our anger that this is impossible. This is the hope that the lay Christian counsellor can offer to the counselee.

Uncontrolled anger leads to a breakdown of communication, relationships are slowly destroyed and families fall apart. The basic theme of the Christian faith is that of reconciliation between man and God. An outflow of this must be reconciliation between believers.
Sinful anger has no justification and there is little else that can disrupt the unity of the church quite like it.

For Backus (1985), any attempts to help the angry person react less irrationally, should be accompanied by efforts to reduce tension, change negative expectations, and resolve depression for these are conducive to outbursts of anger. The key is to teach people to respond to stimuli and situations, and not to react at all. The difference is the element of control that is present in responding. Reacting implies an immediate action, whereas responding implies first thinking about the sudden event and collecting thoughts together, before responding. The time delay allows for more rational conclusions to be drawn, and lessens the chance of the responder communicating his or her valid ideas in an unloving, vicious manner. Of course, the ultimate way to respond is God's way. Godly anger responds with forgiveness.

7.2.4 Anxiety

Physiologically, when the individual becomes excited or emotionally aroused (fearful or stressed), the sympathetic system causes the adrenal glands to secrete and release arousal hormones, adrenalin and noradrenalin. These hormones generally produce the same excitatory effects on physiological reactions (such as heart rate and blood pressure) and the arousal puts the individual under a variety of biological, psychological and behavioural stresses. If this continues for
too long, it can result in exhaustion (Meier, Minirth, Wichern & Ratcliff, 1992). When excessive stress occurs, the parasympathetic nervous system does not bring the body back to its normal resting state, and consequently, there is a degree of general arousal from the continual release of hormones into the system (Meier et al., 1992). This continued state of arousal is anxiety, an emotion that is often accompanied by depression, and is characterised by uneasiness, apprehension, dread, concern, tension and worry. There is the constant tension that something terrible is going to happen. Meier et al. (1992) suggest that counsellors need to teach their counselees how to actually relax physically (progressive relaxation technique), since they have often been stressed for so long that the body has adjusted to the tension. In severe cases, lay counsellors may need to refer since medication may be necessary.

Clearly then, anxiety can be a significant motivator of human behaviour. Psychological stresses can be very harmful if the individual aims to draw strength from his or her own stressed state. Collins (1988, p.85) says that "anxiety can...drive people away from God at a time when He is most needed". In their state of worry and distraction, there is little time and desire for prayer or Bible reading. Furthermore, Collins (1988) says that Christians may be bitter and angry that God is not intervening to stop 'bad things from happening to good people'. Lay Christian counsellors must be taught how to encourage the anxious to trust in God and to reach out to others, as well as to teach them ways of
coping and keeping things in perspective (Collins, 1988). Backus (1985) says that we cause events to be stressful by the meaning we give to them. This is the law of attribution. Stress then, is not a property inherent in circumstances. Rather, it is our interpretation of them that may stress us. The lay Christian counsellor can appeal to the Lord's promise that He will never allow the person to experience trials greater than what the person can bear (1 Corinthians 10:13). Other believers can be of great help to stressed individuals, and can intercede for them in prayer.

7.2.5 Mild depression

Second to marriage and divorce, depression is the most common problem that Christian counsellors deal with in their counselees (Benner, 1992; Van der Spuy, 1993). This on its own is a significant reason for including depression as a required topic in a lay Christian counselling programme. Depression has been described by Backus (1985) as the state of being when feelings of sorrow refuse to leave, and involves cognitive misbeliefs about the value of self, life and the future. It is known as the 'common cold' of mental disorders, in that it is widespread. However, unlike the common cold, it is also serious and can be very costly to treat (Collins, 1988). It is debilitating to those who suffer from it, sometimes to the point of suicide, and it has a strong impact on others. Hence, not only for the well-being of the
depressive but also for the sake of their families, lay counsellors need to be trained to intervene effectively.

Hughes (1988) differentiates between the physiological, psychological and spiritual causes of depression. Physiological depression most often requires medical intervention, while severe psychological depression needs professional counsellor intervention. In such cases then, the lay Christian counsellor will make a referral. Mild psychological depression and spiritual depression however, can be treated by skilful lay Christian counsellors. Backus (1985) says that depressed people are afflicted with persistent unwanted emotions because they do not know that they are rehearsing misbeliefs to themselves. Like Backus, Collins (1988) believes that when people learn to challenge their own thinking, depression may be reduced in severity or even prevented altogether. This is important for the lay Christian counsellor to know, since he or she can induce the client to participate in self-talk logging for each identification of a misbelief (Backus, 1985). With the trained skills to encourage a realistic perspective on life and death (Collins, 1988), the lay Christian counsellor can help counselees deal considerably with mild depression. What a blessed outcome when new feelings result from thinking about events differently and truthfully.
7.3 Mental disorders

Meier, Minirth, Wichern and Ratcliff (1992) describe mental health as involving healthy relationships in three directions: upward with God; inward with self; and outward with others. The mentally healthy function at full capacity physically, intellectually, and emotionally. They are in contact with reality and can react to or adapt to reality in a realistic way. True mental health also implies an attitude of confidence and unwavering purpose in life (both of which come from the Lord).

For Backus (1985), abnormality without a fixed norm is meaningless. For the Christian, he or she is convinced that the way we ought to be and the manner in which we should live, is based on the standard that God has set in the Bible. We need not forsake our individuality in the journey to be Christ-like, but at the same time, we are to conform to His behavioural example. As humans, we are naturally sinful, but God has saved us from what is actually an abnormal state (we are all abnormal in this sense, but we were not designed to be or behave that way). Hence, what is really normal, is behaviour or cognitive beliefs that do not contradict Scripture.

Of course, some abnormal problems are biological and the cause of others, not easily identified. It is incorrect to ascribe all abnormality to the spiritual domain. There exist Christians who are mentally abnormal and who are not healed from this, even after prayer and appropriate
psychiatric intervention. The Lord is sovereign and His thoughts and ways are higher than our own. He understands aspects of our cases better than we do and He has good purpose for not intervening sometimes. As Christian counsellors, we have to trust in God's good character and allow Him to use us with people in need, according to His way. He is the surgeon, we are but His assistants.

The revised third edition of *The Diagnostic and Statistical Manual of Mental Disorders - DSM III-R* (in Meier et al., 1992, p.265) defines abnormality as:

A clinically significant behavioural or psychological syndrome or pattern that occurs in a person and that is associated with present distress (a painful symptom) or disability (impairment in one or more important areas of functioning) or with a significantly increased risk of suffering, death, pain, disability or an important loss of freedom. In addition, this syndrome or pattern must not be merely an expectable response to a particular event, for example, the death of a loved one. Whatever its original cause, it must currently be considered a manifestation of a behavioural, psychological, or biological dysfunction in the person.

*DSM III-R* defines a mental disorder as a behavioural or psychological pattern that either has caused the individual distress or disabled the person in one or more areas of functioning. According to Rosenhan and
Seligman (1989), one must be able to infer that there is a genuine dysfunction, and not merely a disturbance between the individual and society. This is social deviance, and is not considered a disorder. This says something important: counsellors need to be very careful in rashly diagnosing their counselees as having mental disorders, when in fact they do not.

The psychological disorders are divided into broad categories: anxiety disorders; mood disorders; psychotic disorders; dissociative disorders; stress and adjustment disorders; somatoform disorders; substance-abuse disorders; personality disorders; and other areas of abnormality. This latter group includes the eating disorders (such as bulimia, anorexia nervosa, and pica); the impulse disorders (pathological gambling, kleptomania, pyromania, and the intermittent explosive disorder); as well as the sexual disorders (Adams & Sutker, 1993). The lay Christian counsellor needs to have a good general understanding of these (symptoms and possible causes), in order to identify psychopathological problems and make good referrals.

7.4 Family issues

Marriage and family counselling is a crucial need today, where approximately one in every three marriages end in divorce. "Apparently, the institution of marriage is not as endangered as some people claim; however, the permanence of individual marriages is in
peril" (Worthington, 1989, p.17). According to Van Der Spuy (1993), the predominant factor in leading the counselee to the counselling room, is the marriage. The sad reality is that faulty individuals make faulty marriages; faulty marriages create faulty families; and faulty families again create faulty individuals. It is necessary to look then, at the source of the problem: the faulty individual. As Christians, we know that disharmony with God will ultimately lead to disharmony with others. The root of the problem with society, is not the family or even the conflicting marriage, but individuals' relationships with the Lord. Godly individuals make godly spouses, who make godly parents, who produce godly children and hence, godly citizens in the society at large.

According to Worthington (1989), Christian counsellors need an integrated theory of marriage and marital counselling, that incorporate distinctly Christian concepts. Some of the major concerns regarding the marriage and family will be briefly mentioned here to justify the inclusion of family issues as a topic in the lay Christian counsellor training programme. These are based on the work of Ambrose, Harper and Pemberton (1983); Abulafia (1990); Poujol (1992); and Meier, Minirth, Wichern and Ratcliff (1992).
7.4.1 Singleness

In addition to addressing the problems of marriages and families, the lay Christian counsellor should also be equipped to deal with those who have remained single. Singlehood is not going to be a problem for those individuals who have chosen to remain unmarried, but for those who have never married because of whatever circumstances (and who do desire to marry), there may be questioning of worth and attraction as a person. Plagued by loneliness, insecurity, low self-esteem, and sometimes rejection, many singles face frequent reminders that they are out of step with society (Collins, 1988). Hence, it is necessary that lay Christian counsellors be trained to work with singles to replace their faulty beliefs about where their security and value lies, but they may also be of assistance in pointing out and working on a changeable unattractive trait or habit that makes the members of the opposite sex reluctant to pursue a relationship with the person. Furthermore, many singles are struggling to cope with the sexual frustrations that they experience. Collins (1988) says that undoubtedly many of these people fantasise and masturbate periodically at least, and that this is followed by feelings of guilt. This complicates but does not solve the problem of sex for singles.
7.4.2 Marriage

Some of the major causes of marital difficulty are: faulty communication; interpersonal tension about sex; roles; religion; values; money; conflicting needs and personality differences; external pressures from in-laws; careers; crises and children; and boredom (Collins, 1988).

It is important that lay Christian counsellors be trained to prepare engaged couples for marriage. Granted, certain lessons can only be learned in marriage itself, but there are other problematic areas that can be avoided or resolved in marriage, by effective pre-marital guidance.

Christian marital counselling should first examine the individuals before looking at their relating to each other. Are they both individually committed to the Lord and to doing His will? Are they both individually committed to being pleasing to each other? Mace, as described by Stewart (1961), says that there are no unhappy marriages; only marriage partners who are immature. One of the tragedies is that people can grow up physically and reach the age when they can be married legally, but never grow up in their emotions. It cripples themselves, their partners, and the personality development of their dependent family members, i.e. the children. Hence, not only is marriage counselling necessary for the well-functioning of spouses, but
certainly psychologically and emotionally beneficial for the children in these homes.

7.4.3 Parenthood

"Fathers [and mothers] do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (Ephesians 6:4). How does one bring up a child in the training of the Lord? Lay Christian counsellors need to be ready for the many desperate parents who will seeking counsel on that very question. Parenthood is one of the areas of life that people are least prepared for, and in which many mistakes are made. People need to be forgiving of their own parents, in order to really be free to communicate well with, and to be humble and open to listening to the constructive criticisms, of their own children (Stoop & Masteller, 1991). Part of maturing is realising what Gordon (1975) says on the cover of his book, Parent Effectiveness Training: "Parents are blamed, but not trained - P.S. They aren't gods either"! For this very reason, parents often require the assistance in dealing with difficult issues concerning their children.

Meier, Minirth, Wichern and Ratcliff (1992) have identified five characteristics that are consistently found in healthy families, stating that the children raised in such homes generally develop into happy, mature, emotionally and spiritually mature adults. These are: expressed love; discipline; consistency of rules; parental example; and established...
parental authority. Trained lay Christian counsellors can be used with great effect to facilitate these productive qualities in the families with whom they work in counselling. According to Meier et al. (1992), the goals of family counselling are: to resolve interpersonal conflicts and to help a couple agree or disagree constructively (which entails effective communication skills); to encourage each individual to meet the individual needs of the mate; to clarify role relations; to build Christian values in the family; and to strengthen the ability of each member to contend with stresses in a healthy manner (within or from without the family system). Lay Christian counsellor training programmes should include lessons on how to guide parents. By spiritual training, marital enrichment and parental training, lay Christian counsellors can contribute significantly to equip parents to prevent child-rearing problems (Collins, 1988).

