

**ASSESSMENT OF COUNSELLING SKILLS AMONG THE CLERGY:
A CASE STUDY OF THE ROMAN CATHOLIC PRIESTS IN THE
DIOCESE OF MASVINGO IN ZIMBABWE**

by

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TABLE OF CONTENTS

CONTENTS	PAGE
Dedication	i
Abstract	ii
Key words	iii
Acknowledgements	iv
List of Tables	v
List of figures	vi
Acronyms	vii
List of appendices	viii
CHAPTER ONE: AIM, PROBLEM STATEMENT AND METHODOLOGY	1
1.0. Introduction	1
1.1. Skills	1
1.2. Background	2
1.3. Course Outline	3
1.4. Pastoral Care	4
1.5. Counselling	5
1.6. Aim	7
1.7. The Problem	7
1.8. Research Questions	7
1.9. Significance of Study	7
1.10. Methodology	8
1.11. Limitation of the Study	9
1.12. Conclusion	9
CHAPTER TWO COUNSELLING SKILLS	10
2.0. Introduction	10
2.1. Psychodynamic skills	10
2.2. The cognitive Behavioural skills	13
2.3. The Existential-Humanistic Skills	16
2.3.1. The Person Centred Skills	17
2.3.2. Existential skills	19
2.3.3. Gestalt Skills	21
2.3.4. The Transactional Analysis Skills	23
2.4. Reality Skills	24
2.5. Systemic skills	24
2.6. Eclectic Skills	25
2.7. Narrative Skills	26
2.8. The Multicultural Skills	28
2.9. The skilled Helper Skills	34
2.10. Pastoral Skills	40
2.11. Analysis of Counselling Models	42
2.12. The Zimbabwean Context	44
2.13. Conclusion	47
3.0. CHAPTER THREE: EMPIRICAL RESEARCH ON COUNSELLING SKILLS	48
3.1 The Research Design	48
3.2 Population Sample	49
3.3 Sampling Procedures	50
3.4 Research Instruments	51
3.5 Data Gathering	53
3.6 Data Presentation	53
3.7 Conclusion	53

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION	
4.1. Introduction	54
4.2. The Actual Counselling skills	55
4.2.1 Reactions of priest/counsellors	56
4.2.2. Choosing an appropriate setting	57
4.2.3. Counselling approaches	58
4.2.4. Theoretical basis	59
4.2.5. Paraphrasing	60
4.2.6. The importance of summarising	61
4.2.7. Asking questions	61
4.2.8. The impact of counselling skills	62
4.2.9. The importance of self disclosure	64
4.2.10. Challenging clients	65
4.2.11. Dealing with emotions	65
4.2.12. Use of Empathy	66
4.2.13. Non-verbal cues	68
4.2.14. Establishing working relationships	68
4.2.15. The effectiveness of Pastoral Counselling	69
4.2.16. Areas of Concern and suggestions	70
4.2.17. Making Pastoral Counselling skills effective	71
4.2.18. The suggestions for seminary training	72
4.3.0. Counselling skills among the clergy	72
4.3.1. The practice of counselling by those who did not train	73
4.3.2. Frequency of clients who approached priests as counsellors	73
4.3.3. The Counselling course	74
4.3.4. The need for counselling skills	75
4.3.5. Referring Clients	75
4.3.6. Necessity of Training	76
4.3.7. Discomforts of Non-Trained	76
4.3.8. Areas of Interest	77
4.3.9. Listening Skills	77
4.3.10. Objectivity of Listening	77
4.3.11. Sufficient Knowledge	78
4.3.12. Suggestions to the Priests	78
4.4.0. Feedback from the faithful as clients	78
4.4.1. Where people usually go for help	80
4.4.2. The role of priests as counsellors	80
4.4.3. Pastoral Counselling Performance	80
4.4.4. Expectations of clients to counsellors/priests	81
4.4.5. Areas that need improvement in pastoral counselling	82
4.4.6. Pastors as professional counsellors	82
4.4.7. Parishioners' role in pastoral counselling	83
4.4.8. Suggestions to the priest/counsellors regarding counselling skills	85
4.4.9. How parishioners can cope with problems	86
4.5. Conclusion	88
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS	89
5.1. Introductions	89
5.2. Summary	89
5.3. Conclusions	89
5.4. Recommendations	90
5.5 Conclusion to the Study	92
BIBLIOGRAPHY	93
APPENDICES	

Dedication

This work is dedicated to my fellow priests in the Diocese of Masvingo in Zimbabwe

SUMMARY

The purpose of this research was to assess counselling skills among the Roman Catholic priests in Masvingo diocese- Zimbabwe. This research took place because the priests encountered challenging situations that called for pastoral counselling skills. The research examined and assessed the competence of the clergy. To carry out this research, a survey of 40 priests and 50 parishioners was undertaken. The methods used to collect data were the questionnaire and unstructured interviews.

The research structure began with the general introduction, followed by several themes discussed in relation to the literature on counselling in general, pastoral counselling skills and Christian reaction. After analysing the findings, there was confirmation that there was some lack of counselling skills among the clergy.

In conclusion, the study recommended a thorough training and supervision in pastoral counselling. This includes the engagement of experts in psychological and pastoral counselling skills.

Key Words

Pastoral, skills, counselling, Roman Catholic, Masvingo Diocese, clergy, lack, theology

Short Dictionary

Pastoral: This is related to the work of a pastor to his flock the people of God.

Skills: These are techniques, tactics or strategies for operation

Counselling: It is a professional helping relationship between the helper and the one seeking help.

Roman Catholic: The universal church which has its headquarters in Rome in the Vatican led by the Pope as its visible head.

Masvingo diocese: A Roman Catholic jurisdiction led by a bishop who resides in Masvingo as his chair/city

Clergy: Ordained priest or minister in the church. In this research it refers to ordained priests.

Lack: Short of, not enough, inadequate

Theology: Study or inquiry about God.

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LIST OF TABLES	TABLE	PAGE
1. Influencing skills Table	2.8.1.	30
2. Microskills usage Table	2.8.2.	32
3. Choosing appropriate setting	4.2.2.	56
4. Paraphrasing	4.2.5.	59
5. Asking Questions	4.2.6.	60
6. Self Disclosure	4.2.8.	63
7. Challenging clients	4.2.9.	64
8. Establishing working relationship	4.2.13.	67
9. Areas of Concern	4.2.15.	69
10. Counselling course	4.3.3.	73
11. Referring clients	4.3.5.	74

LIST OF FIGURES	Diagram	Page
1. Reactions of priests/counsellors	4.2.1	55
2. Theoretical Basis	4.2.4	58
3. Practice of Pastoral counselling by non trained	4.3.1	72
4. Problems brought to priests/counsellors	4.3.2	73
5. Discomforts of non-trained counsellors	4.3.3	75
6. Where parishioners sometimes seek help	4.4.1	79

ACRONYMS/ABBREVIATIONS

AIDS: Acquired Immune Deficiency Syndrome

BASIC ID: acronym for Behaviour, Affect, Sensation, Imagery, Cognition Interpersonal, Drug

CADEC: Catholic Development Commission

EFZ: Evangelical Fellowship Of Zimbabwe

HIV: Human Immune Virus

HOCD: Heads of Christian Denominations

CCRT: Core Conflictual Relationship Theme

ZACH: Zimbabwe Association of Christian Heads

ZCBC: Zimbabwe Catholic Bishops' Conference

ZCC: Zimbabwe Council of Churches

SOLER: Acronym for face the client Squarely, Open posture, Lean forward, Eye contact, be Relaxed.

UNIAIDS: United Nations document on AIDS

TAT: Thematic Apperception Test

RET: Rational Emotive Therapy

RESPECTFUL: Religion, Economic, Sexual identity, Psychological maturity, Ethnic/racial identity, Chronological challenges, Trauma, Family History Unique physical characteristics, Language and location of residence

LIST OF APPENDICES	Page
1. Questionnaire to the priests who did counselling course at the seminary	103
2. Questionnaire to the priests who were not exposed to counselling training	104
3. Questionnaire to the parishioners who received counselling from the priests	105
4. Microskills Hierarchy	106
5. Counselling Record	107

CHAPTER ONE: BACKGROUND AIM, AND PROBLEM STATEMENT

1.0. Introduction

This first chapter of the study introduces the topic: ‘Assessment of Counselling Skills among the Clergy: A Case Study of the Roman Catholic priests in the Diocese of Masvingo in Zimbabwe’. The discussion on counselling skills among the clergy attributes to the subject of Practical Theology with specialisation in Pastoral Counselling and Therapy. The literature reviewed in this field includes authors like: (Van Arkel 2005:107; Hunter 2005:936; Patton 2005:25; Hurding 2008:15; Hugo 2006:2; Morgan 2000:7; Kotze and Kotze 2001:7 and UNISA Tutorials 2008:104).

1.1. Skills

The International Dictionary of English defines the word “skill” as “a special ability to do something” (IDE: 1999:1346). Skills are generally defined as capacities to perform a set of tasks developed through the acquisition of experience and training. In this study, a skill is a practical ability to apply theoretical counselling knowledge to contextual situations. In summary skills are specialised techniques or knowledgeable tactics.

For any work to be successful and effective, the one who does it has to be equipped with adequate skills and knowledge. In the same way, pastors need thorough training in skills to be effective counsellors in the pastoral field. Wayne Oates (1989: iv) emphasized the point that pastors should be adequately trained as counsellors. He wrote, *“Pastors do not have the privilege of deciding whether to counsel with people. The choice is not between counselling and not counselling but counselling in a disciplined and skilled way...”* Oates stressed the point of pastors having adequate counselling skills because they have to counsel as long as they are pastors. This brings to the researcher’s attention of a statistical survey in the late 90s that confirmed 40% of people with personal problems who first consulted their priests before going to psychiatrists, doctors and other sources (Larson: 1998:39). It is still true that parishioners flock to consult their priests first for competent counselling, so our priests have to be equipped with counselling skills. The researcher observed counselling skills as a necessity in pastoral work. It was the researcher’s intention to assess such skills among his own clergymen in the diocese of Masvingo to determine the competent counselling services they offer to their flock.

1.2. Background to the Study

The background to this study is that the clergy in Zimbabwe met people with problems that needed counselling skills in their pastoral ministry. The researcher was motivated to assess counselling skills of the clergy in serving their parishioners.

Reports in the diocese of Masvingo in Zimbabwe mentioned the existence of problems of HIV/AIDS pandemic, cholera, hunger, poverty unemployment, political violence, divorce, sexual promiscuity, corruption, socio-psychological disorders, traumatic events, chronic sicknesses and other problems. The problems left “a number of people needing specialised counselling services and care” according to the document of ‘Human Development Report’ (2006:23). It is a fact that pastoral ministers were always dealing with situations in which they had to provide counselling services and care. In such situations of dire need for specialised pastoral counselling services the researcher would question whether the clergy, especially the Roman Catholic priests in Masvingo diocese were well informed or not. The researcher also questioned whether the clergy were causing more harm or not to the people that needed much care and skilled therapy from their pastors. Therefore, the crisis in the emotional sphere and pastoral care of the church in Zimbabwe challenged the researcher to assess counselling skills among the fellow clergy in Zimbabwe.

The study was limited to 40 Catholic priests and 50 parishioners in Masvingo Diocese. The Catholic priests in Zimbabwe have their centre of formation in Chishawasha Regional Major Seminary. The Regional seminary produces an average of 30 priests who graduate every year to work in the pastoral field. The presumption is that the graduated priests would be able to face the challenges in the pastoral ministry. The aim was to fulfil the church’s mandate to serve God and humanity through the preaching of a liberating Gospel and service to alleviate human suffering in this world (The Church Document 2006:13). Pastoral Care and Counselling was one of the courses that equipped the clergy to face pastoral and personal challenges in life.