7.4.4 Divorce

It is the desire of the counsellor that the unity of the marriage (and so the family) should be preserved and that every effort is made to work through difficulties. The Creed of the Divorcées Anonymous states that: divorce is not a solution; marriage is a holy and desirable estate; the development of future generations of physically, mentally and emotionally sound persons depends upon the health and soundness of the marriage and family; there is a spiritual power greater than man whose help is essential; and a willingness is needed to help others to a
deeper understanding and better adjustment to the married life. However, there will be cases where couples are adamant that divorce is the only solution. Counsellors cannot be judgmental. They must be equipped with knowledge and skills to help those who are directly affected by the divorce (the children and spouses), and who may have to deal in later times with a stepfamily. "It probably is true that no one ever gets divorced alone. When a marriage breaks up, the couple is affected and so are family members including children" (Collins, 1988, p.457).

(1) Children of divorcées

Unlike their divorcing parents, children are not prepared for this major change in their lives. They must adjust to sudden loss in a chaotic family setting. This can take years, during which time the dynamics need to be worked through repeatedly as their emotional strength and conceptual abilities mature. Children can experience an unrealistic sense of guilt and responsibility for the divorce and feel a failure and inadequate. This sentiment is commonly followed by detaching emotionally. There can also be the active rejection of the lost parent, where the child is either totally opposed or indifferent to seeing the person.
(2) Men of divorce

As is the case with children, men also need to mourn their losses since they usually do not gain custody of their children. Learning to adapt and readapt one's life is complex enough, but there is no socially agreed pattern of behaviour for these men. On the one hand, they are expected to continue economic provision; on the other, they are expected to behave 'reasonably' over their rights to access or contact with their children. If the man is too demanding, he is seen as unfair and unrealistic. If he is too distanced, he is seen as irresponsible and indifferent by the ex-wife, and viewed as unloving and uncaring by the children. What is his new role?

Coping with the loss of spouse and family has deep-seated effects on men's views of themselves. Father and Husband are accepted terms for describing status in society. When either collapses, it can be a blow to his identity and self-image. "The loss is like losing a limb" (Ambrose, Harper & Pemberton, 1983, p.93). Sadly, being divorced from one's spouse can also mean divorce from society and utter loneliness. We live in a world mainly made up of couples. Many social activities are organised on the basis that people come in twos (for example, seating in restaurants is based on the idea that the smallest unit is two). Images of a happy couple can be seen in countless adverts. It is no wonder then that the divorcée feels excluded from a world where a 'normal life' means life with another. Society's view in short: to be married is to
belong. All marital partners need to learn to rely first on the Lord (an unshakeable foundation who is solidly trustworthy) for their sense of integrity and value as humans.

(3) Women of divorce

Like men, being open to new relationships requires a great effort on the part of women divorcées. They have a tendency to close in on themselves, fleeing from life. They are so alone that they are dying to meet someone yet are scared of the very thought. The problem is even more acute for the woman. The divorced woman creates fear amongst others, particularly couples. She is not easily accommodated. Married women fear that she will take away their husbands. She is ill at ease with herself. She has now lost her identity as a married woman, as well as having the impression of having lost her feminine identity. During married life, she let go of old friendships, as this life met all her apparent needs. Divorce means a loss of partner, part of her family, and friends who may have taken sides with her husband. Naturally, this can be a very devastating period especially since it is coupled with the loss of much of one’s major social support system. Much effort needs to be made to establish new friendships, particularly within the church. Apart from possible counselling required, the woman needs to spend time with caring others. However, it is not wise to impose on others the never-ending lamentations about her misfortune. This will only drive
friends away, and will achieve the opposite effect to what she really needs.

7.4.5 Single parenthood

Single parenthood is most often emotionally and physically taxing, and unfortunately, it is becoming more and more common. In 1986, the Human Science Research Council stated that the single-parent family is becoming such a general phenomenon that it will soon be regarded as a particular type of family; one with a higher risk factor and with needs for which society will have to provide particular services.

Single mothers have difficulties financially, suffer from loneliness, and are often alienated from married peers. Single fathers have their own share of problems. For a start, they may have to overcome much prejudice, because they are probably untrained in many aspects of childcare. Some fathers do not cope well and experience a loss of masculinity. Psychologists have made the prediction that the number of single fathers is likely to increase because of a renewed emphasis on the importance of fathering. Men are beginning to insist on their rights as fathers, and that their claims to their children are as valid as the mothers'. Lay Christian counsellors may need to be informed about the legal aspects involved in custodial matters, especially concerning the issue of joint custody. Such an option is not regarded as ideal, since it is highly disruptive for the child.
7.4.6 Stepfamilies

"Second marriages bring unique complications, but they may also bring increased maturity and willingness to work out differences. The two biggest issues you are likely to face concern children and money" (Bustanoby & Bustanoby in Hendricks & Hendricks, 1988, p.123). Stepfamilies present a new set of difficulties that children in particular experience. They have difficulty accepting the permanence of the divorce. Unlike with a deceased father, where children know death cannot be undone, the living presence and availability of two parents gives continuing credence to the children's wish to restore the marriage. Children may not even have known the father well, yet they idealise the man and create a perfect image of their 'dad'. Children may long to have a new father, but they fear that they will grow attached and then lose him too. They may also feel guilty for betraying their 'real' father. Lay Christian counsellors need to help these second marriages start off on the right foot by assisting primarily in the areas of children and finances.

Quite apparently then, the problems associated with families are both common and very devastating for all concerned. Furthermore, their effects can be extremely serious and debilitating. Possessing the skills for such counselling is a top priority for lay Christian counsellors.
7.5 Sexual problems

"The body is not meant for sexual immorality, but for the Lord and the Lord for the body....Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body" (1 Corinthians 6:13b,18). God forbids irresponsible sexual behaviour, in order to spare us disastrous consequences: millions of illegitimate births; damaged personalities; divorce; abortions; abuse; and sexual diseases (some of which are incurable).

The lay Christian counsellor should have a good understanding of the God-ordained purpose of sexual relations. Approaches to sexual relationship concerns range from enhancing unsatisfactory relationships to remedying specific sexual dysfunctions. Counsellors may also engage in focused exploration of the ways in which their clients think about sex, their body image and their fears about their own and their partner's performance. Furthermore, counselling may also deal with issues of sexual identity and sexual development (Nelson-Jones, 1982). Adams (1973) says that the question of how much biology of sex the counsellor is obligated to discuss, is a difficult question. While many sexual problems stem from unhealthy psychological and emotional relating between partners, there are times when the sexual difficulty is physical. In such instances, it may be necessary for the lay Christian counsellor to discuss something of anatomy and technique.
Sex is an uncomfortable topic perhaps, but certainly an essential one in a training programme. "Sexual relations within marriage are holy and good. God encourages relations and warns against their cessation....both parties are to provide such adequate sexual satisfaction that both 'burning' and temptation to find satisfaction elsewhere are avoided" (Adams, 1973, p.392). A pertinent point is made here: marital partners, who for any physical, psychological or spiritual reasons refuse or struggle with sexual relations, place a temptation in their spouses to find satisfaction elsewhere. This leads to adultery. Hence, if there are sexual problems in the marriage, they ought to be taken seriously and be addressed. Lay Christian counsellors must be taught in training curricula, how to be effective helpers in this regard. There are a number of forms of sexual deviation. The more serious ones include sadomasochism and bestiality. Most deviations should be identified by the lay counsellor but referred to the professional.

7.5.1 Homosexuality

A common sexual phenomenon that the lay counsellor is likely to be faced with, is homosexuality. In dealing with such cases, Nelson-Jones (1982) suggests that the counsellor may work to improve existing homosexual relationships. However, this is not the goal of Christian counselling.
Lay Christian helpers must be trained to have some knowledge about homosexuality and equipped to encourage and accept the counselee as a person (whether homosexual or not). Many hurting homosexuals have nowhere to turn, to discuss their feelings or problems. If they cannot turn to trained Christian counsellors, who should be competent helpers and displaying the loving grace of their Father, to whom can they turn? Counsellors express their love to the Lord by never condoning sinful behaviour that is displeasing to Him. The balance is found by following Christ's example: loving the sinner, and hating the sin. The Bible includes homosexuality in the list of carnal immorality along with adultery, fornication, prostitution, lust, etcetera. Adams (1973) correctly states that it must be treated as sin, but it is not to be "singled out as a 'special sin' especially offensive to God beyond any other sin" (Graham, 1984, p.144). Graham (1984) believes that it is not God's will that anyone be bound by homosexuality. Instead, His grace is sufficient to bring victory to those who are willing to submit this area to Him. Lay Christian counsellors should take the initiative in encouraging their counselees with this message.

7.6 Violence and abuse

According to Collett (1992), because of our daily exposure to violence in the news and images of violence in so many of our movies, the pain that violence causes seems to be remote to some. However, it is actually very close at hand. Collett cites statistics from The Society for
the Study of Social Problems: in sixty per cent of homicide cases, the killer and victim are related by friendship, blood or marriage. Domestic violence constitutes a large proportion of the violence that the police investigate, and it is very noteworthy that ninety-two per cent of such crimes occur after the consumption of alcohol. Counsellors need to be equipped then to deal with both the victims and the perpetrators.

Collett says that the individual's responses to a violent incident can be perceived as falling into five different phases. He lists these as: shock; inner turmoil; resignation; recovery; and growth. Sadly however, not all individuals enter this growth phase. Some never really recover from the violent attack. It is necessary therefore, to equip lay Christian counsellors to come alongside victims of violence or abuse, and to effectively help these people work through a difficult healing process. These counsellors can offer their counselees light at the end of the tunnel, and encourage them with the truth that every Christian's experience can be used by God in a positive way (Romans 8:28). Spiritually, God can use an assault to change our priorities. In the words of a victim of three violent acts, "any cruelty or injustice that we might endure is insignificant beside His cross" (Collett, 1992, p.34).

As is the case with addictions, the counsellor may need to counsel the family as well. Furthermore, he or she may need to have some understanding of the legal procedure in reporting crimes of violence and of charging the guilty party. "The abuser of spouse and family
seldom changes unless exposed and subjected to legal action" (Graham, 1984, p.18). At the very least, lay Christian counsellors should know who to contact in referring cases that require legal intervention.

### 7.7 Addictions

According to Collins (1988), it is possible to become enslaved even by actions that are permissible and not bad in themselves, hence not all addictions are equally harmful. However, in 1 Corinthians 6:12, Paul warns that we are not to be mastered by any behaviour that we cannot control. Indeed, one of the fruit of the Spirit, is self-control (Galatians 5:23). There are various forms of addiction, the more prominent ones including: drug addiction; alcoholism; gambling; promiscuity and pornography; bulimia; anorexia nervosa; shoplifting; masturbation; violent tempers; and workaholism.

The severity of the effects of addiction differ according to the addiction, the individual and the circumstances. Drug abuse and alcoholism probably have the most harmful effects: behaviour change; physical deterioration; family stresses; financial problems; career destruction; and increasing psychological disintegration (Collins, 1988). The destruction of individuals and their families is a sad state of affairs. Lay Christian counsellors have an important role to play in meeting the needs of many similarly desperate people. In their training
on this subject, it would seem that counsellors must be aware particularly of burnout. A psychiatrist is cited (in Collins, 1988, p.517) to have said, "I have to limit my work with addicts. The emotional drain of treating them can be almost more than I can handle".

Addicts come from all walks of life and so counsellors need to be flexible in their counselling people with this problem. There is however one major commonality: they are dependent on a substitute in their search for love, security and significance. "Many of the roots of dependency are to be found in insecurity, fear, guilt, disappointments, immorality and deviate sexual behaviour, frustration, stress, peer pressures..." (Graham, 1984, p.85). Alcoholics Anonymous maintains that until alcoholics hit rock bottom, admitting that their life is out of control and that they need help, there is little hope of change. This is generally true of all forms of addiction. The fact that the lay Christian counsellor has such individuals coming to them, suggests that these counselees do acknowledge that there is a problem. However, some of the addicts are referred to lay counsellors by family or friends, and come against their will. Counsellors must be trained for the probable resistance in such cases. Furthermore, there can also be resistance from those addicts who voluntarily come for counselling. Psychotherapists describe this as the typical 'change me, but don't change anything' stance of many counselees. Graham (1984) says that because addicts can be dishonest and deceiving (which is necessary to keep up a destructive habit that others know about), counsellors need to evidence
a 'tough love' in dealing with them. Graham suggests that there is a place for confronting difficult counselees with the question of whether they really do want help or not.

Partington (1991) discusses three myths about counselling the addict and presents the Christian answers to them. Briefly, the first myth states that if we can only remove the person from the 'drug' for long enough, he or she will no longer be an addict. For Partington, the answer to being set completely free, is to be set free from dependency upon self and for Christians to provide the fundamental security of God's love. The second myth states that all someone has to do is say 'no' to the 'drug' and freedom is automatic. Partington's response is that the counselee must enter into a lifelong relationship with Jesus Christ, whose love and power can transform the addict more and more into His likeness. The third myth says that once the addict has become a Christian, he or she is completely free and can get on with being a normal Christian. The response to this is that the addict, like the rest of us, lives in a desire oriented society. James 1:13-15 tells us:

When tempted, no-one should say, 'God is tempting me'. For God cannot be tempted by evil, nor does He tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.
Through the media and constant reinforcement of advertising, we are told each day that our every itch deserves to be scratched and our every appetite gratified. Sometimes, the temptation appeals too much and addiction may resume. Hence, the addict needs not only to know Christ and be in relationship with Him, but he or she also needs to be transformed by the renewal of his or her mind. This is important for any Christian, and so vital for the person who wants to see real victory over the life of addiction. The lay Christian counsellor assists the counselee in this process and may serve to counsel and educate the family members concerning the myths of addiction and how to cope effectively with it.

"Helping people cope with addictive behaviour is one of the major and most important challenges facing Christian counsellors and the church" (Collins, 1988, p.524).

7.8 Demonology

What constitutes psychopathology and what is demonology? Well-known Christian apologist, C.S. Lewis, has said that we tend to make two equal but opposite errors about the devil. Denying any personal demonic force is one. It is foolish and futile to attempt to deal psychologically with a demonic problem. The other mistake is to assign the cause of every severe problem to the direct influence of
demons. Discerning which is which is a task that should be prayerfully directed by the Holy Spirit. Van der Spuy states that:

...the complexities of demon possession...necessitates correct identification...It is therefore important that lay Christian helpers know enough of this topic as to be able to be effective at their level of counselling as well as to understand and know when referral is necessary (1995c, p.1).

There is much debate amongst theologians and lay Christians alike, concerning the issue of being 'demon-possessed'. Those involved practically in deliverance ministries assert that Christians can be possessed, while others claim that the Bible teaches to the contrary. Their main argument is that believers cannot be 'owned' by demons when they have the Holy Spirit living inside, which is an evidence of belonging to God.

Conclusions regarding this issue have important implications for a lay Christian counselling curriculum, since teachers cannot train counsellors to identify a problem that they do not believe exists. Hence, the question is: can Christians be demon-possessed? If not, can Satan exert major influence in their lives? Firstly, the term 'demon-possessed' must be clarified. According to R.E. Talbot (Personal Conversation, April 1995), no trace of such a term can be found in the Bible. He says that 'demonised' is the word used in the Scriptures, and it refers to
individuals who exhibit signs of being under Satan's control to some extent. Talbot adds that 'to be influenced' by Satan does not exclusively mean being demonised. He asserts that we are constantly exposed to his influence through the world (media, false teachings, etcetera). Furthermore, Satan can work to tempt us to godless action, by placing thoughts in our minds that appeal to our sinfulness. This is why we are taught in Scripture to renew our minds constantly (Romans 12:2).

It should be stated that the topic of demonology in this training programme is not dealing with these latter two influences, but is specifically referring to demonisation. The viewpoint held here is that Christians are not possessed by Satan in that he 'owns' them. Instead, the fact that he can exert a significant influence and even control over some areas of people's lives is accepted to be a possibility and a reality. As understood here, the Word teaches that man has a free will and is not merely a puppet in the hands of greater forces.

Hughes (1992a) believes that there are three areas of demonisation, in which the activity of Satan and demons can be categorised. The first is that of complete control. As stated, this is accepted to occur only in an unbeliever. The second category is that of strong assault by a demon from outside the personality, which can manifest in deep discouragement and depression. The third area of demonisation involves Christians, who because of continued sinfulness, provide an opportunity for a demon to establish a bridgehead in their personality.
What this is saying is that although Satan can certainly exert incredible influence over Christians, this is never done without some co-operation from the individual. Hence, the lay Christian counsellor should be equipped to lead people in prayers of repentance and asking the Holy Spirit to empower them to break free from the bondages of that particular sin. Christian counselees need to understand that through Christ's death on the cross, they have been set free from the power of sin. An excellent point is made by Van der Spuy (1995c, p.3), who reminds us that salvation involves a change of citizenship: "A foundational principle in understanding the role of Satan and demons in the life of believers is recognition that believers are members of the kingdom of God".

Young (1983), presents what she believes are the main signs of the presence of evil forces in a person. She states that any person may manifest any of these signs without being under demonic influence. However, she adds that when taken together and observed over a period of time, as well as observing elements in behaviour that cannot be accounted for by emotional, psychological or medical causes, it would seem safe to conclude that the counselee is under some degree of demonic influence. Teaching counsellor trainees to follow these procedures and to know what signs to look out for, is imperative.

Hughes warns that the counsellor who is equipped to deal with the demonic is someone who "will be free from all desire to do battle with
the devil simply to enjoy the experience of power over evil but will, at the same time, have no fear of engaging with evil spirits because he [or she] has a confident trust in the power of the Lord Jesus Christ" (1992b, p.15). Furthermore, it is vital that such a counsellor know the difference between simple emotional or mental problems and those that are complicated by demonic influence. "Counsellors who are unaware of how the personality can throw up symptoms that look as if they are demonic but are not, can easily fall into the trap of mis-diagnosis" (Hughes, 1992a, p.3).

Once discerned, demons must be tested, resisted and rejected by believers (Graham, 1984). At this point, the lay Christian counsellor may or may not be equipped to carry out the procedure of setting people free from demons, and may need to refer counselees to someone who is capable in deliverance work. Hughes (1992b, p.16) offers some general guidelines in a procedure for delivering the demonically influenced. After the deliverance has taken place, the work of rebuilding and refilling must begin. "Demons always tend to return to empty houses" (Prange, 1981, p.37). Lay Christian counsellors can take heart that in Christ's name, they can defeat the power of Satan. There is hope for the demonised, since the One who conquered Satan's power at Calvary, lives and reigns in them. They ought to remind themselves constantly of Romans 8:31b which states that "if God is for us, who can be against us?"
7.9 Physical illness

Often, in counselling, counsellors need to look first at people's physiological health. Some problems start this way, hence it is important in severe cases, to first get the counselee to get a medical check-up. The physical affects the psyche and vice-versa, thus some people do not need counselling but surgery. The same applies the other way round (Hughes, 1993). In addition to verbal counselling then, some counselees require physical treatment (especially for disorders like depression). These may include medications and psychosurgery, which most commonly involves the destruction of very minute areas of the brain to accomplish specific psychological effects (Meier, Minirth, Wichern & Ratcliff, 1992). Lay Christian counsellors, in their knowledge of the possible physically related problems to emotional symptoms, are able to suggest that the counselee seek medical intervention first. Naturally, if the presenting problem is confirmed to be physical, then the lay Christian counsellor will transfer the counselee into the care of the medical professionals. This need not be a complete transfer, in that the counsellor does not work with the counselee any more. On the contrary, apart from their physical healing, counselees may need words of encouragement or more serious help. This is especially true of terminal illness, where long-term counselling is required.
7.9.1 Terminal illness

Counsellors dealing with terminally ill patients, need to be aware of a series of stages through which the patient passes when they discover the sad truth of their physical situation (as identified by Kübler-Ross, 1974). These stages are also relevant and displayed in the lives of people who eventually lose their loved one in death. Hence, both the dying and the family of the deceased, go through the different phases. These may not always occur in this sequence, and there may be overlap: denial; anger; bargaining; depression; and acceptance. In working through these stages, the families and friends of Christian patients have an incomparable advantage in gaining peace and comfort about their loved one’s impending death and they have assurance of where the individual will go once physical life ceases. They can cling to Scriptural truths that assert that Christians in fact do not die, but fall asleep. The pain and ugliness of death was borne by Christ that they might not have to experience its horror nor its consequences. They may lose their physical bodies, but they have gained eternal life. Death (the eternal spiritual separation from God) has no hold on them for they are victorious over death through Christ. Praise God.

7.9.2 Aids counselling

AIDS is probably the severest illness today in terms of the sum of its physical, psychological and social effects. It can be described as a
radical disease with radical consequences for the patient, his or her family and the community at large. The difference between the AIDS patients and other patients with serious diseases, is that the emotional trauma and social crisis are more intense and far-reaching. Discrimination and persecution of these people make them very vulnerable and tragic figures. AIDS counselling has increasingly become an issue needing to be addressed at a counselling level. Any counsellor living in modern times, must be equipped in this regard (even at a level to make appropriate referrals). It is especially relevant for the Christian counsellor, who can demonstrate God’s acceptance and grace to the person with AIDS (Louw, 1990).

The wise lay Christian counsellor, attempting to address the needs of an AIDS patient, should have a broad understanding and medical knowledge about the disease in order to better understand the psychological consequences that result from the physical changes. The counsellor should be responsible and read up any good source of information on the very topic.

7.10 Grief and bereavement

Death is less frequently part of conversation nowadays than it was in the past because of increased life expectancy and the isolation of the ill and dying. Taken together, these influences have resulted in a denial of death, even to the extent of refusing to discuss it with an aged person.
In the medical profession they speak of the 'ritual drama of mutual pretence', where both the patient and the staff know that he or she is dying, yet pretend that it is not the case. The truth is, we are all going to die. Furthermore, no-one knows when their time will come to depart from this world. We often make the mistake of thinking about death only in terms of age. We assume that it is old people who really need to face the issues concerning the afterlife, since they are 'closer to it' than younger folk are. Actually, every person needs to face the reality of death and carefully consider what transpires thereafter. Christians of all ages can be comforted by the spiritual realities that are true of them when they leave this life. The focus in this section, however, is on the grieving families and friends who remain behind. These individuals can also gain much comfort when death separates them from their loved ones.

7.10.1 Bereaving spouses

Based on research done by Benner (1992), grief and bereavement for the loss of a mate or child, are one of the five most common cases facing pastors. Van der Spuy (1993) states a frequency figure of 19 per cent. Bereaving parents and children alike need to work through a very difficult period. Birrer (1979, p.2) says that bereaving spouses' self-concepts and identities may suffer, since they experience a loss of self. "Because a part of our self was invested in the other, we have a profound sense of being personally reduced. Although each of us is a
whole person, we are simultaneously half of a relationship". The validity of Holmes' Social Readjustment Scale, which is used to determine the level of stress in relation to adjustment to change, has been questioned by some psychologists. Nevertheless, it is noteworthy that this scale lists the death of a spouse as the number one most stressful change (in Meier, Minirth, Wichern & Ratcliff, 1992, p.94).

7.10.2 Bereaving children

Unlike adults, bereaving children have more of a problem with emotions of guilt or anger. According to Meier et al.:

...a death in the family can be a maturing experience for children if handled properly. Children generally go through the same stages of grief as adults when they learn of death or impending death in the family. Younger children may become bitter or angry with the dying or dead person, since they may believe that the parent has chosen to leave them. They may also feel guilty and blame themselves" (1992, p.198).

Children need to be encouraged or even helped to express their feelings. If these are repressed, they may lead to unresolved conflicts in adulthood.
7.10.3 The afterlife

Regardless of the cause, death is death and can be difficult to grasp for those remaining. However, long-term illness for example, may give the family or friends some readiness for the death of their loved one. In contrast, when the death is totally unexpected, or of a child, or as a result of unnatural causes (accidents, crime), there is incredible shock. So many questions can be asked specifically pertaining to God and the afterlife.

The lay Christian counsellor, as a Spirit-filled Christian, can be the right person to effectively share some insight into the questions about the meaning of life, the meaning of death and the afterlife. After all, if counselees do not hear these answers from a Christian, who are they going to hear it from? 1 Thessalonians 4:13-18 tells Christians not to despair, for at the allotted time when Christ returns, believers who are still alive will be caught up together with those who have 'fallen asleep' to be with the Lord forever. 'Therefore [lay Christian counsellor], encourage [others] with these words'.

The lay Christian counsellor, as a counsellor, needs to be equipped to understand and assist people in the different stages of grieving. In their training, these counsellors should be taught about the different stages of bereavement (mentioned in the previous section on physical illness) and how to effectively encourage and support these families and
friends. Speaking words of encouragement that are 'tailor made' for the situation, is a skill that needs to be trained in a lay Christian counselling curriculum. Pat answers lack sincerity and meaning. Graham (1984) says that counsellors must depend upon the guiding of the Holy Spirit, and that real comfort for the bereaving person depends upon where he or she is in the grieving process.

If counsellors are to help people effectively with their problems, they should be trained to deal with those specific problems. Death is the one topic in the curriculum that can be guaranteed 100 per cent, to have relevance in the lives of people. When we are born, our death is the one thing that we do know for sure about the future. Death will happen; we can be confident of this. The question is, are our lay Christian counsellors ready and adequately skilled to be effective in the lives of the bereaving?