1.3. Course Outline

There was no Pastoral Care and Counselling course before 2002 at Chishawasha Regional Major Seminary in Zimbabwe. That meant all priests who graduated at Chishawasha before 2002 never trained in pastoral counselling. It also meant that such pastors never attained skills in counselling since they never trained in it. It follows that most of the middle-aged

priests who trained at Chishawasha before the year 2002 had to practise pastoral counselling which they had never trained. In 2002, the course in Pastoral Care and Counselling started for the 3rd year theologians only for two semesters. Currently Chishawasha Seminary teaches Pastoral Counselling to the seminarians for only two semesters in the period of seven years of formation.

The research assessed the course outline of the Chishawasha Seminary and confirmed that counselling started with the 3rd year theologians. In the first semester, the course outline was as follows: theoretical aspects in pastoral counselling; theological perspectives; ethics in pastoral counselling; communication skills in pastoral counselling; assessment in pastoral counselling; crisis intervention and the act of pastoral counselling. In the 2nd semester, the course covered what it referred to as special areas in pastoral counselling like: health and crises of sickness; bereavement care and counselling; marriage and counselling; pastoral counselling in schools/colleges and other issues.

As a matter of concern, the researcher observed that pastoral counselling course for the Seminary was introduced to the 3rd year theologians only. In other words, the course was new and did not include every seminarian in the campus. It did not address psychological theoretical counselling skills. After such a course, the graduated priests were expected to go and practise counselling in the pastoral ministry. The study questioned the theoretical counselling skills the clergy used in counselling their parishioners. The priests had to be skilled and competent in counselling skills. The researcher observed that only two semesters had to cover the whole spectrum of counselling topics given in the outline. The outline had relevant topics of pastoral counselling. However, the question of time of the counselling course needed revisit.

During the seminary training, the pastors had no exposure to any pastoral experiences to practise counselling skills. The seminarians did the theoretical part of pastoral counselling only and not the practical one. The researcher questioned how the clergy used skills to counsel their parishioners. Hence, the research had to determine the impact of counselling skills used by the clergy within the context of Zimbabwe.

1.4. Pastoral Care

By studying counselling skills in pastoral work, this research inquires within the context of pastoral situations the necessary tools a pastor should possess in order to be more effective. In this context, a pastor should possess psychological and pastoral counselling skills. Furthermore, the action of addressing counselling skills in the context of the church helps pastors to be more open to different approaches of counselling in the ministry of pastoral care. The researcher noted that counselling skills were essential tools for pastors to understand concrete human experiences and problems of their parishioners with the explicit intent of developing ‘practical principles and methods in the ministry’ (Hunter 2005:936). The assessment of counselling skills among the clergy falls under the subject of Practical Theology. It was within this context that counselling skills were assessed in the ministry of pastoral care and distinctively pastoral counselling (Van Arkel 2005:106; Patton 2005:103; Hunter 2005:936).

Whilst practical theology covers the subject about God in pastoral situations, pastoral care deals specifically with cure of souls which Heitink and Hiltner quoted in UNISA Tutorial (302T/501/2008:9) describe in Latin as “Cura animarum” which means cure of souls or “pastoralia” which articulates the works of a shepherd (Cf. Lartey 2005:36). Pastoral care is related to the works of a shepherd to his flock (Louw 1998:21). According to Patton (2005:107), pastoral care is part of practical theology which focuses on pastoral practices or human events. Patton (2005:107) argues that in the ministry of pastoral care, people care for each other because they are aware that God cares for them all. Lartey (2005:41) added that pastoral theology refers to the actual process of interpreting, thinking and judging which faith itself engenders.

Pastoral counselling is a specialised field of pastoral care, which expands mutual care, and pastoral care (Van Arkel 2005:115). Pastoral care is the foundation of all care in practical theology which is the human understanding of God in the context of different situations. Kotze & Kotze (2001:7) write that pastoral care is all about caring with people rather than caring for people. (Hunter 2005:936; Arkel 2005:32; Patton 2005:25; UNISA 302-T 501/2008:9). However, pastoral care is the broad field in the ministry of care which includes pastoral counselling. The assessment of counselling skills among the clergy is specifically the aspect of counselling.

1.5. Counselling

In order to deal with counselling skills, the researcher refers to various definitions of counselling from different sources. The word counselling is from Latin word “Consilium” which means giving advice or counsel (UNISA 2008:13). According to Heitink (1992:41) and Hiltner (1992:245) quoted in UNISA (2008:13), counselling is an attempt by a pastor to help a parishioner helping him/herself. In secular psychologies and therapies, counselling is a professional relationship between the skilled helper and the one who seeks help. It extends to supporting the positive behaviour or strategies of the counselled to know better of him/her (Hurding 2008:15). The British Association for Counselling (BAC 2008:32) defines counselling as a discipline that includes work with individuals and relationships which might be developmental, crisis support, psychotherapeutic, guiding and problem solving. Counsellors give the client opportunities to explore, discover and clarify ways of living more satisfactorily and resourcefully.

The skills and techniques in counselling are in diverse counselling approaches. According to Pastoral Sciences report (2004:37), more than “400 distinct models of counselling” and psychotherapies were discovered. Counselling models discussed in this study manifest different skills a counsellor can use in counselling. However, Hurding (2008:52-55,106) writes that people should take note of the core approaches to counselling like psychodynamic, cognitive behavioural and humanistic models. That means that there are psychodynamic skills, cognitive behavioural skills, humanistic and other skills in counselling. In this study, the researcher discusses approaches to counselling and their skills like eclectic, integrationist, multicultural and pastoral.

As regards pastoral counselling, Igo (2005:25) writes about counselling skills that enable one to be very sensitive to the needs of hurting individuals. He sighted a biblical text from St. Paul by writing that, “those who are strong must bear the weaknesses and help carry the burdens of those who are weaker”. Patton (2005:27) in his argument of counselling skills reiterated the pastoral role of a pastor as a skilled shepherd. Pastors are shepherds who need to study hard to acquire necessary counselling skills in the pastoral ministry. Howard Clinebell quoted in UNISA Tutorial 301-S (501/2008:14) defines pastoral counselling as one dimension of pastoral care. It is the utilisation of a variety of healing (therapeutic) methods to help people handle their problems and crises more maturely and thus experience healing of their brokenness. (Clinebell1997:27).

Brian Thorne (2001:67) argues on the aspects of values in pastoral counselling by writing that; pastoral counselling is a practice informed by spiritual values. It is argued further that pastoral counselling is open to the possibility of exploring spiritual and religious issues in the counselling relationship. Shea (2003:25) and Thorne (2001:32) concur on their commitment to pastoral counselling values and resources. Thorne (2001:67) writes that pastoral counselling is in a “professional” context of accepted standards of training and practice. He further argues that pastoral counselling is in conformity with current knowledge of psychology, spirituality, healing and human development (Thorne 2001:67).

Brendan (2003:65) argues on the point of traditional values by writing that pastoral counsellors bring values from their religious traditions to their way of being and approach the client with empathy and reverence (Brendan 2003:65). Mucherera (2001:169) writes on the “Shona religious rituals and western Christian rituals as interpersonal relationship” skills practised in Shona culture. Foskett and Lynch (2001:81) argue further that pastoral counsellors can utilise a range of psychological understandings. Even pastoral counsellors can bring a theological understanding to the behavioural sciences by using them pastorally, particularly the aspects that deal with human suffering and the promotion of hope.

West (2001:416) demonstrated the importance of counselling skills when he wrote that they are like “a laboratory for integrating psychology, theology and social sciences”. Farris (2002:44) pointed out that pastoral counsellors rely on “skilful application of techniques” for the efficacy of their pastoral counselling. Reiterating the thoughts of Benner (1992:21), he further argued that pastoral counselling needs skills which can be utilised within a certain frame work. Through a series of structured contacts, the pastoral counsellor uses skills to alleviate distress and promote growth in the one seeking help. Okun (2008:139), in her strategies or skills for counselling and interview, focuses on domains of “affectivity, cognition and behaviour”. Counselling skills are in their theories. Mccabe (2007:148) argues that the discipline of a pastoral counsellor is shaped by the theories and techniques of one’s approach to counselling. Such theories and techniques are essential to guide the pastoral counsellor, setting the priorities and continuously determining, securing and maintaining the desired focus.

1.6. Aim

The research aims to assess the competent use of counselling skills among the clergy. The focus is on the Roman Catholic priests in the diocese of Masvingo in Zimbabwe.

1.7. Problem

The Roman Catholic priests in the diocese of Masvingo experienced frequent challenges that needed counselling skills in their pastoral ministry. There was an indication that the clergy learnt pastoral counselling only for two semesters in the whole course of their theology at the seminary. This motivated the researcher to assess the counselling skills of the clergy in the diocese of Masvingo in Zimbabwe.

1.8. Research Questions

The following questions substantiate on the aim of the study:

- What are the actual skills in counselling among the clergy?
- What role does counselling play among the clergy?
- What measures can be taken to assist the clergy gain pastoral counselling skills?
- What skills can the clergy acquire in order to be competent pastoral counsellors?

1.9. Significance of the study

The significance of this study was to benefit the priests in practising pastoral counselling skills in Zimbabwe. The study aims to assess the priests' competence in pastoral counselling skills. The priests are expected to gain from the study by reading and measuring their skills to improve counselling.

The implementation of counselling skills was meant to improve the pastors' approaches in pastoral counselling. This research would contribute in a way to the existing body of knowledge, as it would give new insights in the counselling skills used within the context of Zimbabwe.

The research is there to challenge counsellor- priests to have more research in counselling skills in the pastoral theological context. The clergy are expected to have more in -service training, seminars and workshops to develop their skills. The researcher hopes that the

parishioners who used to look for answers to their problems outside the church could now receive competent counselling and skilled help from their skilled pastors.

The effectiveness of counselling skills among the clergy in Zimbabwe is a comprehensive and systematic study in the pastoral field. With the presence of HIV/AIDS and other psychosocial disturbances in Zimbabwe, the church needed deep knowledge on therapeutic approaches and skills in counselling to help her congregations. The study offers a theological reflection of counselling skills practised by the clergy in Zimbabwe. This will enhance effectiveness in counselling skills in pastoral work.

1.10. Methodology

This study is a survey with formal questions of pastoral theological reflection assessing the practice of counselling skills in the pastoral ministry.

Questionnaires and informal interviews were used as research tools. The researcher assessed the programme/course outline of pastoral care and Counselling of the seminary. The 40 priests and 50 parishioners received questionnaires divided in three categories of questions. These included Roman Catholic priests and parishioners working in Masvingo diocese. The questionnaires were titled as follows:

- *Questionnaire to the priests who did pastoral counselling as a course at the seminary*
- *Questionnaire to the priests who were not exposed to pastoral care and Counselling training at the seminary.*
- *Questionnaire to the parishioners who have worked with or have received any form of counselling help from their priests.*

The questionnaires were distributed to different parishes that had priests who trained at Chishawasha Seminary. Questionnaires were distributed to rural parishes and urban parishes. A deadline was given to return the completed questionnaires. Convenience sampling was used. Tables, charts graphs and diagrams were used to present data.