7.11 Summary

In this chapter, a brief rationale has been given for the inclusion of certain theoretical topics in the curriculum. Lay Christian counsellors are generally confronted with these issues. These problems must be addressed from an integrated, multimodal perspective. There is no separate recipe for each condition. The issues are addressed in the order of life-stages and/or the order of the development of the problem, and have included: developmental issues (including vocational guidance);
personal issues (low self-esteem, loneliness, anger, anxiety and depression); mental disorders; family issues (singleness, marriage, parenthood, divorce, single parenthood and stepfamilies); sexual problems; violence and abuse; addictions; demonology; physical illness (including terminal sickness); and grief and bereavement.

It is with great excitement that one sees well-developed curricula materialise in the training of lay Christian counsellors. With such knowledge and skills, there is much that they can contribute to the ministry of care within and outside the church. Of course, excellent lay counselling never forgets its golden rule: if counselees appear to be deeply disturbed or for other reasons are in need of medical, psychiatric or other specialised help for which lay counsellors are not trained, referrals must be made.
8 SPECIAL ISSUES

There are special issues regarding lay Christian counselling, that need to be addressed. Counsellor growth and burnout are discussed briefly, followed by a look at some of the potential pitfalls of this field. The use of psychometric tests, and crisis counselling are the next issues. Finally, the chapter addresses the matter of building a lay Christian counselling ministry.

8.1 Counsellor growth

Growth is not the blessing to be received by counselees alone, but by the counsellors as well. A spiritual check-up is needed for the counsellor. Hughes (1991) says that they need to check their motives for counselling, and ascertain whether they are coping with problems effectively and depending on Christ. This is vital if they are to care effectively for others.

8.1.1 Burnout

The word ‘burnout’ is derived from the idea that once a rocket has burnt up its fuel it is then of no use but it continues to circulate in space (Burnard, 1989). All counsellors will have moments when they feel
discouraged and tired. At these times, they can encounter burnout (a state of emotional and physical exhaustion), fragmentation (feeling overextended and pressured), and impairment (personal distress, inner turmoil and feelings of inadequacy).

Sometimes being obsessive-compulsive is stimulating, interesting, and a lot of fun... Our research... has shown us that obsessive-compulsive individuals tend to be the most productive, conscientious workers. But obsessive-compulsive (perfectionistic) behaviour can be destructive... Though obsessive-compulsives are unlikely to fail at a job through irresponsibility, carelessness, or neglect, they are likely to bring about a catastrophe by working themselves to the point of burnout (Minirth, Hawkins, Meier and Thurman, 1990, p. 16).

Minirth et al. (1990) describe burnout-prone individuals as obsessive-compulsives with related Type A characteristics. They present a general personality profile of how these people think, feel and act and state that such individuals are likely to be described by the following extreme characteristics: perfectionistic; detail-oriented; project-directed; dirt-obsessed; and money-focused. In addition, there are a few Type A behaviour patterns that fit many obsessive-compulsive workaholics: being highly competitive; excessively striving for achievement; having an impatience or hurry sickness; and having an aroused anger and hostility.
Minirth et al. (1990) list the danger signals of approaching-burnout, of acute burnout, and of chronic burnout, and they offer a few steps to overcoming mental, physical and spiritual burnout. A Burnout Escape Method is presented by Minirth, Hawkins, Meier and Flourney (1986): use time wisely; keep priorities straight; relax more; realise that self has worth in Christ; watch perfectionistic tendencies; look at the true meaning of life; and if truly suicidal, make immediate arrangements for hospitalisation.

There are a number of causes of burnout that should be borne in the minds of lay Christian counsellors. Corey (in Murgatroyd, 1986) lists these as: doing the same type of counselling constantly with little variation; putting much emotional and personal energy into counselling and getting little back; being under constant pressure to produce results in an unrealistic time; working with difficult and resistant clients; being criticised and lacking support from immediate colleagues; a lack of trust between the actual counsellor and the those who manage the organisational resources that make helping possible; being unnecessarily constrained and not having the opportunity to develop one's own approach or to take new directions; having few opportunities for ongoing training, education and supervision; and personal conflicts apart from counselling that interfere with the counsellor's work.

For the sake of their own well-being and for effective counselling, it is vital that lay Christian counsellors are made aware of the dangers of
burnout and taught how their possible tendencies toward extremes can
be adjusted and become more balanced. Burnard (1989) stresses the
importance of having an adequate peer-support system, and says that
co-counselling is one good way of enabling two people to regularly
review their life situation and their counselling practice. He proposes
that two counsellors meet on a regular basis for two hours. For the first
hour, one person is counsellor while the other is talker. In the second
hour, the roles are reversed. Having each other's sustained and
supportive attention can be very liberating for the counsellors, as they
verbally review any aspect of their life that they choose.

In addition, it is also important that lay Christian counsellors be
understanding about burnout in other counsellors. This should
especially be borne in mind when there are theoretical disputes
amongst their colleagues, since occupational exhaustion can worsen
things and lead some to overreact or be highly sensitive about certain
matters.

8.2 Potential pitfalls of lay Christian counselling

There should be the concern of the possibility of negative effects on
clients due to lay counselling (Tan, 1991). The potential problems will
be discussed under the following categories: two primary abuses of lay
counselling pertaining to eclecticism and role clarification; motivation
for counselling; issues of sexuality; handling manipulation and
resistance from counselees and resistance from the church and professionals; referrals; legal and ethical issues; problems with training programmes; and the issue of competent studies to demonstrate the effectiveness of lay counselling.

8.2.1 Two primary abuses

Worthington (1987) mentions two prime abuses of lay counselling. The first, he labels 'formula-driven counselling'. It refers to lay counsellors who rigidly apply the limited set of counselling tools that they have been trained to use, with little sensitivity to the needs and emotional state of the client. This is clearly seen in one-sided counselling ministries, where there is a latching on to one specific way of dealing with counselees. For example, deliverance or inner healing ministries that treat every person and every problem the same way. Collins (1987) says that lay Christian counsellors seem to have followed the professionals and entered the 'one approach superior to others' race. In spite of debate in professional circles, there seems to be no 'one right' approach, technique or theory in counselling, and Collins is anxious that lay counsellors should also become involved in such futile competition. Furthermore, in the absence of research comparing the different approaches, nobody can make a valid claim that one viewpoint is superior to another. He says that perhaps simple training programmes may be as effective, if not better, than the more complicated and lengthier ones.
The second extreme, 'Holy Spirit-driven counselling', is not an argument against the Holy Spirit leading the counselling but rather refers to the lay counsellor who assumes that somehow, the Holy Spirit does not work through orderly preparation and forethought. The counsellor must be made aware of this danger and counter it. The emphasis on balance between being prepared and thoughtful about how one can help effectively, and being sensitive to the free working of the Spirit, is vital. It is quite normal that a lay counsellor feels insecure because of a lack of experience (Tan, 1991). On the one hand, the counsellor is used of God and so adequate training and supervision in counselling skills are important to be effective. On the other hand, he or she must remember to ask the questions: who actually does the healing? Who convicts the person's heart of sin, or enables change? Is it not the Holy Spirit?

At this point, Tan (1991) says it is most important to be clear of one's role in counselling. He mentions some of the problems that are related to the paraprofessional role and says that when role boundaries and limits are unclear, lay counselling may be confused. For example, must one remain professional-objective or be friends with the counselee to a greater extent than the professional counsellor?
8.2.2 Motivation for counselling

The lay Christian counsellor's motives may be wrong (Collins, 1985). Firstly, a counselee may give bits of information not otherwise shared. The curiosity-driven counsellor quickly forgets the client while pushing for extra information, and is often unable to keep confidences. Secondly, there could be the need for relationship, which may hinder helping. A counsellor may not really want to terminate because then he or she loses the counselee friend. It stops being a professional helping relationship, and while this is not always bad, friends are not always the best counsellors. Thirdly, there may be the need for power. If counsellors want to control, sort out or advise, they do not foster independence and they do not really help. A fourth motive to counsel can be the need to rescue. This indicates the attitude 'you cannot do this, let me do this for you'. Collins calls this the 'do good' messiah approach. It rarely helps permanently and the rescuer ends up feels guilty. Hence, any motive is wrong when the counselling relationship is used primarily to satisfy the counsellor's own needs and it violates relationship trust.

8.2.3 Issues of sexuality

Another factor that can violate the counselling relationship, is the issue of sexuality. Collins (1985) says that when two people work closely together towards a common goal, feelings of camaraderie and warmth
often arise between them. When these two people are of the opposite sex and of a similar background, feelings almost always have a sexual component. This sexual attraction between counsellor and counselee has been called 'the problem clergymen don't talk about' in a book by Rassieur (1976). Counselling often involves the discussion of intimate details that would never be discussed elsewhere (especially between a man and a woman who are not married to each other) and it can be sexually arousing for both. There are cases of counsellors who have compromised their standards and ethics for a sexual experience, especially if the counselee is attractive and seductive or if the counsellor does not have sexual and/or emotional needs met elsewhere.

The wise lay counsellor must make a special effort at self-control and being spiritually protected by meditating on the word of God, relying on the Holy Spirit and praying. Often fantasy precedes action, thus counsellors must guard against dwelling on lustful thoughts (Philippians 4:8). Being aware of danger signals is also vital. Rassieur (1976) presents what these signals may include. When sexual attraction is noticed, the counsellor can stop the counselling and refer the client to someone else. First though, one should set time, physical contact and sexual discussion limits. There is also the option of talking to the client about it, but Collins (1985) warns that there is a high danger involved in doing this. It can invite the client to increased intimacy or the client may discuss it elsewhere, which can have horrid consequences. Counsellors need not deny their feelings. They are common, arousing
and even embarrassing, but certainly controllable. Counsellors should keep in mind the social consequences (reputation, marriage), their image, and theological truth (it is sin) when tempted to have sexual relations with a counselee. They are responsible for their behaviour. Support group protection is of great value where the issue may be discussed with one or two trusted confidantes. They can pray for the counsellor and keep him or her accountable.

8.2.4 Manipulation and resistance

Another potential difficulty with lay Christian counselling, is that sometimes, due to lack of experience or skill, these counsellors battle to handle the difficult people that often come for counselling. Furthermore, these counsellors may experience difficulty from professionals and/or the church.

(1) From counselees

Bunting (1981) broadly categorises difficult counselees as: the con man; the spiritual grasshopper; the immature; the mentally disordered; the anti-religious man; and the religious opportunist. Bunting offers a clear description of each and suggests effective ways of handling these counselees.
Collins (1985) says that some counselees have a conscious or unconscious desire to manipulate, frustrate or not co-operate. This is a difficult discovery for the counsellor who wants to succeed and whose success chiefly comes when people change. By agreeing to help, the counsellor opens himself to the possibility of power struggles, exploitation and failure. Collins says that there are two major ways that clients frustrate the counsellor and increase his or her vulnerability: manipulation; and resistance.

Often because of lack of experience, lay counsellors are conned. However, a manipulated counsellor is seldom a helpful one. People who try to manipulate the counsellor, have often made manipulation a way of life. They do it subtly and well, having the art of controlling. The counsellor must recognise and challenge these tactics, refuse to comply and teach more satisfying ways of relating to people. It is important to remember that being truly helpful is not always pleasing to the counselee, but it does contribute to the growth of the person.

"Resistance in truly Biblical terms is the expression of a counselee's natural and wilful reluctance to acknowledge and act upon what he knows to be the right Scriptural way in any given situation" (CWR research project, 1981b, p.12). Due to man's original sin, we possess an inherently radical nature that insists on independent, self-willed behaviour and which clings to such independence, placing it above effective emotional or spiritual adjustment. It is the human ego
asserting itself saying 'I want to have my own way, no matter what God or anyone says'.

Crabb (1989) says that there are as many expressions of resistance as there are counselees. However, he states that two of the well-known patterns include: insincere agreement and excessive emotion. For Crabb, there is reasonable resistance when the client genuinely fails to see the counsellor's point of view, but resistance is unreasonable when the person is unwilling to seriously consider and behave in ways in which the Bible affirms. How does one deal with the latter problem? Crabb (1989) addresses this issue in five helpful points. He states that if resistance continues, the counsellor should consider closing the counselling session. Do this solemnly and lovingly and mean business, and at some point in the future, the counselee may too mean business. It is important to let the clients know that ultimately, it is their responsibility to improve or not to improve. It is also important that counsellors let themselves know that their effectiveness as a counsellor is not always correlated to the improvement of counselees. While it is vital that counsellors do not get on the defensive, Collins (1985) adds that they should examine themselves carefully to check whether they are the problem perhaps.
(2) From the church

Steinbron (1987) says that there can also be stubborn resistance to lay counsellors from the church. This resistance is threefold. Firstly, the clergy may feel threatened: I am the pastor. Secondly, the laity themselves may feel incapable: who am I to pastor another? Thirdly, the membership may also resist since they feel that they pay the pastor to do this: when I am sick or need counsel, I want the real pastor who has been called.