1.11. Limitation of the study

This research was only limited to the 40 Roman Catholic priests in the diocese of Masvingo who trained at Chishawasha Regional Seminary. All other priests outside the diocese of Masvingo who did not train at Chishawasha were excluded in the research. The study had a very limited time to be completed. It was difficult to conduct the research because of poor financial resources, literature backing and research objects. Frequent power-cuts and some personal commitments interfered with the study from time to time.

1.12. Conclusion

The first chapter introduced the background, the aim, the problem, the research question and methodology of the study.

The second chapter reviews the literature of the study.

CHAPTER TWO: COUNSELLING SKILLS

2.0. Introduction

“Assessment of counselling skills among the clergy: A case study of the Roman Catholic priests in the diocese of Masvingo in Zimbabwe”, is discussed within the context of different counselling approaches. Hurding (2008:7) in his book ‘Roots and Shoots...’ writes about the development of pastoral counselling from behavioural sciences and other therapies. In the same way Okun (2008:138) gives a framework of helping strategies that includes cognitive understanding, client-centred therapy, rational emotive, multimodal and psychoanalysis of Freud, the Jungian and Adlarian object relations, transactional analysis, decision-making, behavioural therapy and multicultural counselling are reviewed in this chapter. Ivey, D’Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio, Wing Sue (2002:76) discussed the micro counselling skills and decisional counselling (Ivey et.al. 2002:76; Hugo 2006:03).

This second chapter of the study examines and assesses counselling skills from the secular psychologies and the emerging of pastoral counselling skills. The authors like Hurding (2008:211); Corey (2005:3); Okun (2008:137); Corsini and Wedding (2005:475); Van Arkel (2005:131); Ivey, D’Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio, Wing Sue (2002:75); Egan (2007:46); Morgan (2000:79); Kotze & Kotze (2001:4; contributed in line with counselling skills.

2.1. Psychodynamic skills

The psychodynamic approaches to counselling assume that human personality development and disturbances are rooted in the interplay or dynamics of psychosocial energies (e.g. drives, needs, instincts etc.) within the individual or between the individual and society (Corey 2005:4; Corsin and Wedding 2005:67; Mpofu 2001:29). According to psychodynamic approaches, Freud is reckoned as the key founder of psychoanalysis, which was later developed by others into psychodynamic approaches. According to psychodynamic approaches it is revealed that psychosocial energies operate at an unconscious level and are persistent in seeking expression and create tension or conflict in the client (Barsky & Bate 2006:11). Corey (2005:3) writes that the task of therapy in psychodynamic approaches is to bring into consciousness the unconscious impulses of the id, ego and super –ego that cause the neurotic conflict in the client. In pastoral counselling, elements of confession, contemplation and narratives were derived from secular

psychologies and therapies like psychodynamics (Hurding 2008:75). Okun (2008:135) writes about helping techniques that deal with the affective, the cognitive, and the behavioural domains, like free association, dream analysis, and interpretation. Corey (2005:143) and Hurding (2008:78) argue in support of Okun (2008:135), on the skills that are used in the psychodynamic therapy which include free association, working with dreams and fantasies, identifying resistance and defences, systematic use of relationship, the use of interpretation and many other skills. Free association became the primary method of psychoanalysis (Hurding 2008:77).

Free Association: Free association is the process of saying whatever comes to mind by the client (Hurding 2008:67). This technique is used by counsellors with the intention of helping the client to talk about oneself in a fashion influenced by defence mechanism. According to the definition of skills, it becomes difficult for the researcher to consider free association as a “skill.” perse because a counsellor acquires a skill. In this case, free association is in the client. May be the word technique suggests that free association is a skill or a special strategy which a counsellor induces on a client. It needs special training to attain this. Feltham & Horton (2000:89) wrote that in free association the client is requested to talk freely. Feltham (2008:71) confirms that the client speaks freely in free association where by the “id” which is the irrational pleasure principle is requested to speak. Meanwhile, the “ego” which is the conscious rational part of the mind remains silent. In free association the client is asked to relax with eyes closed and verbalise the first thoughts that enter his/her mind no matter how trivial they may seem.

Working on dreams and fantasies: Hurding (2008:67) indicated the insights of Freud on dream analysis as the royal road to the unconscious. In the same way, Corey (2005:4), in his cases of psychotherapies reiterated that dreams were a pointer to the unconscious world. The purpose of working on dreams and fantasies are to examine material that comes from a deeper, less defended, level of individual’s personality (Hurding 2008:68). However, the idea of using dreams as a counselling skill demands a thorough training in Freudian psychology. Even Freud himself once pointed out that dreams and fantasies are difficult to use as counselling skills. The researcher finds it difficult to use dreams and fantasies as skills in counselling due to lack of training.

Identifying and analysing resistances and defences: Corsini and Wedding (2005:34) write that as the client talks in free association, the counsellor might notice that he/she avoids, distorts or defends against certain feelings or insights. It is important for a counsellor to know the source of resistance and to be able to confront the patient. A client has a tendency of attributing to others characteristics one cannot accept in one self. According to House (2008:92), a client would be acting in “transference reactions”. These reactions include the patient’s experiencing feelings like drives, attitudes, fantasies and defences toward the person in the present. Furthermore, the reactions or such feelings would be inappropriate to the client and would be a repetition and a displacement of reactions originating about significant persons of early childhood (Wedding and Corsin (2005:34).

The systematic use of relationship between the counsellor and client: Counsellors in the psychodynamic approaches tend to behave towards their clients in a slightly reserved, detached, formal and neutral manner. According to Moodily and West (2008:59) the reason for psychodynamic counsellors to behave in a reserved manner to their clients is to present themselves skilfully as blank screens on to which the client might project his/her fantasies or deeply held assumptions about close relationships.

The use of Interpretation: In psychodynamic approaches, therapists are expected to use dreams, free association and other skills to generate material for interpretation. Farris (2002:149) emphasised that through interpreting the meanings of dreams, memories and transferences, the counsellors attempt to help clients to understand the origins of their problems. Therefore the clients are empowered to gain more control over their problems and attain more freedom to behave differently (Feltham 2008:73).

Other miscellaneous skills in psychodynamic approaches: The counsellors in psychodynamic approaches realised that not all skills fit to their clients. For example free association would be difficult to apply to children to express their inner conflicts in words. Loreto et. al. (2000:59) suggested that through monitoring by counsellors children would use toys and plays to externalise their fears and worries. For elderly clients, some counsellors would prefer to use art, sculpture and poetry as skills to let clients express their neurosis. Other counsellors would prefer to use complex techniques like Rorschach Inkblot Test or Thematic Apperception Test (TAT). According Szymaska (2002:23) some skills in

psychodynamic approaches demand special knowledge and high technical skills to apply them.

In conclusion to the psychodynamic skills, one would say that the task of psychodynamic counsellor is to help the client discover how the past events influenced the present neurosis in the patient (Hurding 2008:67). The skills and techniques of this model aim at the diagnosis of a client and assist him/her. One has to train in clinical psychology and psychoanalysis to attain such skills.

2.2. The Cognitive Behavioural skills

The cognitive behavioural tradition in counselling developed from the behavioural psychology. J.B. Watson in (1919) published a book entitled ‘Psychology from a stand point of a Behaviourist’ (Nelson-Jones 2001:329). Through that book the cognitive behavioural tradition in counselling developed.

According to Nelson Jones (2001:250) the skills in cognitive behaviour are as follows: “challenging irrational thoughts, reframing the issues, rehearsing the use of different self statements in role plays, experimenting with the use of self-statements,” scaling feelings, thought stopping, systematic desensitisation, assertiveness, home-work assignments and in vivo exposure. Counsellors to effect behaviour change in a client use such skills.

Cognitive skills: Counsellors make attempts to introduce logical reasoning and related skills in order to help the clients (Okun (2008:138). Albert Ellis quoted in Corey (2005:145) the founder of Rational –Emotive Therapy (RET) emphasized the attributes of thinking, judging, deciding, analysing and doing as the essence of cognitive skills. Okun (2008:138) in her helping strategies in counselling and interviewing confirmed Ellis’ Rational –Emotive Therapy skills and procedures which would allow a great deal of flexibility in counselling. It is argued that Ellis himself used pamphlets, books tape recordings and film strips as techniques for counselling (Szymaska 2002:27).

Mapfumo (2001:112) in his book ‘Guidance and Counselling in Education’ reiterated that cognitive methods and skills were used continually in rational emotive therapy. Different therapies included disrupting of irrational beliefs while the client is expressing them or immediately after the client expresses them. Cognitive homework is done whereby the

counsellor gives the client tasks and scenarios to think about and make judgements on; encouraging the client to be more specific in his/her language. Mapfumo is a Zimbabwean author who writes guidance and counselling skills in education from the western perspective. He does not bring new skills in form of the African or Zimbabwean context. He confirms cognitive skills that are in the framework of cognitive behavioural counselling model.

Emotive skills: Emotive techniques and skills diagnose the feelings of the client clearly. Hurding (2008:53) writes about the new therapies concurring with Okun (2008:140) on the strategies of affective, cognitive and behavioural skills. The emotive skills include rational emotive imagery; role-play and shame attacking exercises. In the rational emotive imagery, the client is encouraged to imagine intensely situations where he/she feels habitual and inappropriate feelings. Corey (2005:142) argued that such clients were supposed to be trained to change their feelings to appropriate ones. In role-play, the client is enabled to initiate certain behaviours and bring out related irrational feelings. The emotive skills need training in clinical psychology and such diagnostic skills can only be used by experts.

In shame attacking exercises, Mapfumo (2001:115) in his book Guidance and Counselling in education', and McNish (2004:4) in the book 'Transforming Shame', would suggest that the counsellor helps the client to perform acts that he/she is usually too shy or ashamed to engage. Such a skill is important to empower the client to be positive in life. For example, Okun (2008:139) suggested that such clients be encouraged to take roles in group discussion and being assertive with someone who is over demanding.

Behavioural skills: According to Nelson Jones (2001:250), behavioural skills were listed as follows: proper conditioning, self-management principles, systematic desensitisation, relaxation techniques and modelling. (Okun 2008:138; Nelson Jones 2001:251; Hurding 2008:43).

Proper conditioning: Proper conditioning is done when the client through the assistance of the counsellor adjust to proper behaviours in life. Self-management principles are the skills used by clients to manage one-self without the influence of other people. According to the researcher's view, self-management principles are necessary skills that can be used by priests in the pastoral field. However, they need thorough training in them.

Systematic Desensitisation: According to Nelson Jones (2001:276), systematic desensitisation is the process where behavioural assessments indicate that clients have certain specific anxiety or phobic areas rather than just general tension. Systematic desensitisation might be the preferred intervention. Systematic desensitisation is based on the reciprocal inhibition principle. This means that it involves three elements, like training in deep muscular relaxation; the construction of hierarchies of anxiety evoking stimuli; and asking the client when relaxed, to imagine items from the anxiety- evoking hierarchies. Such skills are difficult to attain because they need a higher training in clinical psychology and counselling.

Relaxation skills: Okun (2008:139) argued that relaxation skills are appropriate for anyone who is tense or anxious. Deep muscle relaxation is introduced as a therapeutic skill to the clients. Nelson-Jones (2001:276) contended that systematic desensitisation could be conducted by a counsellor in the office or as home work for the client using relaxation tapes. Nelson- Jones (2001:277) quoting Lazarus (1971:42), writes that it is essential for the client to be taught to flex muscle groups to straining point and focus on the feeling produced, recognising it as tension. The client is then told to relax those muscles by letting go of the tension. Such a process is done gradually and notices the resultant feelings of relaxation, calmness, and warmth. Nelson-Jones (2001:277) emphasized that it is crucial to realise that the aim of relaxation training is not muscle control perse, but emotional calmness. Relaxation skill has been successfully applied to such problems as: anxiety, stress, high blood pressure, asthma and headaches.