Steinbron says that lay people will quickly earn acceptance if they persevere and are faithful, gifted, equipped and commissioned in their counselling.

(3) From professionals

Resistance from some professional counsellors has much to do with the fact that they are unwilling to support lay counselling because of their own interests in prestige, status and income as professionals (Tan, 1991).

8.2.5 Referral

Before the counsellor starts to counsel, there are four questions, according to Burnard (1989) that he or she should consider:
Am I the appropriate person to counsel?
Have I the time to counsel?
Have I the client's permission to counsel? and
Where will the counselling take place?

It is important that lay counsellors be aware of their limitations and so be willing and able to make good referrals. Counsellors work in conjunction with professional counsellors or other appropriate professionals (for example, lawyers, physicians and financial consultants).

Collins (1985) says that in general it is important to refer when the helper lacks the time, emotional stamina or stability, and the skill or experience to continue. Generally, it is when the person does not seem to be growing or dealing with a problem. Then it is important to seek help for the clients who have severe financial needs, those with legal difficulties, who need medical attention, who are severely disturbed (including depression and are suicidal), who are sexually aroused by or are aggressive towards the counsellor and those who need more time than can be given. Tan (1986b) says that some churches make no referrals to mental health professionals, even Christian ones, because of a conviction that nouthetic counselling based wholly on the Scriptures is sufficient for every nonorganic emotional or spiritual problem. This is a view that is gaining popularity amongst more conservative churches, primarily through the writings of Adams (1970, 1973, 1978).
and the Bobgans (1979). Their strong commitment to the Biblical approach to counselling is commendable, but Tan says that their emphasis on non-referral is somewhat naïve and potentially dangerous. He states that while it may be true that some Christian mental health professionals become 'secularised' in their therapeutic work it is not always true. Moreover, some seriously disturbed clients need the services of a more experienced clinician who may be better able to accurately assess or diagnose the problem and provide or obtain needed help as quickly as possible. Tan adds that failure to refer can lead to ethical and legal problems.

8.2.6 Legal and ethical issues

"Trust is the essence of the therapeutic relationship" (Becker, 1987, p.78). The effectiveness of the counsellor depends very heavily upon the degree to which he or she has fostered a relationship of trust with the client. Consequently, when trust is diminished or betrayed, clients may turn to the courts to render damages when they feel wronged or harmed. According to Becker, most ethical and legal considerations, therefore, centre on establishing and maintaining a trustworthy relationship.

Becker (1987) has discussed a number of legal and ethical considerations pertaining to the paraprofessional in the church and he has covered this topic under three areas: the confidentiality of the
counselling relationship; the competence of the counsellor; and the client's freedom of choice.

(1) Confidentiality

Complete trust can only be fostered in a client who is convinced that the counsellor will keep information confidential. In some countries and states however, there are laws that require a counsellor to disclose private information under certain conditions. Generally speaking, there is no legal obligation for a lay person to report self-declarations of potential violence, for example, to another person. Becker suggests though, that the Christian lay counsellor hold to the legal requirements of professionals thereby maintaining the lawful standard and also the highest standards of ethical conduct. He says that the lay counsellor in a church is faced with other considerations concerning confidentiality. The lay counsellor cannot share private information as the basis for church discipline. This dual relationship of being counsellor and church member active in disciplining, severely compromises the required trust in counselling. There is also the issue of record-keeping. It is the counsellor's responsibility to keep records confidential and separate from other church records. Revelation of these records and counselling materials must only occur upon the expressed consent of the client. These records must be unavailable to anyone except the lay counsellor and his or her direct supervisor.
(2) Competence

The development of trust is also founded upon the perceived competency of the counsellor. Becker (1987) says that the lay counsellor must have sufficient working knowledge and skills to be effective and to inspire confidence. This means that lay counsellor selection, training and supervision must be of a high standard. Furthermore, there needs to be honesty on the part of the counsellor to the client about his or her level of training, so that the client has the fair option of deciding against continuing in the process. Becker suggests that a written statement describing the paraprofessional's role which is read and signed by the client in the initial session would guarantee the proper introduction. He adds, at this point, the importance of being a good referee.

(3) Choice

A third element contributing to the establishment of trust, is the client's freedom of choice. Informed consent implies that the client is given sufficient information about the counsellor, the process and goals and possible consequences of counselling to make educated choices. The counsellor should definitely discuss the values he or she holds and the perspective he or she will be coming from. This includes the counsellor's religious orientation. Counselling is never value free,
hence it is fair for the client to know beforehand what the counsellor's biases are, and to decide for or against continued counselling accordingly. If these values are not communicated properly, the client will no doubt experience their indirect effects later on. This can lead to friction, resistance or a power struggle, or it may lead the client to feel pressured to conform to the position of the counsellor. Without having the freedom to work through an issue and deciding what is best him or herself, means that the 'changed' thinking or behaviour will not be permanent, and thus pointless.

(4) High Risks

Tan (1991a, p.217) cites Needham, who lists twenty high-risk situations (some of them being direct violations of legal and ethical codes). Becker (1987) has listed very similar ones. For example: having sexual relations with the client; breaches of confidentiality; misrepresenting one's title, position or degree; improper care of records; or failure to give credence to violent intentions or statements. Indirect violation potential lies in inadequate training; oversimplifying all problems to the spiritual domain; recommending divorce (here, Becker also points out that recommending any dramatic life change opens the paraprofessional to a high risk of liability); counselling the psychotic, suicidal or mentally incompetent; counselling with regard to psychiatric medications; and misdiagnosing psychotics as demon-possessed.
Becker warns that these risky situations should be avoided altogether or, at the very least, require the paraprofessional to work with extreme caution under the close supervision of a licensed professional. He concludes that it is advisable for the lay counsellor to follow the ethical standards and guidelines of professional counselling organisations, and mentions that they might consider liability insurance. Such coverage cannot prevent a lawsuit and possible liability, but it can provide for the payment of legal fees and costs, as well as for damages in the event that there is a judgement against the counsellor. Pastors, church workers and lay counsellors who are not licensed mental health professionals are not legally accountable to meet the ethical codes and standards for the practice of mental health professionals, but should still be aware of high-risk situations and take steps to avoid them (Tan, 1991).

Hart (in Tan, 1991a, p.225) identifies the six major lawsuits typically filed against counsellors as: breach of contract; physical assault or injury; sexual assault; abandonment; suicide and negligent infliction of emotional distress (not just intentional infliction). Hart states that in essence, first safeguard the well-being of the client. If you follow this principle, there is little you can do to create trouble for yourself. "In every ethical decision the Christian counsellor seeks to act in ways that will honour God, be in conformity with Biblical teaching, and respect the welfare of the counselee and others" (Collins, 1988, p.35).
8.2.7 Problems with training programmes

Collins (1987; 1991b) says that since lay training has become more sophisticated in the United States, there have been motions to display the competence of the trainees with diplomas or certification. Collins' personal view is that these have questionable meaning. He says that he is reluctant because many lay people have a fascination with the term 'counselling' and have less interest in programmes that teach people to be lay helpers, and for some it may be ego-boosting to possess a certificate that pronounces them 'counsellors'. Collins has resisted invitations to issue certificates or to put his name on diplomas for people who have taken a few hours of lay training. The point being made is very realistic and wise. Curricula must have a high academic standard and after an intense period of training, be evaluated by professionals according to standard examinations.

The problem, however, is much bigger in South Africa. There are some lay counselling ministries that are using completely untrained people. In these cases then, the matter of whether to issue certificates or not is inapplicable. Effective training becomes the crucial point. However, for those existing programmes, and for others to be implemented in the future, the question of certification will be one of a few relevant issues. Regardless of whether lay counsellors receive certificates or not, there are still the potential problems of programme organisation, training and career development. Academic leaders may be unwilling to train more
lay counsellors, preferring to concentrate on professional counsellors. Furthermore, lay counsellors may also not have secure job opportunities, and thus a limited career development (Tan, 1991).

8.2.8 The issue concerning the effectiveness of lay counselling

The final pitfall to be discussed is that more competent studies are needed in the investigation of the effectiveness of lay Christian counselling (Collins, 1987). Tan (1988) says that while research done to evaluate the effectiveness of such counsellor training has generally shown favourable results, very little evaluation research has been done to determine its effectiveness. Recommendations concerning this problem will be made later in the chapter.

Collins (1987) concludes that the ministry of lay counselling is exciting and important, but he cautions that this should not distract us from lingering questions that need to be seriously considered. These are top priorities in this next decade. A statement made just over a decade ago still holds today: "Data indicate that paraprofessionals can make an important contribution as helping agents, but the factors accounting for this phenomenon are not understood....It would be a mistake to continue using paraprofessionals without more closely examining their skills, deficiencies and limitations" (Durlak, 1979, p.90).
Jesus Christ Himself is the counsellor's Counsellor. He encourages, strengthens, guides and enlightens the people-helper. The counsellor can cast his burdens onto Jesus, who cares for him or her and the client more than they ever can. Meeting with other counsellors and lifting one another up in prayer, is one vital defence against lay counselling pitfalls.

8.3 Psychometric tests

Psychometric tests are one way of gathering information about people. They are useful for selection and counselling purposes, as well as in educational and occupational decision-making; in clearing up misconceptions; evaluation, diagnosis and screening; and prediction. These tests may be used in occupational counselling to gain information about the client's attitudes, values, aptitude, personality, interests, achievement, and level of introversion or extroversion (Nelson-Jones, 1982). Naturally, there are a multitude of psychometric tests that have been standardised and are valid indicators of the important factors needing to be borne in the mind of the career counsellor. The lay Christian counsellor will not be familiar (in most cases) with the various psychometric tests, nor with their administration, purpose, scoring or interpretation. However, it would be worthwhile for such a paraprofessional counsellor to have some general knowledge about vocational inventories and the purposes for which they are used, so that good referrals can be made should the need...
arise in any of their clients. For this reason, an in-depth study of vocational counselling would not be a necessary prerequisite for the trainees of this curriculum.

8.4 Crisis counselling

Crisis counselling and grief counselling are interrelated and overlap, since the core experience in both crisis and grief is that of loss (Clinebell, 1984). A crisis may be characterised as a time when a person feels hopeless, helpless, overcome by a situation, and both physically and psychologically stressed (Murgatroyd & Woolfe, 1982; Caplan in Clinebell, 1984, p.185). "Broadly defined, a crisis is a turning point that cannot be avoided" (Collins, 1988, p.63).

There are a wide variety of crises that may affect people, from the death of a loved one to critical marital problems; from acute illness in the family to severe anxiety about the future. The attitude of panic or defeat leads to a lowered efficiency in the person's functioning. Caplan (in Clinebell, 1984, p.185) says that crisis is the inevitable lot of everyone, but he distinguishes between developmental crises and accidental ones. The former refer to those changes that occur in the person's life span, that call for additional coping skills (from toilet training, through going to school, leaving home, getting married and entering parenthood, through coping with the middle-age crisis, retirement, death of spouse to one's own death). Accidental crises
however, can occur at any stage in life and come unexpectedly. These are precipitated by the unprepared losses of those sources perceived as essential for need satisfaction.

"Crises are filled with danger because they disrupt life and threaten to overwhelm the people who are affected... Crises, however, present people with the opportunity to change, grow, and develop better ways of coping" (Collins, 1988, p.63). Unfortunately, it is often the case that opportunities for growth are not materialised in people who cannot cope effectively with the disruption to their life. To capitalise on the possible positive outcomes of a crisis, many counselees need to be helped.

8.4.1 Counselling face-to-face

Crisis counselling requires that the lay Christian counsellor be able to size up a problem quickly and to recognise the key issues. A considerable amount of counselling expertise is involved in giving significant help in a relatively brief contact and/or time (Clinebell, 1984). Such counselling involves swift action in helping a person to restore their ability to function effectively. Clinebell has adapted the ABC model of crisis helping by Warren Jones, and presents the ABCD method of training lay Christian counsellors to intervene successfully in crises:

A - achieve a relationship of caring and trust;
B - boil down the problem to its major parts;
C - challenge the individual to take constructive action on some part of the problem; and
D - develop an ongoing growth-action plan.

8.4.2 Counselling telephonically

In addition to personal crisis counselling, lay Christian counsellors must be equipped in crisis intervention that does not occur face-to-face. Telephonic counselling (especially in the cases of attempted suicide) calls for a different set of skills, since the immediate presence of the person in distress is missing. Hence, the counsellor has to depend solely on verbal means of communication since non-verbal communication is lost. The effective counsellor may be able to understand a lot and express this, by being sensitive and having an intuitive sense of the situation (Burnard, 1989). Apparently, only one in five people who attempt suicide actually want to die (Pallis & Birtchnell, 1981). The four out of five, for whom it is a communication of distress, could perhaps be identified and helped before their "emotional temperature reaches boiling point" (Pallis & Birtchnell, 1981, p.31). This is certainly then a topic to be included in any lay Christian counselling training programme, since the results of skilful and effective intervention can be the difference between life and death.
8.5 Building a lay Christian counselling ministry

The development of a Christian caring ministry in the local church is on solid Biblical, theological and historic grounds (Wood, 1989). He says that the establishment of an organised system of lay caregiving has tremendous potential for releasing the real ministry of the church.