Other micro skills related to relaxation skills are hypnosis, biofeedback and meditation. Nelson Jones (2001:279), Moodily and West (2001:81) gave some characteristics of hypnosis that resemble asleep-like state. Normal planning functions are reduced since a hypnotised person tends to wait passively for instructions from the hypnotist.

Biofeedback: Corey (2005:6) defined biofeedback as the process of obtaining information about how the body functions. Most of biofeedback is obtained through normal sensory channels such as sight, hearing, touch, smell and taste. Corey (2005:7) argued that there is also kinaesthetic feedback when the body tells one on what position one is.

Meditation: According to Feltham (2008:92), meditation is a state of extended reflection or contemplation. The researcher observes that meditation is part of pastoral counselling, especially in recollections and prayers. In this model of counselling, meditation is a state in which oxygen consumption reduces, expenditure of energy lowers, and there is a relaxing experience. Concerning pastoral counselling skills, Hurding (2008:353) writes about meditation as reaching in the inner journey. Pastoral counsellors can use meditation as microskills of pastoral counselling (Hurding 2008:353).

In conclusion, to cognitive behavioural skills, Corey (2005:8) criticised them as involving control and manipulation by the therapists. There is no freedom on the part of a client. Hurding (2008:40) argued from the pastoral point of view saying that the behavioural approach viewed “human beings as mere machines”. The researcher views such skills as demanding deep training in cognitive behavioural model.

2.3. The Existential- Humanistic skills

The existential-humanistic tradition is a group of major theories namely: existential, person-centred, logotherapy, gestalt and other related systems (Ivey, D'Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio, Wing Sue 2002:262). The approaches reacted against the psychodynamic and behavioural approaches that envisaged the individual reacting rather than acting upon the environment. The humanistic approaches professed that each human being is unique and is an internal being that defines his/her reality. Quoted in Hurding (2008:107), Carl Rogers argued that society ought to free the individual and that all men and women have the resources within them for constructive change. Hurding (2008:114) argued further that any human being is capable of change for the better because change is an inherent gift to all persons. This approach was once criticised by the pastoral counsellors who reacted that there was no sense of God in humanistic approaches. Hurding (2008:121) argued that the approaches centred more on personalism that is humanity and self. However, the skills need to be studied by pastoral counsellors for they help the client to have assertive thinking. Freedom of a person needs to be respected in counselling. This model is appropriate because it respects human freedom and thinking.

2.3.1. Person Centred skills

The person centred approach was propounded in 1957 by Carl Rogers. He introduced the necessary and sufficient conditions for effective counselling namely empathy, congruence, and acceptance (Hurding 2008:117). In the Person Centred approach, the skills of a counsellor are most seen in the counselling relationship between a counsellor and a client. Hurding (2008:118) and Mapfumo (2001:128) emphasized the point of good relationship between a counsellor and a client as very important. This leads to the definition of congruence as a condition whereby the counsellor behaves as an ordinary person who does not hide behind his/her professional role, a person who is not “phoney” (Hurding 2008:118).

Acceptance and respect are very important conditions for counselling relationship. According to Mapfumo (2001:128), respect is a condition when the counsellor puts aside time to listen to the client without divided attention, listening to all issues raised by the client even if they may seem trivial.

Empathy seems to be the core of person centred approach to counselling. Rukuni (2001:52) defines empathy as the counsellor’s ability to sensitise and accurately understand the client’s experiences and feelings. The counsellor is expected to sense the client’s feelings as if they were his/her own.

The Person centred approach has micro skills that are used in building a counsellor-client relationship. The client needs that assurance of being thoroughly understood and respected. Paraphrasing is one of the micro-skills of the Person centred approach. According to Corey (2005:150), the counsellor is expected to “restate” what the client has said in different and clear terms. The counsellor is expected to check what has been communicated by the client for accuracy. Such a skill helps to invite further responses from the client.

Non-verbal messages: According to Rukuni (2001:52), “non verbal messages” reflect the feelings, which the counsellor observes in the client’s behaviour. Sometimes people would prefer to call it “mirroring”. The counsellor is expected to respond to the client through action, smiles, frowns, and head nods. Paralinguistic language such as ‘uh! Umm-hmn...’ are included.

Self- Disclosure: Igo (2005:62) argued that self –disclosure is a very important condition for counsellor –client relationship. Self-disclosure is defined as revealing something about

oneself as a counsellor to demonstrate through understanding of the client's message and to demonstrate congruence. According to Igo (2005:62), pastoral counsellors use self-disclosure to communicate well with their parishioners who have counselling problems.

Expressing emotions: Nelson-Jones (2001:306) and Okun (2008:139) argued that the counsellor needs to be open with the client to show him/her how one feels about what is going on in the counselling relationship. Such expressions like those that feeling tired, worried, and being afraid are often used by the counsellor to express emotions.

In conclusion, the person centred counselling skills mentioned in this study are user-friendly and simple. The research deliberately chose few skills to demonstrate the actual and perceived skills in counselling. The person-centred approach is perhaps, the most widely used approach in pastoral counselling. Unlike psychodynamic skills, the person centred skills do not demand deep knowledge in counselling. The micro skills in person centred approach fall under common knowledge. The approach to counselling emphasizes active listening, respecting clients and being together with clients instead of going ahead of them. Such skills give comfort to the client. According to Rukuni (2001:53), simple counsellors in our villages can apply person-centred skills without demand of too much knowledge. The researcher agrees that even in Shona- Ndebele culture the person-centred skills are quite applicable and simple to follow. However, the study will confirm in chapter four whether the clergy in Zimbabwe used person-centred approach or any other specific theoretical model of counselling.

Person-centred approach does not demand knowledge in clinical and scientific counselling. The skills employed are "down to earth" or simple unlike the psychodynamic and behavioural ones. However, Rukuni (2001:49) emphasised the weakness of Person-centred approach as "not challenging". The person centred approach tends to support the clients without giving them responsibility to tackle their own problems. The skills in person-centred approach are not subjected to well-controlled research. The researcher considers the skills of this model as good to use but they need to merge with other skills from different counselling models.

2.3.2. Existential skills

According to Nelson- Jones (2001:195), existential skills are based on the issues that concern existence such as anxiety, death, despair, loneliness, alienation and meaningless. Hurding (2008:147) argues that existential approaches “go beyond humanity itself to humanity beyond self” which he called “transpersonalism”. Existential skills assist clients to embark on a journey of self- investigation.

Yalom (2000:88) listed the journey of self-investigation as to understand the unconscious conflict. He identified the maladaptive defence mechanisms discovered their destructive influence. He emphasized the point of diminishing secondary anxiety by correcting restrictive modes of dealing with self to develop other ways of coping with primary anxiety. He pointed out restrictive modes of dealing with self. According to Yalom, (2000:89) existential therapists respect the individuality of each client and approach each client with the aim of sharing the story they have to tell. Such skills of existential counselling are shown in the relationship between a counsellor and a client. The skills like self-disclosure and others that are mentioned below may help us to know the nature of existential counselling.

Self disclosure: Yalom (2000:164) emphasised that in existential counselling therapists can disclose about their struggles to come to terms with existential ultimate concerns and of being human. Existential counsellors can also use their thoughts and feelings about what is going on in the “here and now” to improve the therapeutic relationship. Concerning death, counsellors in existential approach can cue clients that discussion of issues concerning death is valued.

Identifying Defence Mechanisms: Existential counsellors collaborate with clients to identify maladaptive defence mechanism and their negative consequences. According to Nelson- Jones (2001:209), clients are assisted to identify and “to acknowledge the reality of their finiteness” rather than denying it.

Working with dreams: Nelson-Jones (2001:209) wrote that existential therapists encourage their clients to share their dreams. The idea of working with dreams was discussed before in psychodynamic skills. Now it appears again as a skill in existential counselling. In dreams and nightmares, the unconscious themes can appear without being repressed or heavily

edited. Death themes are common in dreams and nightmares. Therefore, discussion and analysis of dreams in this context relate to clients ‘current existential conflicts’.

Working with reminders of finiteness: Yalom (2000:242) underscored that counsellors can assist clients to identify and constructively deal with their death anxiety by being tuned into the signs of mortality that are parts of normal life.

Aids to increasing death awareness: Yalom (2000:211), emphasized that clients could be assisted to deal with death as they could be asked to write their obituaries or fill out death anxiety questionnaires. Such skills Yalom discusses fit very well when counselling a person who is on a deathbed.

Desensitising clients to death: According to Nelson-Jones, (2001:210) clients could be assisted by counsellors to deal with terror “by exposing them over to the fear in lessened doses”.

Understanding anxieties associated with death: Rukuni (2001:51) contended that counsellors may identify anxieties associated with death. Clients could be encouraged by their counsellors to regain more of a sense of control over aspects of their lives they can influence. Clients could also be encouraged to identify and rationally confront their ancillary fears such as having a painful death, loneliness and concern over loved ones. The researcher finds such skills as necessary in grief counselling.

Other micro-skills of existential approach: Existential approach has other micro-skills such as “identifying defences, method of responsibility avoidances, confronting realistic limitations, confronting existential guilt facilitating and deciding” as discussed by Nelson-Jones (2001:211). The mentioning of such skills in existential counselling shows that counsellors can expose and enrich themselves by reading such skills in counselling.

Skills on isolation: Corey (2005:248) listed skills of isolation as follows: Confronting isolation; identifying defence mechanisms; identifying interpersonal pathology; using the client-counsellor relationship to illuminate pathology; and healing relationship. Such skills are shared by counselling models of behaviourism and psychodynamic. The skills of dealing with isolation help in counselling the grieved or the chronically ill client.

Skills and meaninglessness: Corey (2005:248) argued that there are skills in which existential therapists can work with clients complaining lack of meaning in their lives. Such skills are redefining the problem; identifying meaninglessness; identifying anxiety defences; and assisting engagement in life.

In conclusion, to the existential skills, the researcher notes that counsellors who apply such skills need to be well informed in clinical psychology and counselling. Those who are not well trained in secular psychologies would find it difficult to apply them. Pastoral counselling does not go as deep as secular psychologies in outlining the interventional skills in counselling. However, due to problems of death in our societies, existential skills will be very appropriate for grief counselling. Even in the context of Zimbabwe where we have a number of grieved people due to HIV/AIDS, existential skills will be called for.

2.3.3. Gestalt skills and pastoral Counselling

Fritz Perls spearheaded gestalt counselling, a type of existential approach. According to Nelson-Jones (2001:110), Gestalt Therapy was based upon the idea of the incomplete whole. Hurding (2008:199) considered gestalt as one of the new therapies. This approach emphasizes that people perceive objects into organised meaningful wholes and not in isolation (Hurding 2008:200).

Self-awareness: Perls encouraged counsellors to strive to bring their clients to their organismic self –awareness to remove any interruptions that block them from being sensitive to their organismic selves. Counsellors ask their clients questions like: “When? With whom?, In what sense? What solution?”.

Empty chair skill: Rukuni (2001:61) underscored the need for counsellors to give their clients chance to deal with the problem they have been facing using an empty chair. By using such a skill the client can vent out his/her anger or frustration on the imagined causer of the problem.