God not only calls His people to be in ministry but He also empowers their work with His presence. The Christian counsellor is never alone. In psychotherapy, there is a technique called co-therapy in which two therapists work simultaneously. This technique has a number of advantages.

Two sets of ears are less likely to miss something significant said by the client. Also two psychotherapists can sometimes better help the client in necessary problem solving. Moreover, where therapists with different personal and theoretical perspectives counsel with a client, they bring complementary insights into the caring situation (Haugh, 1984, p.24).

God is always present with the counsellor as co-therapist, as co-caregiver. Oates (1973) says that ideally, the presence of God should be the central reality of all Christian counselling relationships. Counsellors who acknowledge and rely upon the presence of God in caring relationships will be empowered for effective service.
The basic motivation of Christian caring is the love of God uniquely revealed in Jesus Christ. The church continues to extend His ministry of love and care for people. This is summed up in 1 John 4:19: “We love because He first loved us”. He makes cared-for Christians into caring Christians.

The matter of building a lay counselling ministry will be briefly addressed in three sections: three models of a lay counselling ministry; five steps to building a lay counselling ministry and ten guidelines for establishing a lay counselling centre.

8.5.1 Models

Tan (1991) says that there are three models available:

- the informal, spontaneous model;
- the informal, organised model; and
- the formal, organised model.

These will now be discussed.

(1) The informal, spontaneous model

This model assumes that lay Christian counselling should occur spontaneously and informally through the existing structures and relationships in the church. These usually include fellowships (youth,
young adults, seniors); Bible studies; outreach programmes; visitation teams; Sunday school; etcetera. Tan (1991) says that leaders in these ministries can be given some basic training in how to counsel people, but they do not receive regular, ongoing and close supervision. This is a common model in evangelical churches, where gifted lay people counsel in informal settings and spontaneous ways. Tan sees this model as appropriate for churches wanting to be involved in outreach ministry through lay counselling. It is also suitable for those churches who have a stigma against seeking help or counselling for personal problems.

(2) The informal, organised model

The second model assumes that lay counselling should be an organised, well-supervised ministry that should, however, still occur in informal settings as much as possible. The lay counsellors are used through similar structures as in the first model, but they are carefully selected, trained and supervised. Since the model avoids the formal aspects of a lay counselling centre or service, it can also be used in churches that are reluctant to seek help for problems.

(3) The formal, organised model

For many other churches, including the bigger ones, the third model may be appropriate. Tan (1991) says that a number of these (in the
United States) have effectively established successful lay counselling services. In comparison, few churches in this country have a formal service, but more and more congregations are seeing the need and making an effort to be equipped to counsel. This model assumes that lay counselling must be organised, well supervised and should occur in a formal way (that is in the context of a lay counselling centre). Such a structure can stand on its own or it may be part of a larger counselling centre of the church, staffed by professional counsellors and directed by a licensed mental health professional (a social worker, psychologist or perhaps a psychiatric nurse). Tan says that the lay counsellors are carefully selected, trained and supervised on a regular basis. They see clients in church offices, with formal appointments and keep specific hours. Furthermore, Tan suggests that they meet for monthly staff meetings and weekly supervision sessions, with a professional counsellor as the supervisor.

8.5.2 Steps

Tan (1991), who has himself established numerous lay counselling centres, offers a five-step plan for building a lay counselling ministry. Firstly, he says that those interested in starting one, must become familiar with the three models and then assess their church with their pastor. Tan often finds that in large churches, all three models apply, resulting in a ministry comprising three different levels of counselling. The next step is to gain support from the pastoral staff and church
board, for the idea of lay counselling must be seen as an extension of pastoral care. At this point, Tan says that it is vital to give the Biblical support for such a ministry. The third move involves screening potential lay counsellors from the congregation, using appropriate spiritual and psychological criteria discussed earlier in the dissertation. Then there should be the provision of a training program for the lay counsellors. This should focus on basic counselling skills within a Biblical framework. Importantly, the Biblical basis and Biblical model of lay counselling should be discussed. The last stage is to develop programmes or ministries where the trained lay counsellors can be used. As the programme gets underway, the counsellors need contrived supervision.

8.5.3 Guidelines

Partridge (1983) has given ten guidelines for establishing a Christian counselling centre. Tan (1991) has adapted these for a specifically lay counselling centre and presents these for the benefit of those churches using the third model:

- Determine clear objectives for the counselling service. It should have the goal of holiness; it should use spiritual sources (the Bible, prayer); it should deal explicitly with spiritual issues; it can be a place for evangelism sensitively conducted with non-Christians who are keen to hear more about the Gospel.
• Establish the ethos of the centre, by naming it appropriately. If the centre is to serve the community at large and not just the needs of the particular congregation, it may not be wise to give it the sponsoring church’s name.

• Carefully select, train and supervise the counselling personnel, and to enhance their development, provide good training materials. Develop a small library of articles, books, manuals, audio tapes and videotapes pertaining to counselling skills in a Biblical perspective.

• Arrange for suitable facilities for the counselling centre. These include a reception area, two or three counselling rooms, perhaps one-way observation mirrors and audio or video tape equipment (which is ideal for training and supervision purposes).

• Establish the operating hours of the counselling centre. Perhaps a few hours on certain evenings of the week. The length of the sessions must also be determined. Some centres give about one hour for individuals and between one and two hours for couples, families and groups. Decide if there will be a ‘hotline’ and if so, whether it will run twenty-four hours a day. Tan recommends against this, unless there are adequate lay counsellors to staff the phones and adequate supervision and back-up services by licensed professionals.

• Partridge points out that there must also be what he terms a ‘council of reference’, that is, professionals to whom the lay counsellor can refer. These may include mental health professionals as well as Christian accountants, lawyers, financial advisers and medical doctors.
• Establish a structure within which the lay counselling centre will function. This involves appointing an experienced director to run the centre’s selection, training and evaluation. He or she screens all potential clients (either over the phone or intake interview) and assigns them to the appropriate lay counsellor or refers them to a professional counsellor. It is important to have the church board oversee the ministry of the centre and to provide support and accountability to the director.

• Spread the news about the centre by word of mouth or with an information brochure: an announcement in the church bulletin and from the pulpit or even advertising in the local newspapers. One must advertise non-threateningly so that people do not feel that their problems must be serious. Instead the message should convey that a diversity of needs can be met.

• Clarify what specific services the centre will offer. These may include any or all of the following: friendship and fellowship on a one-to-one basis for those needing someone to talk to; counselling and supportive help for those facing crises or emotional or spiritual problems; guidance and growth experiences for those seeking practical ways to grow spiritually and mature; referrals to professionals for those needing further help (especially if they want a Christian); a hotline; pre- and marital counselling; vocational guidance; counselling the unemployed; psychometric testing and special one-day or weekend seminars on a prevention level. It is important to deal with the issue of confidentiality and that of limits.
The law requires that professional counsellors report incidence of reasonably suspected child abuse or elder abuse, or if the client intends any dangerous action. Hence, clients must be told this and must sign a consent form. Furthermore, keeping notes and records on clients is advisable, especially if a malpractice suit is ever filed against counsellors.

- Carefully consider the financing for the lay counselling centre. It should be included in the annual budget of the church. The centre is not offering professional services and so it is better not to ask for donations or to charge any fees.

- Determine the church affiliation of the counselling centre. It may be possible to collaborate with other churches in the area and establish a centre that will serve the needs of their respective congregations, as well as those of the wider community. Such a centre should still be church oriented so that clients can be channelled to appropriate churches for further spiritual nurture and growth where necessary.

8.6 Summary

Chapter Eight has drawn attention to a few of the special issues, pertaining to lay Christian counselling.

There should be the concern of the possibility of negative effects on clients due to lay counselling. All counsellors will have moments when they feel discouraged and tired. At these times, they can encounter
burnout, which is a state of emotional and physical exhaustion. Counsellors must be aware of the danger signals, particularly Type A personalities who are more prone to burnout. For the sake of helping counselees, lay Christian counsellors must be made aware of the dangers of burnout and taught how their possible tendencies toward extremes can be adjusted and become more balanced.

Other potential pitfalls include: rigidly applying a few learned skills with little regard for the counselee; using 'reliance on the Holy Spirit' as an excuse for being inadequately prepared; lacking role clarification; having wrong motives for counselling; having inappropriate intellectual or physical sexual involvement with the counselee; being unable to handle manipulation and resistance from counselees, the church or professionals; not making good referrals or not making referrals at all; and behaving illegally or unethically. Furthermore, there are potential problems with training programmes; and there is a need for more competent studies to demonstrate the effectiveness of lay counselling.

Additional issues are addressed. Counsellors can be trained for crisis counselling, but counselees requiring psychometric testing must be referred. Finally, models, steps and guidelines are provided for the building of a lay Christian counselling ministry back at the home church.
In this final chapter, the conclusions of the dissertation will be presented. Thereafter, the future outlook of lay Christian counselling will briefly be sketched and recommendations concerning future training programmes will be made.

9.1 Conclusions

The dissertation has introduced an existing need (lay Christian counsellors) and it has offered and designed a plausible solution (a training curriculum).

The method to be employed in the design of a lay Christian counselling curriculum has been presented. It has shown the parameters in which the work of such a development occurs. A five-stage model has been discussed, consisting of the following steps: analysis; design; development; evaluation; and utilisation. Of these phases, only the first two phases have been used. Within design, sub-steps are formulated and these include: aim; rationale; objectives; learners’ prerequisites; content; instructional strategies; individual differences; and resources.
The dissertation has introduced the domain of curriculum design, by presenting the broad definition, assumptions and Biblical basis of Christian counselling. In essence, Christian counselling is an encouraging relationship based on unconditional godly love. There are particular presuppositions that form a framework in which the Christian counsellor operates. Man's ultimate problem is understood to be his sinful nature and absolution is found only in a relationship with the Lord Jesus Christ. However, temporal problems may be addressed by employing both Biblical principles and psychological therapeutic techniques. In the attempt to resolve problems that the counselee has in relation to God, to others and to self, the Christian counsellor is also open to the leading of the Holy Spirit. Based on the teachings of the Word, the ministry of Christian counselling is both commanded and needed. It is one important aspect of a caring church.

Lay Christian counselling is seen to be Christian counselling done on a paraprofessional level by spiritually mature, paraprofessionally trained Christians. It involves a helping relationship and is geared for those who have particular life problems but who are essentially mentally well. Some of the common goals that this field shares with secular counselling have been stated. Generally, the aims are to offer listening and caring skills, facilitate change in thinking, and assist in following through to manifest in behaviour change. However, the unique goal that differentiates lay Christian counselling from secular types, is that it seeks to bring together the understanding of human nature (the
problem) with Jesus Christ (the ultimate solution) and principles of problem resolution found in the Bible and in modern psychology. Potential lay Christian counsellors should be selected according to certain criteria. Such counsellors must have desirable therapeutic and ethical qualities. They should be psychologically and spiritually mature, having healthy relationships in three directions: inward toward self, outward toward others, and upward toward God. Though few counsellors have all the desirable characteristics in abundance, these develop as counsellors start caring.

The dissertation has proposed a lay Christian counselling training model. A model is understood to be the skeleton of content, showing the way in which constituent parts have been arranged to make the whole, and it facilitates a freeflow between the theory and praxis. An integrated multimodal training model is presented, which implies an approach to counselling that unifies Biblical truths with complementary psychological concepts, principles and methods. These are derived from a variety of affective, cognitive, behavioural and spiritual orientations. While disciplined and systematic, it is open to both Christian and secular sources of truth regarding human personality and behaviour and is loyal to the tenets of evangelical Christianity. The model has three main objectives: knowledge; skills; and changed attitude. It is important that lay Christian counsellors who complete an integrated training model be filled with the Holy Spirit and yield to His guidance.
Supervision and evaluation have also been addressed. Different models of supervision have been presented, which are applicable in different church settings. Supervisors should be selected according to certain criteria. They should be aware of issues in supervision; including referral, roles, and legal and ethical issues. Resources should also be available for these supervisors. Finally, the training model makes provision for evaluation. Feedback must be given by responsible supervisors concerning trainee performance. Based on their evaluation, supervisors may decide not to select certain students to function as lay Christian counsellors, to preserve high standards.

In addition to the training model, an integrated and multimodal process model for lay Christian counselling, has been proposed. This model, termed 'Ready-Aim-Fire', follows an affect-cognitive-behavioural order and consists of five stages. A pre-stage initiates a counselling relationship. Stage one generally involves the counsellor getting the counselee 'ready' emotionally for the sessions of problem-solving that are to follow. This stage has a supportive function. The second phase has both parties exploring the problems and possible solutions. Hence, there is an attempt to gain some direction. The counselee must take 'aim' at the corrective action that is to follow. The third stage formulates the actual strategies and plans of action. Its transformative function is achieved if the counselee is encouraged to 'fire' off and put
into practice all that has been learned. Finally, the relationship is terminated in the post-stage.

Within each phase, the role of the Holy Spirit, and the major tasks of the counsellor and the counselee are described. Since this is a process model, the emphasis is on the important basic skills required by the lay Christian counsellor. The skills have been divided and slotted into the five stages, simply as a guideline. The lay Christian counsellor is to remain open to the Holy Spirit and be flexible with different counselees. Ultimately, the goal of counselling is producing Christ-likeness, and excellent practical skills are a means to this end.

Thereafter, a brief rationale has been given for the inclusion of certain theoretical topics in the curriculum. Lay Christian counsellors are generally confronted with these issues. These problems are addressed from an integrated, multimodal perspective, and there is no separate recipe for each condition. The issues are discussed in the order of life-stages and/or the order of the development of the problem, and include: developmental issues (including vocational guidance); personal issues (low self-esteem, loneliness, anger, anxiety and depression); mental disorders; family issues (singleness, marriage, parenthood, divorce, single parenthood and stepfamilies); sexual problems; violence and abuse; addictions; demonology; physical illness (including terminal sickness); and grief and bereavement.
Attention is then drawn to a few of the special issues pertaining to lay Christian counselling: counsellor growth and burnout; potential pitfalls; crisis counselling; psychometric testing; and building a lay Christian counselling ministry.

There should be the concern of the possibility of negative effects on clients due to lay counselling. All counsellors will have moments when they feel discouraged and tired. At these times, they can encounter burnout, which is a state of emotional and physical exhaustion. Counsellors must be aware of the danger signals, particularly Type A personalities who are more prone to burnout. For the sake of helping counselees, lay Christian counsellors must be made aware of the dangers of burnout and taught how their possible tendencies toward extremes can be adjusted and become more balanced.

Other potential pitfalls include: rigidly applying a few learned skills with little regard for the counselee; using ‘reliance on the Holy Spirit’ as an excuse for being inadequately prepared; lacking role clarification; having wrong motives for counselling; having inappropriate intellectual or physical sexual involvement with the counselee; being unable to handle manipulation and resistance from counselees, the church or professionals; not making good referrals or not making referrals at all; and behaving illegally or unethically. Furthermore, there are potential problems with training programmes; and there is a
need for more competent studies to demonstrate the effectiveness of lay counselling.

Counsellors can and should be trained for crisis counselling, but when it comes to counselees requiring psychometric testing, lay Christian counsellors must refer. Finally, models, steps and guidelines are provided for the building of a lay Christian counselling ministry back at the home church.

9.2 Recommendations

A decade ago, Bufford made a prediction concerning lay counselling: "The decade of the eighties promises further development in this area" (1980, p.2). Tan (1990) affirms that this prediction has certainly proven true and he adds that the nineties will continue just as far further forward.

It stands to reason that the danger that well meaning, but unqualified persons will do harm while attempting to help, is minimised by careful selection of team members, emphasis in their training, direct supervision by the pastor or mental health professional and evaluation.
9.2.1 Selection

Tan (1990) says that a future direction concerning the selection of lay counsellors will involve paying far more attention to spiritual criteria. An essential part of an adequate screening protocol would thus be the use of spiritual gift inventories, like Wagner's. Tan (1988) says that the integration of psychology and theology in counselling, should be practised in a clinically sensitive and competent way, that is, based on the proper interpretation of Scripture, under the control of the Holy Spirit and with an openness to all of the gifts and fruit of the Spirit (Tan, 1990).

9.2.2 Training

Tan (1990) states that there needs to be greater focus on teaching trainees how to depend on the power of the Holy Spirit, how to make explicit use of prayer and the Scriptures in the counselling session, as well as how to exercise spiritual disciplines like meditation, prayer, fasting, study, simplicity, submission, service, confession, worship and guidance.

Lay counsellors have great scope in the future, as the counselling fields move beyond a rehabilitation mind-set towards prevention and teaching people how to contend with difficulties (Collins, 1991b). A recommended topic to be added onto training curricula is that of
community mental health and getting lay counsellors to serve a preventative function (not only remedial) in mental health care (Lum, 1970). In order to achieve this, Prater (1987) offers six specific proposals: train lay counsellors to assess the role of environmental stressors in emotional disorders; provide training in the techniques of community outreach and empowerment; add training in issues of cultural awareness and sensitivity to the training curriculum; train lay counsellors to make use of existing church-based support systems; train and encourage lay counsellors to develop new support systems within the church in areas of need; and finally, training in identifying and utilising existing church-based support systems and developing new ones. This will necessitate more acute communication between lay counsellors and those involved in other outreach ministries of the church. Hence, the proposal made is that lay counsellors' roles be broadened to include outreach and prevention.

Collins (1991b) says that counsellors in the future may need to be stress-management experts who can operate in a variety of settings and help others face the challenges of moving through life. They will be working with relatively normal people who have made poor decisions, entered unhealthy relationships, or been victims of stress-inducing circumstances. Lay counsellors will need to be facilitators of sharing and caring, of life transitions and of change by which people can be helped to acquire needed skills. Collins (1991b) adds that we need to also put special emphasis on family issues.
In the future, as in the past, there will be a variety of perspectives on how lay counsellors should be trained. What is important is that Christian helpers must give more serious consideration to the methods, goals and requirements of training. Debate can strengthen counsellor effectiveness (Collins & Tornquist, 1981). According to Tan (1988), a recent trend in lay counsellor training has been to extend the minimum number of hours beyond 40-50 hours. He says that further research is needed to help determine what the optimal length of basic training is for these counsellors.

9.2.3 Supervision

In addition to training, Tan (1988) says that there is a greater need for more comprehensive curricula and materials in the area of supervision. Manuals are needed on how to conduct effective and helpful supervision, and while the Stephen Series training materials do contain some useful content, far more must be written on this issue in the future. Further training and supervision are required for the counsellors after they have begun to see clients in their ministry (Tan, 1988).

9.2.4 Evaluation

Walters (1987) surveyed seventeen lay counselling programmes around the United States, and found that only two of them were asking clients
for evaluation of their programmes, both doing so at the time of termination. It would be ideal to give graduates a questionnaire a couple of months after completion of the course, to determine whether the benefits obtained are likely to have been permanent. Walters believes that waiting for six months before getting this feedback from clients would be more accurate and reveals negative findings that would not be obtained at the time of termination. He urges all counselling programmes to adopt a careful system of measuring client change and satisfaction. There is no excuse for Christian programmes being complacent about measuring the effects of their work. Tan (1991) says we need more long-term follow-up studies, with appropriate control groups and random assignment of clients where possible, as it is still unclear as to the conditions under which lay counselling’s contributions can be maximised and the types of interventions and clients for which this resource is most appropriate (Lorion & Selner in Tan, 1991a, p.64).

9.2.5 Legal and ethical issues

Concerning legal and ethical issues, Tan (1990) says that there needs to be further work and writing in these specific areas, including possible problems, in lay Christian counselling. Tan says that this should include peer and friendship counselling. Some ethical and legal guidelines taken from ethical codes written specifically for professional counselling may not be applicable to lay counselling, which often
includes peer and friendship counselling. Ethical guidelines concerning the discussion of spiritual issues in counselling must be clarified at the beginning of counselling. Generally, counsellors may share their religious faith and values if they are addressing problems that would be helped by spiritual intervention, if they are working within the client's belief system, and if they have carefully defined the counselling contract to include spiritual intervention (Nelson & Wilson, 1984).

Tan deems it necessary to develop and publish modified ethical codes specific to lay counselling, as well as a focus on the legal and ethical aspects of supervision of lay Christian counsellors. On this issue, Collins (1987) poses some concerning questions. He asks what the likelihood is, in the light of increasing number of lawsuits, that lay counsellors and their trainers or supervisors could be sued for incompetence or malpractice? If a lay counsellor spoke to a neighbour, who consequently committed suicide, could the relatives of the deceased sue the lay counsellor and his or her trainer? Collins asks whether such a suit would hold up in court, whether anything can be done, now, to prevent such litigation in the future?

9.2.6 The work and gifts of the Holy Spirit

Tan (1990) says that further study, writing, and research on the role of the healing power and appropriate spiritual gifts of the Holy Spirit in effective lay counselling must be conducted. He lists a tentative (not
exhaustive or even comprehensive) list of possible spiritual gifts that are relevant in a counselling ministry, and gives definitions that are taken from the 1989 edition of the Wagner-Revised Houts Questionnaire (a spiritual gift inventory): exhortation, healing, wisdom, knowledge, discerning of Spirits, and mercy. Tan adds that other spiritual gifts that may be relevant for an effective lay counselling ministry may include prophecy, teaching, faith, miracles, tongues and intercession. For those involved in co-ordinating or directing lay counselling ministries, the gifts of leadership and administration may be important.

9.2.7 Curriculum time allotments

The main concern in allocating time is that the majority of the learners achieve the objectives of the curriculum. The average or expected time of completion of the curriculum is insufficient in fifty per cent of the cases. Hence, the time needed for ninety per cent of the students to complete the learning is determined. It is assumed that the other ten per cent will receive special attention and not merely be allowed to fall by the wayside. In addition to the total allotment of time, the time has been distributed based on existing similar curricula.

A simple procedure can be used for calculating the amount of time needed for completion of an activity:
• estimate the expected time \([E]\) that each activity will take under normal circumstances;

• estimate the pessimistic time \([P]\) - this is the time the activity will take if everything that could reasonably be expected to go wrong, does; and

• calculate the mean \(\frac{E + P}{2}\) to yield the allocated time \([A]\), which is the time estimated to allow for ninety per cent of the students to complete the activity successfully.

Activity-time calculation formula (Figure 9.1)

<table>
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<tr>
<th>Element</th>
<th>E</th>
<th>P</th>
<th>A</th>
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</thead>
<tbody>
<tr>
<td>a</td>
<td>1</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>b</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>c</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>9</td>
<td>7</td>
</tr>
</tbody>
</table>

An estimated sixty hours of instructional time will be needed for ninety per cent of the students to achieve all the objectives. The remaining ten per cent may need to commit further hours for practice or remediation.

A survey done by the Centre for Church Renewal in 1986 of fifteen lay counselling programmes in churches in Texas, showed that the average length of training is eight months or less, comprising thirty-six weekly
classes of one to two hours each (in Tan, 1991a, p.188). Lum's (1970) programme at the Makiki Christian Counselling Centre in Hawaii recommends a course of four months, with twelve sessions of three hours each. At the centre at North Heights Lutheran Church in Minnesota, Backus' (1987) lay counselling programme initially ran for nine months, every Saturday morning for three hours. However, it was found that too much extended training failed to carry over into practice. Now there are ten sessions of formal instruction (two hours each) which precede actual practical counselling with supervision. Lukens' (1983) course has six levels of training, with each level extending over eight to ten weeks. Others have weekly or bi-weekly sessions of about three hours each, for several months. A certificate course in lay Christian counselling offered by Tan (1986a), is a one-year part-time programme that takes about sixty students. Intensive one-to-one supervision is not possible because of the size of the class. The course is divided into three parts, with each part taking twelve weeks or thirty-six hours. The total duration is then thirty-six weeks (108 hours). These times are based on the schedule and credit hours given by Collins (in Tan, 1986a, p.300). Three credits are awarded at the successful completion of each part, and a certificate in Christian counselling is presented to candidates who have done all three parts. Each part has two exams and one major paper, which must be passed to meet the academic requirement. Sweeten's (1987) Apples of Gold I and II, has both parts running for eight weeks with a two-hour period each week. Homework assignments are given at the end of each session. In his lay
counselling programme, Backus (1985) assigns his students *Telling the Truth to Troubled People* as a textbook. The questions at the end of each chapter are used for class discussion. His other book, *Telling Yourself the Truth*, is given to the clients themselves as a self-help adjunct.