Frustration and Empathy: Perls did not completely agree with the person centred approach which emphasised the empathy in practice. For Perls, a combination of frustration and empathy was more effective. According to Perls (1969:235), quoted in Nelson Jones (2001:115), a person who is sufficiently and positively frustrated is forced by the situation to

self-actualise. Therefore, the task of the counsellor is to make the client feel uncomfortable and becomes self-aware. This helps a client to overcome frustration.

Psychodrama: Perls (1969:16), quoted in Nelson Jones (2001:116), turned to psychodrama in the event of realising that the awareness skill was too slow before the desired results were achieved. Clients would act out their fantasies in writing or verbally. In doing so, a thorough supervision from a gestalt counsellor was needed.

Dream-work: Perls (1969:32) considered dreams as the royal road to integration. Nelson-Jones (2001:120) reiterated that in dreams the client could be “in touch with his/her alienated self”. The counsellor would make the client live in the present in dream both in the telling and acting out of parts or whole drama’s piece. The client becomes the director, producer, actor and audience or spectator to his /her drama of life. The counsellor would need more information to help the client.

Rules and Games: Perls (1970:35) quoted in Nelson Jones (2001:116), wrote a detailed account of rules and games counsellors could use in order to help clients. An example given is that of the principle of the ‘now’ rule. In this rule the client is expected to communicate in the present tense. The past serves to inform the future. According to Rukuni (2001:61), the present tense is essential for the client to be in contact with his/her organismic self and the environment.

In conclusion, counselling skills of gestalt model help in communicating well with a client. It is important for counsellors to train in different language skills in order to be good counsellors using this approach. This model is applicable especially when dealing with orphans and the abused. The researcher too has observed that “secular counsellors” (not the clergy) used skills of an empty chair and dream analysis in the Zimbabwean context. Counselling centres and support groups often talk of using an empty chair and writing letters.

2.3.4. The Transactional Analysis skills

According to Hurding (2008:188), Transactional Analysis is one of the “new therapies in the history of counselling and therapy”. The Transactional analysis is the work of Berne that has made an important contribution to counselling practice. Berne was influenced by Freud though his approach was more inclined to humanistic approach and had a humanistic flavour. The skills can be used by a skilled pastoral counsellor. Berne emphasised the role of social psychology and intra-psychic transaction more than Carl Rogers (Nelson-Jones 2001:139).

Transactional analysis skills: According to Berne, the skills used in assisting individuals are for decision making. Clients that could not make up their minds were helped by counsellors to make options set before them. There are clients who suffer from indecision because of unfinished business. The counsellor in transactional Analysis approach is expected to explore the data in the three ego states namely the parent /extero-psychic ego state; the child/ archae-psychic ego state and the adult/ neo-psychic state (Hurding 2008:190, Corey 2005:149, Nelson-Jones 2001:140).

The skills of a counsellor in transactional analysis are noted when the counsellor checks transactional experiences such as withdrawals, rituals, activities pastimes, games and intimacy. In withdrawal condition, the client might be in the same room with others but his/her mind and thoughts would be elsewhere. Rituals are socially programmed. The client has to do what is already set even without being mentally involved.

An activity forces a client to prepare, to take part and to be involved. Pastimes are a way of passing time. These could be in small talks or greetings. The counsellor monitors the relationship that might be so superficial. In games, clients do not express their genuine feelings but always show an ulterior or hidden motive. The task of the counsellor is to monitor the hidden motive. The reason behind this skill is that people are afraid of intimacy, so they often hide in other structures.

In conclusion, transactional counselling skills help counsellors to facilitate in the opening up of their clients. As already pointed out, the skills are interactive. They help both the client and the counsellor to open up. However, such a model of skills could work in bereavement counselling and orphan in the context of Zimbabwe.

Reality skills

William Glasser developed this approach from the control theory. According to Glasser, people seek counselling because they choose self-destructive behaviours to control their world (Nelson-Jones 2001:168).

The counsellor is expected to assure a client that he/she would be assisted to make better choices by taking control of life. The counsellor could use concepts such as basic needs, picture album, and total behaviour. According to Rukuni (2001:54) the counsellors are expected to emphasise to their clients the value of controlling their own behaviours. The counsellors should encourage their clients to read Glasser's book on Control Theory and to go over the concepts again. The clients could be asked about their current needs. In this situation the counsellor has to evaluate the total behaviour the client would have chosen 'now'. The counsellor is then expected to plan together with the client to change his/her total behaviour. Nelson Jones (2001:172) pinpointed some of the variables used such as survival, love or loving sex, belonging, power, freedom and fun. These needs are supposed to be dealt with by the counsellor.

2.5. Systemic skills

Systems theory views people's problems as emanating from the social systems as the family. A pastoral counsellor can apply systemic skills in pastoral counselling. According to Corsini and Wedding (2005:142) the "individual's behaviour is embedded" in the social context.

Minnuchin's model of systems approach: According Rukuni (2001:63) this model has three sub-systems namely: "the spouse; the parent and sibling systems". In this model the counsellor should take note of the boundaries separating the functions within the hierarchy.

The Spouse subsystem: This subsystem is formed when two people marry, so that the two adjust to each other. They negotiate their roles in the relationship.

Parental/executive sub-system: This sub-system is formed at the birth of a child, the roles parents play is transformed by the birth of their child.

The sibling sub-system: This involves children who learn about peer relationships. When the relationships are dysfunctional the counsellor should concentrate on the family subsystems where there is a break in the boundaries (Rukuni 2001:64).

The Milan Approach: The Milan approach to counselling considers the events as perceived differently and observed according to different contexts. Corsini and Wedding (2005:142) argued that there must be some connectedness between the people's beliefs and behaviours, and that an observer is part of the system. The counsellor gets some feedback from the interaction of an individual, family and from cultural values.

In conclusion, Systemic counselling is very famous in Zimbabwe. Nurses and doctors learnt this counselling model. Other disciplines like education and industrial sectors encourage their people to do systemic counselling. However, the researcher has no empirical evidence of systemic counselling being applied in pastoral counselling by the local clergy. The counsellor uses such skills to help the individual to construct his/her reality in the ecological context. Therefore, according to systemic view, individuals construct their own sense of reality and time. The systemic skills promote family spirit and support system.

2.6. Eclectic skills

Eclecticism and integrationism are sometimes used interchangeably. Hurdung (2008:219) argued that eclectic approaches to counselling are systematic use of techniques within an organising framework. There are varying degrees of theories and techniques in eclectic counselling.

Nelson-Jones (2001:363) preferred to use multimodal approach as life-skill counselling. The individual counsellor would decide on which concepts, skills or theories to integrate.

Lazarus used the integrationist approach as multimodal skills. According to Lazarus' approach, there was a need to respond to the limitation of behavioural skills. Lazarus incorporated the ideas of Bandura, Adler, Rogers, Erikson and others to come up with modalities encompassed in the acronym **BASIC ID**. (Lazarus in Nelson-Jones 2001:364).

B Behaviour; How much of a doer are you?

Affect; How emotional are you?

S Sensation; How tuned into your sensations are you?

I Imagery; How do you visualise real or imagined experiences?

C Cognition; How much of a thinker are you?

I Interpersonal; How important are your close friendships?

D Drug/biology; Are you healthy and health conscious?

The BASIC ID was used by Lazarus as skills to understand and help the clients. The counsellor could work with the clients to set sub goals that could allow the individual to live happier life. The counsellor would take into account the client's goals, coping behaviour, situational contexts, affective reactions, resistances and basic beliefs (Nelson Jones 2001:365).

Life skills: Life skills or psychosocial life skills are abilities for adaptive and positive behaviours that enable individuals to deal effectively with the demands and challenges of every day life. These skills can help make informed decisions, communicate effectively and develop coping and self-management. Such skills help clients to lead a healthy and productive life. Life skills can be specific choices that people make in specific areas. Nelson- Jones (2001:365) specified language skills and self-skills as life skills. Language skills help the client in terms of deficits and strengths. The client moves towards developing self-talk and self-helping strategies, which reduce deficits while focusing on strengths.

In conclusion, eclectic skills incorporate other psychological skills. An eclectic model is an ideal one for different skills. For a counsellor to use such skills, training is necessary. Different theoretical approaches to counselling are called for. The micro skills of this model fit in different contexts. Even the clergy in Zimbabwe could use such skills, but there is no empirical evidence to indicate the use of such skills. However, the researcher observes such skills as abstract for someone who has not gone through the training in psychological counselling. Hence, the application of such skills in different contexts would be difficult for the unskilled person.

2.7. Narrative skills

Working with stories: Morgan (2000:8) emphasised that narrative approaches are based on a process of making sense of the words by telling stories. In every day life people are surrounded by stories and this marks the post-modern era. Kotze and Kotze 2001:36) add that the counsellor can use an eclectic approach to deal with stories. For example, a counsellor can use psychodynamic skills to narrative approach, cognitive /constructivist skills and social constructionist skills in narrative counselling.

Words gain their meaning through their use in social interchange or participation in the form of stories (UNISA PCM 302-T 2008:39). The act of re-storying and re-authoring in a therapeutic conversation is aimed at the generation of meaning via dialogue. Participatory character of narrative therapeutic practice has to be negotiated in conversation. Dialogue renders the conversation open and spontaneous. In narrative process, therapists and clients risk transformation, since change is a natural consequence of dialogue (Morgan 2000:8). The narrative practitioner's motto is that the person is never the problem. The problem is the problem. Practitioners externalise conversations that separate the person from the problem. The problem gets personified. This way of talking and thinking about the problem, helps people to resist and overcome blame. The client attacks shame and takes action against the problem. More basic concepts of narrative skills in counselling are as follows:

1. Externalise the problem
2. Explore the history
3. Mapping the influence and effects of the problem
4. Planning for unique outcomes
5. Deconstructing the problems
6. Discover the history of the unique outcomes.

This model has been criticised for not taking any other skills and for not being open-minded.

The participatory approach: Participatory ethical care is not to care for but to care with people who are in need of care (Kotze & Kotze (2001:5). Care becomes a social practice where a care- giver decentres him/her in a way that is collaborative of being and doing. It is

a participatory process in which therapists collaborate with people in challenging oppressive discourses and negotiating ways of living in an ethical and ecological accountable way (Kotze & Kotze 2001:5). This approach is interrelated, subjective and it abolishes other factors (e.g. word of God versus psychology and sociology) It goes beyond hermeneutics towards construction. Interrelatedness and co-construction ensure a respect for conversation and deconstruction.

Taking part in this interrelated conversation are religious documents e.g., scripture theological traditions ecology, women, children, caregivers and care receivers (Kotze & Kotze 2001:2).The counsellor has to observe clients telling their stories about their relationships with many different people like spouses/partners, family members, friends and others. It is suggested that the story expresses the response of the other and finally the response of the self. The core conflictual relationship theme (CCRT) is a model that allowed the meaning of what might be a convoluted and complex story told by a client to be summarised in a relatively simple form.

The constructivist skills to narrative approach: The counsellor has to use some ways in which the person constructs meaning in life. The meaning is then understood as comprising cognitive schemas of cognitive behavioural tradition (Morgan 2000:4).

Social constructionist narrative skills: People are social beings. In this perspective, the counsellor has to let the client reveal personal identity as the product of history of the culture. According to Morgan (2000:5), the counsellor looks at “what is happening within a culture or community and the relationship between a troubled person and that community”. In appendix 5, there is an evaluative sheet for training narrative counsellors.

2.8. The Multicultural skills

Ivey D'Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio, Wing Sue. (2002:289) contributed in multicultural approaches that can be used in pastoral counselling. It is argued that counsellors have to note each client as unique individual who is intimately involved in family and cultural experiences. Therefore the family is the primary place in which culture is learned. The counsellors use specific interviewing skills according to different cultural groups.

Multi-perspective integration

(The RESPECTFUL Cube is reprinted by permission of Allen E Ivey (2001:38))

R Religion/spirituality

E Economic class

S Sexual Identity

P Psychological Maturity

E Ethnic/ Racial Identity

C Chronological Challenges

T Trauma

F Family History

U Unique physical characteristics

L Language and Location of Residence

Multicultural issues, microskills, and decisional counselling

Micro-counselling is recognised as the skills based system to take multicultural issues into account. Nwachuku & Ivey (2002:55) argued that all systems of counselling and therapy employ various patterns of skills hence the process of identification and selection of specific skills of counselling is called the micro skills approach. According to Ivey and D'Andrea. (2002), there is a complex interaction during interviews, which could be broken down into manageable and learnable dimensions. Micro-skills approach was developed pragmatically by focusing on the observable actions of counsellors and therapists (Ivey et. al. 2002:57). Underlying and shaping the interview are the non-verbal factors the helper brings to the interview.

The micro-skills hierarchy is copyrighted by Allen E. Ivey. et al. (2001:56). The pyramid (See appendix 4) is outlined as follows: Determining Personal Style and Theory; (Intentional integration of theory and practice); Skill Integration (Sequencing skills in different theories); Different theories call for different patterns of skill usage; Different situations call for

different patterns of skill usage; and Different cultural groups call for different patterns of skill usage.

Influencing Skills and Strategies: Developmental Skills

The suggested developmental skills are outlined as follows: Directives, Logical consequences, Interpretation, Self-disclosure, Advice/Information/ Explanation/ Instruction, Feedback, Influencing summary, Reflection of Meaning, Focusing and Confrontation. The micro skills help the counsellor to be more effective and authentic when counselling.

The Five Stage Interview Structure (Completing an interview using only the basic listening sequence and evaluating that interview for empathic understanding)

According to Ivey, five steps for interview are structured as follows:

1. Rapport/ Structuring
2. Defining the problem
3. Defining a goal
4. Exploration of alternatives and confronting incongruity
5. Generalisation to basic life

The five steps of interview contain influencing and developmental skills that were already mentioned above. There is a sequence that a counsellor must follow when counselling according to Ivey. Basic Listening Sequence includes reflection of feeling; encouraging; paraphrasing and Summarisation. These help the counsellor to be logical in following the steps of counselling.

Ivey, D'Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio, Wing Sue 2001:57; Hugo 2006:83) concur that influencing skills include interpretation and reframing as central in counselling. The counsellor seeks to help clients to find new meaning to the told stories and behaviours.

Attending skills: When a counsellor interviews or counsels he/she should look at the client and maintain natural eye contact. Ivey, D'Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio Wing Sue (2002:59) reiterated that the body too should communicate interest when

attending a client. Eye contact and body language are the physical fundamentals of attending behaviour. Ivey et. al. (2001:60) would encourage counsellors to ask questions such as: Does the voice of the counsellor communicate warmth, interest or boredom or lack of caring? Listening is viewed then as a very important skill though it is not an observable behaviour (Ivey et al. 2002:61, Hugo. 2006:31). Attending skills vary from culture to culture and from individual to individual. There could be seen in the eye contact body language, vocal tone and speech rate, physical space and time.

Basic Listening skills sequence Ivey, D'Andrea, Ivey, Morgan, Cheatham, Pedersen, DiGilio, Wing Sue. (2002:57) would argue that in basic listening skills counsellors are encouraged to take note of or use open questions, closed questions, encouraging, paraphrasing, reflection of feeling and summarisation.

Influencing Skills Table 2.8.1. (Adapted from Ivey et al 2002:59)

Skill	Description	Function in interview
Interpretation/reframing	Provides an alternative frame of reference from which a client may view a situation. This may be drawn from a theory or personal observations. Interpretation may be viewed as a core influencing skill	Attempts to provide the client with a new way to view the situation. The interpretation provides the client with a clear cut alternative perception of reality.
Directive	Tells the client what action to take. May be a simple suggestion stated in command form or may be a sophisticated technique from a specific theory	Clearly indicates to clients what action counsellors wish them to take. The prediction with a directive is that the client will do what is suggested.
Advice/information	Provides suggestions, instructional ideas, home work advice on how to act, think or behave	Used sparingly may provide a client with new and useful information. Specific vocational information is an example of necessary use of this skill.
Self disclosure	The interviewer shares personal experience from the past or may share present reactions to the client	Emphasizes counsellor "I" statements. This skill is closely allied to feedback and may build trust and openness, leading to more mutual relationship with the client
Feedback	Provides clients with specific	Provides concrete data that may

	data on how they are seen by the counsellor or others	help clients realise how others perceive behaviour and thinking patterns, thus enabling an alternative self perception
Logical consequences	Interviewer explains to the client the logical outcome of thinking and behaviour	Provides an alternative frame of reference for the client. This skill helps clients to anticipate the consequences or results of their actions
Influencing summary	Often used at or near the end of a session to summarise counsellor comments; most often used in combination with the attending summarisation	Clarifies what has happened in the interview and summarises what the therapist has said. This skill is designed to help generalisation from the interview to daily life

Focus Analysis of Microskills (Ivey et. al. 2001:61, Hugo 2006:84).

1. Client focus. This should be done with the respect of different cultures.
2. Other focus. The client focuses on other people.
3. Family focus. The counsellors try to understand the interaction of a client in the family.
4. Problem/main theme focus. The presenting problem should be focused.
5. Interviewer focus. Focusing on the counsellor's own experiences may be useful as a self-disclosure.
6. We focus. The two agree and generate some good ideas using what they know.

Confrontation: Confrontation is a way of supporting while challenging the client. In counselling, confrontation is usually a far more gentle process in which counsellors point out to the client discrepancies between or among attitudes thoughts or behaviours.(Ivey et. al. 2001:62, Hugo 2006:84) In confrontation, individuals are faced directly with the fact that they may be saying other than what they mean or doing other than what they say. (Ivey et.al 2001:62, Hugo 2006:84). Double messages, incongruities and discrepancies appear constantly in counselling and they need to be confronted.

Solution Orientated Skills: According to Egan (2007:40), skilled helpers usually follow the following structure:

1 Rapport and Structuring: The counsellor spends some time with the client making him/her comfortable

2 Gathering data and identifying assets: The counsellor focuses on the family of he client or his/her community.

3. Determining outcomes: The counsellor and client search for goals and try to bring some results.

4&5. Generating alternative solutions: The counsellor and client focus on brainstorming possibilities that meet the client goals and require a good deal of creativity from the counsellor and client.

Micro-skills usage according to theoretical orientations. Table 2.8.2 (Adapted from Ivey et al. 2001:75)

Micro-skill category	First force Psychodynamic Theory	Second Force Cognitive Behavioural Theory	Third force Existential Humanistic Theory	Fourth force Multicultural Theory
Focus	Primarily on individual client. The problem understands how past experience affects what occurs in the present. A major goal understands unconscious mental functioning.	Primarily on individual client. Clients are encouraged to explore how their cognitions of the world are directly related to their personal problems and dissatisfaction in life	Primarily on individual client. The problem will often be conceptualised as one of understanding one's own unique needs and wishes. A major goal is self actualisation.	Balance between the individual, family and multicultural issues. The problem is thought of as developed in a context. A major goal is helping the client understand self in relation to context and taking action for self and others.

Listening	Basic listening sequence used draw out data relating to psychodynamic theory. Questions and encouragers are especially important to facilitate exploration of unconscious processes.	Listening skills are used to gain an understanding of how clients make meaning of their life experiences. Open -ended questions are useful in probing the underlying beliefs that comprise clients' meaning-making systems and fuel their behaviour	Central use of listening skills to facilitate client expression; minimum use of questions . The therapist attempts to minimise influence on client constructions and meaning-making. Major emphasis is on reflecting feelings.	
Influencing skills	Interpretation is central skill. In later stages of therapy, interpretations/ reframes may be the only skill used. There is little or no attempt to lead the client to behavioural action.	Feedback, interpretation, and reframing skills are central	Feedback and reflection of meaning most commonly	Varying use of influencing skills depending on the client's cultural context. In general there will be a greater emphasis on feedback and self-disclosure to build a more egalitarian relationship.

2.9 The Skilled Helper's Skills (Egan 2007:38)

This is an eclectic approach utilising skills from different theoretical view points

In pastoral counselling, a proper relationship between the counsellor and the client is very important. Van Arkel (2005:217) and Patton (2005:103) support the idea of strong relationship between a client and a counsellor. All counselling is structured by values, beliefs, norms and religious convictions.

Egan (2007:50) writes about the conditions and skills that can apply in pastoral counselling such as respect and genuineness. Respect for clients is expressed in practice through attitudes and actions. The example, given is that of actions that do not harm. Genuineness

and congruence are found in therapists who are at ease with themselves and do not have to play a part and create an impression of importance (Van Arkel 2005:218). According to Egan (2007:46), the therapist should be able to challenge and understand multiculturalism and diversity. It is of the utmost importance in multicultural society to respect other people's culture and to be sensitive to the influence it may have on the client's problems. Counsellors should observe what their clients want, how they think and how they act differently from others (Egan 2007:50). Egan (2007:66) stipulated some procedures a counsellor should follow when dealing with the clients:

Counsellors must understand their clients' problem situations contextually. They must challenge whatever blind spots might exist. In this case, counsellors should become very sensitive to their own preferences, biases, cultural and religious values. There is a need to be sensitive to negative reactions, which may influence reactions and feelings towards clients (Egan 2007:47).

Interventions in a diversity-sensitive way and in self-knowledge are done by counsellors. Understanding practical connotations of diversity and cultural differences translate into appropriate interventions.

Focus on the five skills

Egan (2007:110) wrote extensively about the five skills of communication in counselling. The skills are attending, listening, responding empathically, probing and challenging. These skills are interwoven in pastoral therapy for the service of a client and service of the Lord in the caring ministry.

Attending: This refers to physical and psychological ways in which helpers can be with clients. There are microskills of attending which are summarised in the acronym SOLER

S: Face the client squarely in order to show involvement

O: Adapt an open posture which shows availability

L: Lean towards to show attentiveness and engagement in conversation

E: Maintain eye contact to show that you are with the client.

R: Try to be relaxed, becoming steady and comfortable

Non-verbal communication: As pastors and therapists, awareness of the bodies as sources of communication should be developed. A counsellor should read his/her body reactions.

Active Listening: Listening refers to the therapist's ability to capture and understand the messages communicated by clients. Total listening includes: listening to and understanding the client's verbal messages; observing and reading the client's non verbal behaviour- posture, facial expressions, movements, tone of voice and the like. The counsellor should listen to the whole person in context of social settings of life, listening to slants or distortions or things that need to be challenged at a later stage.

Listening to and understanding verbal messages: (Egan 2007:66). Clients tell stories that are verbal descriptions of their experiences, behaviour and affect to pastors / counsellors.

Listening to and understanding nonverbal communication: Client sends messages through their non-verbal behaviour. In this case, therapists need to learn to read all human communication events that transcend spoken or written words. Sometimes clients' facial expressions, physical movements, tone of voice and physiological reactions convey more than their words.