The certificate course in Christian counselling presented at the Rand Afrikaans University, is a one-year part-time programme that runs for two hours every Tuesday evening. Thirty hours each semester makes it a total of sixty hours. At the end of the first semester of this course, a survey was done among the students to find out what they thought of the time allotment of the different sub-sections. The results generally showed a favourable response:

- the integration of psychology and theology - 88% of the students said that the time allotment was just right, 4% said there was too much time while 8% thought there was too little time.
- psychopathology - only 56% felt that the time was sufficient, 8% said it was too much and 36% said it was too little.
- developmental psychology - 69% said the time was fine, while 31% thought it was too short.
- practical counselling skills - 60% felt the time was just right, 40% wanted longer time.
- self-awareness - only 38% felt there was enough time. A 62% majority felt it was not long enough.
Generally, it seemed that learners were asking for more time in self-awareness and practical skills training. Furthermore, the majority of them found the time allotment of the other topics adequate. Nel (1993) says that to ensure the correct emphasis and balance of the various sub-topics, a minimum and maximum percentage of the total time should be allotted to each. For example, each subject could take a minimum of ten per cent of the total time and twenty per cent maximum, of the total time.

The course presented in this dissertation will also stretch over two semesters with classes of two hours being held once a week. Each semester runs for fifteen weeks, making the curriculum a total of thirty weeks (total time is sixty hours). The distribution of time is shown in the summary of the curriculum at the end of this dissertation (APPENDIX A).

9.2.2 The future of helping

Tan (1988) predicts greater development in the field of lay counselling with regards especially, to research investigating lay counselling’s effectiveness; research investigating training programmes; Biblically based lay counselling models (to be further developed and refined); greater awareness of legal and ethical issues; and increased awareness of its potential pitfalls.
Lay counselling programmes must be of the highest quality if the paraprofessionals are to make a genuinely positive difference in the lives of others. Christian counselling has been under attack in recent years and some of these criticisms are valid. A productive response is not to fight back but to show quality, excellence and competence in work, and of course, to present clear Christian values. Christian counsellors seem to be plentiful; competent Christian counsellors may be harder to find.

In 1982, Nelson-Jones said that the potential weaknesses of current psychological education programmes in general, was that they lacked an adequate theoretical base, taught mechanistic skills in a superficial way, and lacked competent and psychologically well-developed trainers. Lay Christian counselling programmes have certainly come a long way since then, and it is my hope that as the research and interest in the field continues to grow, so too will the quality of the programmes and the standard of the counsellors that these courses produce in the future to the glory of God.

Carkhuff (1969) says that at the heart of the matter is the fact that we cannot conduct research programmes in helping unless we have all the data on all of the relevant aspects of the helping process. We must know whether it is the programme or the helper that is making the difference. Effective helpers may be able to effect some changes in some instances while conducting poor programmes, and good
programmes may effect some changes even under the guidance of poor helpers. We must be able to differentiate our helpers and programmes in the interest of developing effective helpers and good programmes that effect only positive changes.

The future of helping must put the whole person back together: must systematically select those persons who can function as effective helpers; must systematically train those helpers; must systematically treat those persons who are not functioning effectively in critical areas of their lives; must systematically focus upon those conditions that constitute the core of effective helping processes; must systematically develop the concepts and techniques of preferred modes of treatment; must systematically move into the environment of the persons in need of help; must systematically develop and interrelate those human and physical resources that have not been developed; and we must systematically inquire into what it is we are trying to accomplish.

Perhaps what really is needed is an interdenominational 'paraprofessional body', that will be responsible for the registration of lay Christian counsellors. Such a body keeps counsellors accountable, and it provides a way of maintaining a standard across the board.

It would seem that employing the proposed method of design, the construction of a workable training programme for lay Christian
counsellors was both valid and plausible. The main recommendation made, is that the curriculum should then be implemented as such.

9.3 Counselling as a Way of Life

Carkhuff (1967) says that the whole person needs no image to live up to, and is not conflicted by the lack of perfect consistency. He says that social myths have taught us that we need to live as perfectly acculturated individuals. This striving denies the possibility of unique, fully creative personal emergence, for ideal images are socially determined. The life of the whole person is made up of actions fully integrating his or her emotional, intellectual, and physical resources in such a way that these actions lead to greater and greater self-definition.

From a Christian perspective however, letting self be the standard for living is keeping the quality level lower than it can be. God is our standard, nothing less. He came to bring us meaningful and abundant life, and it is by His perfect strength that we are enabled to live quality lives. Carkhuff is right when he says that we should not be striving to be like any socially determined image, but we are to strive to be like the Lord-determined image, i.e. the image of His Son.

Carkhuff points out an important and certainly Biblical truth: effective counselling is not separate from life, and is only as effective as the counsellor is living effectively. His model (1967) dictates that persons
at higher levels of functioning can help persons of lower levels of functioning to achieve higher levels of functioning. Hence, the Christian counsellor who wants to see fruit in his or her counselee's life, as a result of counselling, needs to be living the fruitful life first. As Hughes (1994) has said, you can generally only take the counselee as far as you are, and no further.

"Counselling is a way of life. This is the way it must be in training or not at all" (Carkhuff, 1967, p.213). Carkhuff states that life is a process of development: it is growth. The standard of our human experience will be reflected in an expanded quality and quantity of our responses, i.e. growth. To realize our human potential, there needs to be the effective employment of the skills of understanding and action, nourishment and direction, responding and initiating. "The only meaning to life is to grow. There is therefore, no price too high to pay for growth. Not even your life. For growing is your life" (Carkhuff, 1980, p.209).

This is true if the life is in Christ, because apart from Christ we can do nothing; in fact we do not really even possess real life. The Lord gives us life, He grows us towards the standard He sets, according to His good and perfect will and He sustains us in the process.

Concerning the growth of the ministry of lay Christian counselling, Collins (1991b) tells of a friend who introduced him to the Japanese
concept of *Kaizen*. The word means 'ongoing improvement involving everyone'. This mode of thinking has been credited as the key to Japan's competitive success. Collins goes on to explain that *Kaizen* assumes that the small improvements made as a result of the ongoing efforts of everyone, are even more important than the drastic innovative changes that are sometimes made by high-visibility leaders. In Japan, employees are constantly encouraged to work together and not to do the things exactly the same way all the time. They are reminded that this does not lead to progress. Furthermore, unlike in Western industry, *Kaizen* rewards people not only on the basis of results but on effort. Collins proposes that we need a little *Kaizen* in Christian counselling. Let counsellors need the support and input of their colleagues, and should be involved in working together. Ideas do emerge in the field, with fresh and challenging ideas, but we must never forget the benefit of people working together to improve the field slowly through mutual encouragement and accountability, all to the glory of our Lord and Saviour, Jesus Christ.
APPENDIX - THE CURRICULUM

Name

A certificate course in lay Christian counselling.

Aim

To equip spiritually mature lay Christians to counsel effectively on a paraprofessional level.

Rationale

Professionals are overburdened with paraprofessional cases. There is a need for lay helpers to assist and to refer to the professionals only those more severe cases requiring it. Pastors too are loaded beyond their time and energy to assist all who come to them. Christian members in the church need to support the pastor in this ministry. Christians prefer being helped by someone who holds the same beliefs as they do, hence there is a great need for lay Christian helpers to be trained and equipped to assist adequately and effectively in this regard.
Objectives

Knowledge: students will understand how theology and psychology can be integrated; why lay counselling is Biblical and an important ministry; and how to set up such a ministry in the home church. They will learn a Biblically sound, integrated, multimodal model of people-helping; how to avoid burnout; what potential pitfalls and legal and ethical considerations to consider; understand a wide spectrum of normal and mental-health problems; and how to make good referrals.

Skills: students will learn and practise, by exercises and role-plays, the skills of individual and group counselling, including how to initiate, sustain and terminate the counselling relationship. Personal qualities and having clear roles are important in this regard.

Attitudes: learners must look for opportunities to encourage. They need to be sensitive to the non-verbal cues (hurt 'signals') of others. Furthermore, their own attitude to people-helping will be renewed after the training course.
The Learners' prerequisites

Potential lay counsellors accepted into the course are those who have at least completed their matric certificate. No specific academic training or qualification is necessary, although students will be selected according to criteria: those displaying spiritual maturity and consistency; an intact personality (free from any psychopathology); personal characteristics conducive to an effective counselling relationship; and those who have the infrastructure or opportunity of being able to use newly acquired knowledge and skills in a structured fashion back in the home church or wherever. Some of these criteria can be determined with the use of appropriate psychometric pre-tests.

Grading

Grading will be done on the following basis:

HONOURS: student achieves all knowledge and skill objectives

CREDIT: student achieves all critical objectives

INCOMPLETE: student fails to achieve all critical objectives

Students will be examined at the end of each semester with a formal written test. In addition, they may be required to perform practicals (such as role plays of different counselling scenarios).
Instructional strategies

A number of instructional strategies may be used and include: videos; role-plays; group discussions and/or debates; guest speakers; and mini research assignments.

Individual Differences

This will be best catered for by identifying and making special provision for those who lack the prerequisites or who have already mastered the objectives. Pre-tests will allow for the ranking of learners, and group exercises will include students of diverse aptitude to allow for informal peer tutoring. Teachers will monitor slower learners and correct their minor misunderstandings as they become apparent during instruction. If a problem persists, the validity of the pre-test may need to be examined, the rigor of the prerequisites and/or the motivation of the learner. This should not really be a problem in this curriculum since learners choose to enter into the course and are most probably already motivated. Faster learners may be given optional enrichment exercises, such as additional reading outside class time.
Resources

Materials: class handouts will be given to students. In addition, books will be available on a reserve shelf in the library or in a reading room.

Equipment: equipment to be used may include an overhead projector and screen, video machine and monitor, and/or cassette players.

Facilities: a regular classroom that is big enough to arrange seating in large and small groups, will be used. There will also be a venue that serves as a reading room (to be used as a study by students and in which the recommended books will be stored).

Personnel: these are qualified educators who are committed Christians and who have excellent communication skills.

Time: an estimated 60 hours of instructional time will be needed for ninety per cent of the students to achieve all the objectives. The remaining ten per cent may need to commit further hours for practice or remediation. Total time is distributed as will be indicated under 'Course Format'.

Cost: this includes class handouts, as well as personnel (lecturers and those doing the administration). Transport fees for any field trips or outings will be borne by the students themselves.

Course Format

The course stretches over two semesters. Classes run for two hours once a week. Each semester runs for fifteen weeks, making the curriculum a total of thirty weeks (sixty hours).
<table>
<thead>
<tr>
<th>WEEK #</th>
<th>CONTENT</th>
<th>INSTRUCTION TIME</th>
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<tbody>
<tr>
<td>Week 1</td>
<td>Psychology - Theology Integration</td>
<td>2 Hours</td>
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<tr>
<td>Week 2</td>
<td>Christian Counselling: Definition; Broad Assumptions; Biblical Basis and Uniqueness</td>
<td>2 Hours</td>
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<tr>
<td>Week 3</td>
<td>Lay Christian Counselling: Definition and Goals</td>
<td>2 Hours</td>
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<tr>
<td>Week 4</td>
<td>Selection, Training, Supervision and Evaluation of Lay Christian Counsellors</td>
<td>2 Hours</td>
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<tr>
<td>Weeks 5-6</td>
<td>Developmental Issues</td>
<td>4 Hours</td>
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<td>Weeks 7-8</td>
<td>Personal Issues</td>
<td>4 Hours</td>
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<td>Week 9</td>
<td>Mental Disorders</td>
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<td>Weeks 10-11</td>
<td>Family Issues</td>
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<td>Week 12</td>
<td>Sexual Problems</td>
<td>2 Hours</td>
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<tr>
<td>Weeks 13-14</td>
<td>Violence and Abuse; Addictions</td>
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<tr>
<td>Week 15</td>
<td>OPEN SESSION</td>
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<tbody>
<tr>
<td>Week 16</td>
<td>Demonology</td>
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<tr>
<td>Week 17</td>
<td>Physical Illness</td>
<td>2 Hours</td>
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<td>Week 18</td>
<td>Grief and Bereavement</td>
<td>2 Hours</td>
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<td>Week 19</td>
<td>Special Issues - Counsellor Growth and Burnout; Crisis Counselling; Psychometric Testing</td>
<td>2 Hours</td>
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<tr>
<td>Week 20</td>
<td>Special Issues - Building a Lay Counselling Ministry; Potential Pitfalls</td>
<td>2 Hours</td>
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<tr>
<td>Week 21</td>
<td>An Integrated, Multimodal Counselling Process Model</td>
<td>2 Hours</td>
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<tr>
<td>Weeks 22-29</td>
<td>The Counselling Relationship; Practical Skills I, II, III, IV and V</td>
<td>16 Hours</td>
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<td>Week 30</td>
<td>OPEN SESSION</td>
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Curriculum evaluation and adaptation

Students will be given pre-tests and post-tests to aid in evaluating the effectiveness of the programme. This gives them the opportunity to express their views about the curriculum. Training is effective if one hundred per cent of the students achieve the objectives or if fifty per cent get honours (i.e. master the objectives). Tests will be evaluated for reliability, validity and relevance. The curriculum will be monitored for any underuse of time or materials, and instruction and class activities will be checked for their relevance to achieving the objectives of the curriculum.
REFERENCES