According to Egan, effective helpers learn how to listen to and read body behaviour, such as posture and body movements. A counsellor should be able to interpret facial expressions such as smiles and frown. There are voice related behaviours such as tone of voice, pitch, and voice level which a counsellor should take note of. Observable autonomic physiological responses such as quickened breathing, physical characteristics such as fitness height are important to note during counselling. General appearance such as grooming and dress help the counsellor to identify the type of client he/she is dealing with (Egan 2007:74).

Tough-minded listening: Therapists listen to everything even the slants and spin that the clients might give to their stories. Tough- minded listening means that helpers observe the gaps disturbances and dissonances that are part of their clients' experiential reality.

Empathy: Empathy, probing and challenging are skills of responding. According to Egan (2007:83), empathy is a skill that enables the counsellor to communicate understanding to the client. It is therefore a skill that can be learnt. The communication skills involved in responding to clients have three dimensions: perceptiveness, know how, and assertiveness. Perceptiveness- means powers of perception on which the skills are based. Know how – implies knowledge. As soon as the counsellor knows what response is required in the helping process, he/she should be able to present it. Assertiveness- It means confirmation. Perception and know how need to be affirmed or asserted. According to Egan (2007:83),

empathy means entering the private perceptual world of the other and being sensitive to the changing felt meanings which flow in the other person.

Therapists communicate understanding of feelings in different ways: A counsellor can use micro skills of empathy in single words like: '*You feel good, you feel depressed*'. There are different kinds of phrases like '*You are feeling on top of the world*'. Such phrases encourage a client to open up. There are skills that can be applied in language like making behavioural statements: '*You feel like giving up*' (implied emotion, despair, and joy). A counsellor can express his observation of a client by what is implied in experiences. '*You feel you are being stereotyped*' (implied resentment)

Egan (2007:89) gave some guiding principles for the use of empathy: He said that use of empathy at every stage and step of the helping process is very important in counselling.

Micro skills that pertain to empathy are responding selectively to the core message and to the context. A counsellor should not be limited to words only. He/she uses empathy to stimulate movement in the helping process. By doing so, a client is recovered from inaccurate understanding.

Probing: It is sometimes necessary to encourage and help clients explore problem situations. According to Egan (2007:102), prompts and probes are verbal and sometimes non-verbal tactics for helping clients. The clients can talk about themselves and define their concerns more concretely through specific experiences, behaviours and feelings.

Egan (2007:103) used prompts and probes without distinction because they have the same objective. The objective is to help clients name, take notice of moving forward in the process of constructive change.

Prompts and probes can take the form of questions, statements, requests, single words or phrases and non-verbal prompts. Egan (2007:107) gives some guidelines, which can be used as probes. Counsellors can use probes to achieve concreteness and clarity. When a client continues to be vague in a counselling interview, probes fill in missing pieces of the picture. Through probing, one can get a balanced view of problem situations. This will help both the counsellor and client to move into beneficial stages and steps of the helping process. If counselling is going on well, both counsellor and client move forward in respect of some step in the process. The clients should be able to ask themselves 'What is going on'.

Summarising: The skill of summarising is sometimes undervalued but it is important in helping the clients to summarise the main points of helping interchange session. It helps to give focus and direction. Summarising can be used at the beginning of the new session especially when clients seem uncertain about how to begin; in the course of the session that is going nowhere; when a client gets stuck, in any situation it may be an idea to ask the client to make the summary.

Challenging: According to Egan (2007:147), it is not enough to understand people empathically. Clients have to be encouraged to challenge themselves to change. The word ‘challenge’ is used in preference to ‘confrontation’. Confrontation seems to give an unpleasant experience to many people. However, other people prefer to use the name confrontation as a way of being honest with another person.

Challenging helps clients to deal with their blind spots. According to Egan (2007:147) challenge can be presented in the following way: Invite clients to challenge themselves to change in ways of thinking and action that keep them mired in problem situations and prevent them from identifying and developing opportunities if they do not take the invitation, then challenge them directly to change.

Egan suggests procedure to clarify problem situations in terms of “specific experiences, behaviours, and feelings” when they are being vague or evasive (Egan 2007:147). The clients are encouraged to talk about issues- problems, opportunities, goals, commitment, strategies, plans, and actions when they are reluctant to do so. In the same way, clients should develop new perspectives on themselves, others and the world when they prefer to cling to distortions. Counsellors use different skills to encourage clients to review alternative scenarios, analyze them, develop goals, and commit themselves to reasonable agendas instead of wallowing in the past. Search for ways of achieving goals in the face of obstacles should be followed. Both counsellor and client should be able to spell out specific plans instead of taking a scattered hit or miss approach to action. They persevere in the implementation of plans when tempted to give up. A counsellor then reviews together with a client what is and what is not working in pursuit of change ‘out there’ Egan (2007:148).

According to Egan (2007:164), all helpers learn from experience areas that could be challenged. A content of challenge includes inviting clients to own their problems and unused opportunities stating their problems as solvable. Problems are managed and plights

are endured. Clients are invited to move beyond flawed misinterpretations and to challenge the predictable dishonesties of life by challenging discrepancies, distortions, games, tricks, smoke screens and excuses.

In the skilled helper model, Egan (2007:164) suggested questions that could be asked by a counsellor:

What are the problems (issues, concerns, undeveloped opportunities) I should work on?

What do I need or want in place of what I have?

What do I have to do to get what I need/ want?

How do I make all this happen?

The use of empathy

Empathy is a very important skill of counselling Egan (2007:24).

It is ideally, a way of being and not just a professional role or communication. Egan encourages counsellors to attend to the client carefully. Using attending skills, the counsellor physically and psychologically listen to the client's point of view. Judgements and biases should be put aside for the moment and the counsellor should walk in the shoes of a client. As the client speaks, the counsellor is encouraged to listen especially for core messages. Listening to both verbal and non-verbal messages is done within a context. The counsellor is expected then to respond fairly, frequently, but briefly to the client's core messages. The counsellor should be flexible and tentative enough that the client does not feel pinned down. The use of empathy helps to keep the client focussed on important issues. The counsellor moves gradually towards the exploration of sensitive topics and feelings. After responding with empathy, the counsellor attends carefully to cues that either confirms or denies the accuracy of response.

A counsellor should note signs of client's stress or resistance and try to judge whether these arise because you are inaccurate or because you are too accurate. A counsellor should keep in mind that the communication skill of empathy is a tool to help clients see themselves and their problem situations more clearly with a view to managing them more effectively.

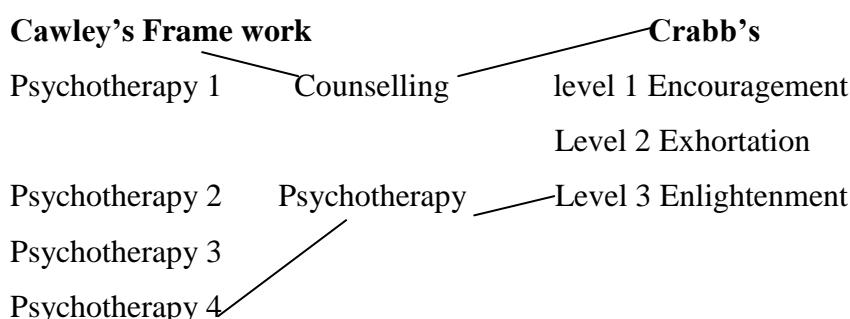
In conclusion to this section, secular counselling skills were examined from different world views or theoretical approaches like psychodynamic, cognitive- behavioural, the rational emotive, the person-centred, the existential, the reality, the systemic, the multimodal, the

eclectic, the multicultural and the pastoral counselling approaches. (Hurdling 2008:27; Ivey D'Andrea, Ivey, Morgan Cheatham, Pedersen, DiGilio, Wing Sue (2002:76); Patterson & Welfel 2008:128). Ivey, D'Andrea, Ivey, Morgan Cheatham, Pedersen, DiGilio, Wing Sue. (2002:76) and Egan (2007:28) contributed widely towards counselling skills and micro-skills which are supported by Hugo (2006:74). Furthermore, Hurdling (2008:147), Hunter (2005:936), Van Arkel (2005:221), Patterson (2005:86), Kotze & Kotze (2001:4), Patton (2005:25) and Morgan (2000:79) discussed and shared insights in the use and development of counselling skills in pastoral counselling.

2.10. Pastoral Counseling Skills

From a pastoral point of view, Lawrence Crabb in his 'Effecting Biblical Counseling' quoted in Hurdling (2008:27) argues that, within a church situation, help is on three levels. The levels are as follows: (1) by "encouragement" where every Christian is called to help, (2) by "exhortation", where Christians help each other in their needs, (3) by "enlightenment" where there are a few professionals who are gifted and trained to help others with problem thinking (Hurdling 2008:27). Lawrence Crabb quoted in Hurdling (2008:26) aims at moving towards feelings, behavior and thinking which include spiritual principles.

Cawley in Hurdling (2008:24-27) suggested four levels of psychotherapy. 1) The first level is any caring person of some experience. Psychotherapy (2) where the person helped is taken to a deeper level of personal problems., Psychotherapy (3) which is a dynamic therapy probes the unconscious process and uses of transference., Psychotherapy (4), is the level where a person is designated for behavioural psychotherapies in which the patient's dilemmas are seen to relate to bad habits (Hurdling 2008:26). A comparison of the two levels approach is presented.



Within a caring relationship, the listening and the talking aspects of counseling call for communication from both parties. Charles Truax and Robert Carkhuff gave a triad of

qualities for effective counseling (Hurding 2008:25). Genuineness, non-possessiveness, and accurate empathy are important micro-skills.

Clinebell's Holistic Approach to Pastoral Counseling Skills

Clinebells' background as a parish pastor helps to give insights for pastoral counseling skills. Clinebell was an integrationist seeking to bring together resources from the psychosocial sciences ,psychotherapy and theology (Hurding 2008:312). He is also an eclectic counsellor, looking to the personalistic and transcendental views of Rogers, Maslow, May, Frankl and Assagioli and the more confrontational approaches of Ellis and Glasser (Hurding 2008:309). Clinebell's growth counseling is depicted in growth, liberation, and wholeness.

For Clinebell, growth means, “integrating the core of all personal development” as an individual into spiritual growth (Clinebell in Hurding 2008:311). The aspect of growth includes: awareness, decision-making, freedom, meaning, commitment the quality of one’s spiritual life and relationship with God. In his skills in pastoral counselling, Clinebell in Hurding (2008:311) writes of inclusiveness in attitudes, resources, and focus of attention.

He followed Porter’s spectrum of attitudes. These attitudes include evaluation (which involves judgment); interpretation (which is the explaining and teaching component); support in which the client seeks to be assured and probing (being investigative and exploring); understanding the counselor (which shows comprehension of the client’s situation) and finally advising (where constructive suggestions are made). The six aspects can be summarized in the acronym (EISPUA) (Clinebell in Hurding 2008:316)

When a client is helped towards growth and wholeness, the counsellor uses skills to emphasize the present and the future. Clinebell applied the growth formula of love and confrontation to encourage self-confrontation in the area of appropriate guilt. As the expression of present emotions that take place, confession becomes a crucial part of the cleansing healing process. The pastoral counsellor may then use skills of being instrumental in the declaring of God’s forgiveness. The client faces the living past in the present reality. The counselor supports the client while he or she amends with the harmed.

In conclusion, to Clinebell's model of pastoral counselling, the researcher confirms that this model influenced most of the clergy in Zimbabwe. The elements of supporting, loving, forgiving and confession are micro-skills mainly used during spiritual direction and confession in Zimbabwe. Clinebell's model of counselling has some influence in the priests of Masvingo diocese. Therefore, the researcher can conclusively say that the type of counselling in Masvingo diocese by the clergy and probably in most parts of Zimbabwe has Clinebell's model of pastoral counselling. This is an indication that in their pastoral training, the priests learnt pastoral counselling skills. They also knew other pastoral counselling models like that of Adams' nou�hetic counselling. However, there is no indication that the priests in Masvingo diocese merge pastoral model of skills with other psychological models. This, according to the researcher is an indication of the lack of "scientific/psychological" counselling skills that could merge with pastoral counselling skills for effective and holistic counselling.

2.11. Analysis of counselling models

Egan (2008:20) writes about a "skilled helper" model that pastoral counsellors can use in the pastoral ministry. Okun (2008:138) and Van Arkel (2005:189) discussed the relationship that exists between pastoral counselling and other therapies like the medical, the social and the psychological. In the context of the helping field, secular psychologies specifically shape pastoral counselling skills (Hurding 2008:15; Van Arkel 2005:107). According to Thorne (2001:67), counselling skills are practised in a "professional context" of accepted standards of training and practice. The word "professional" suggests a person who is trained thoroughly in diverse skills. According to Thorne (2001:68), the training should be in conformity with current knowledge of psychology, spirituality, healing, and human development.

A pastoral counsellor like any other therapist has to be acquainted with knowledge and skills of other therapies. In this line of thought Van Arkel (2005:108) argues that therapies "interlink or overlap" in different ways. Shared areas in counselling skills are bound to have a great deal in common. For example, psychodynamic skills have common skills with humanistic skills. In the same way, pastoral counselling skills blend with Jungian and Adlerian skills. This goes on with different counselling models where skills overlap or interlink.

With regard to methods, no profession has a method of its own that no-body else is allowed to use. All professions or “skilled helpers” as Egan (2008:20) suggests are practitioners with different skills at different moments. Likewise counselling does not have a prerogative to psychology, and the pastor does not have a copyright on the use of scripture and prayer. Counselling skills are found in various approaches and models in life. However, each sphere as Van Arkel (2005:130) suggests has an area where “specific professional expertise” and specialisation distinguishes it from the others.

Ivey’s multicultural model is a favourable one to the researcher. Though an American, Ivey’s approach can fit in all cultures including the Shona-Ndebele culture in which the researcher operates. Foundational and micro skills and RESPECTFUL cube of Ivey appear to the researcher as beneficial to different cultures. However, Ivey’s micro skills hierarchy is too general. It looks like an overview rather than the direct skills in counselling. In any case, the researcher admires Ivey’s approach because of the way he elaborates and applies his counselling skills to different cultures. The idea that a counsellor should know the culture of a client is very important. When a counsellor is acquainted with a culture of a client, he/she can apply relevant skills according to that culture.

On the other hand, Egan is much more in the Western context. His counselling skills follow a better-structured framework than Ivey’s pyramid of micro-skills, which appear to be a too general list of micro-skills. Egan’s skilled helper model is more systematic and logical. However, unlike Ivey, Egan appears to be more Western, too psychological and too high in his approach to skills. Egan’s model of skills may not be user-friendly to an African except the idea of empathy. Though logical, the skills seem far fetched than Ivey’s micro skills. The researcher got interested in Ivey’s multicultural way of approach to counselling skills. It is user-friendly and more African in the context of which counselling is practised in Zimbabwe.

When the researcher mentioned “professional counselling skills”, he was more inclined to think of behavioural and secular psychological skills like in behaviourism, psychodynamic, humanistic and even multi-cultural skills. It was observed that in Zimbabwe, such theories have been minimally used when counselling the people infected by HIV/AIDS. However, they were not yet exposed to the clergy. In support of this, the Heads of Christian Denominations in Zimbabwe HOCD in Mpofu (2007:45) wrote a document “A Guide to HIV and AIDS Pastoral counselling”. According to this document, the pastor needs to have

knowledge of HIV/AIDS and skills of counselling which are “scientific”, authentic and relevant to peoples’ experiences of living with HIV virus.

While emphasising on behaviour change of clients, the weakness of behavioural theories lies in the sense that “man” is regarded as a “mere machine” who does not exercise his/her freedom. Psychodynamic skills are good to apply to clients who are troubled by the repressive past events. However, this theory is criticised for regarding ‘man’ as pathological or sick. Humanistic skills like empathy, good relationship, warm regard, compassion, respect and others are human and friendly to use. In the Zimbabwean context, counsellors could use the framework of Humanistic counselling merging with Egan’s skilled helper model. However, the humanistic approaches were criticised for not being scientifically well-researched.

The reason why there was more mention of various skills in secular psychological approaches was to expose the clergy to a vast counselling world. Such skills are attained in more advanced stages of counselling and clinical psychology. The clergy in Masvingo diocese were not trained in such skills though they knew something of Clinebell’s holistic counselling, Adams’ nou�hetic counselling, Collins’ framework to counselling and others. Though they knew different pastoral counselling skills, the clergy needed to learn secular counselling skills or functional skills in order to blend them with pastoral skills. For example, Egan’s skilled helper approach is a scientific and psychological approach to counselling than Adams’ “nou�hetic or biblical technique” (Adams in Hurding 2008:281). The same with Ivey’s micro-skills and multi-cultural approaches are integrative and applicable to all cultures. To attain such skills one has to undergo a thorough training than mere exposure to pastoral counselling.

2.12. The Zimbabwean context

The Catholic Priests in Masvingo diocese counselled in the context of confession and spiritual direction. Confession is a spiritual exercise where a penitent or a ‘sinner’ admits before God that he/she has sinned. A parishioner who feels guilty before God and fellow people goes to confess to a priest in the confessional box. According to Max Thurian (1985: 73), confession implies “essentially a waiting upon God’s mercy,” his forgiveness, and his absolution. The penitent prepares himself/herself by self-examination. He/she presents oneself before God in the presence of a priest in order to tell him of his /her misery and sin.

When a penitent confesses sins, the priest absolves and gives penance. The Catholic priests are trained in handling confessions. However, the type of counselling in confession is very scant and superficial. Very little time is given to the client because many parishioners will be waiting for confession as well. Though a parishioner accuses himself/herself and submits to God, the priest chooses what to say from the Bible and absolves the penitent. The penitent is a sinner before God and man, and is bound by sin. The priest acts in the presence of God and in the environment of the church. Hence, the parishioner is not free to say all that troubles him/her in such an environment.

Spiritual direction is an exercise where priests meet people with problems and counsel them invoking the guidance of the Holy Spirit. According to Max Thurian in his book “Confession”, spiritual direction is the cure of souls that seeks after the leading of the Holy Spirit in a given psychological and spiritual situation (Thurian 1985:69). The priest who is the director/counsellor and the directed together seeks in prayer and obedience to God’s word, the leading of the Holy Spirit. This method consists in the director listening and refusing to intervene in an authoritarian and categorical manner. The person directed is allowed to discover one self by prayer and meditation enlightened by the word of God.

This method of counselling gives more room for the counselee to discover the inner-self through the power of the Holy Spirit being directed by the priest. Spiritual direction as observed by the researcher was practised in Zimbabwe during Retreats and Recollections. There is no specific formula to this method of counselling. A priest could use whatever was applicable to him depending on how informed he was in the method. Spiritual direction is very important but it depends on who uses it. Those who have trained in clinical psychology would be in a better position to merge spiritual direction with other counselling skills models. However, among the priests who trained at Chishawasha Seminary no one has trained in clinical psychology. That means that their spiritual direction was not properly guided by psychological principles and paradigms.

Added to the exercise of confession and spiritual direction, there is some literature about the need for training pastoral counselling in Zimbabwe. For example, Mucherera N. Tapiwa in his book “Pastoral Care From a third World perspective” emphasizes that pastoral counsellors in Zimbabwe need to train in their cultural context (Mucherera 2001:167). The researcher agrees with Mucherera that pastors in Zimbabwe need skills to contextualise their practice of pastoral care. However, Mucherera focuses on the contemporary urban Shona

and their rituals in Zimbabwe. He leaves out the rural folk who are custodians of the Shona culture. The “urban” Shona have their culture diluted by western cultures. He however expresses the need for pastors to equip themselves with skills that include “theological and psychodynamic understanding or integrative consciousness” (Mucherera 2001: 167). The idea of blending the counselling models and contextualise them is very noble.

Pastors in Zimbabwe practised counselling to their congregations. However, there was no distinct model, which they followed as their theoretical framework. There was mention of Clinebell, Adams, Cawley and Collins but these were not so conspicuous in the clergy’s pastoral counselling. In view of challenges of HIV/AIDS, there was a need for them to comprehend both Shona and Western worldviews as noted by Mucherera. The Zimbabwe Association of Christian Heads ZACH in Mpofu (2007:1) indicated that Zimbabwean pastors started to be more active in pastoral counselling skills as a collective response to the moral, physical, physiological, social, cultural and economic challenges. The pastors became more active in counselling in the context of HIV/AIDS, since there was and there is still no medical solution to the disease. The Zimbabwe Heads of Christian Denominations HOCD in Mpofu (2007:1), acknowledged that counselling was critically important in the time of crisis especially AIDS pandemic. Such a crisis called for pastors to be counsellors. “A pastor-counsellor has to be a professional who understands the dynamics” involved in the life of the sick and the affected (Mpofu 2007:45).

The idea of Ivey’s multicultural skills could be of help to the clergy in Zimbabwe. This also features in Mucherera’s view of blending and integrating aspects of “Shona rituals” and western worldviews into pastoral care. In the same context, Mpofu (2007:45) noted that people’s cultural values and faith needed to be respected. Therefore, counsellors need to be skilled in the context of people’s pain, suffering and loss. The idea of cultural skills reminds the researcher of ‘inculturation,’ the practice whereby Christians especially Catholics take their cultural values and blend them into Christian worship and practice of pastoral care. The idea of “communal interpersonal relationship” among the Shona people mentioned by Mucherera is a good base for counselling skills. Such cultural values can integrate with Humanistic counselling skills of empathy, respect and warm regards that go together with Shona traditional values. The researcher observed that Mucherera advocates for multicultural skills in counselling when he writes about blending “Shona religious rituals and Western Christian rituals” (Mucherera: 2001: 169). Mucherera emphasizes the need for diverse skills by the clergy. Specific theoretical skills in secular psychologies and African

cultural skills can be used within the context of Shona people in both urban and rural contexts.

Fr. Kenneth Makamure in his Report ‘Priesthood and Counselling’, writes, “Priests in Zimbabwe cannot practise counselling to their people without an exposure..” to Western counselling approaches and without knowledge of the needs of their own local people (Makamure 2007:3). The idea brought forward by Makamure was a call for training of priests in western and psychological counselling skills that could eventually help their local community. Victor Msomi in his book “Ubuntu Contextual African Pastoral Care and Counselling” suggests that pastors who are pastoral carers should be well exposed in “cross cultural perspectives” (Msomi 2008:10). The author thus encourages pastoral counsellors to be exposed to the discipline of pastoral care in a multicultural perspective. Msomi writes that there is a “minimal literature that deals with pastoral care and counselling” as a modern discipline in Southern Africa (Msomi 2008:10). The researcher agrees with Msomi that more has to be done in writing about counselling skills in the African and Zimbabwean context, “our own cultural and local context”. The minimal local literature in this field could be an indicator that very few authors in Zimbabwe and in Southern Africa who are well exposed to western and psychological counselling skills of different theoretical approaches.

2.13. Conclusion

This chapter of the research gave an extensive literature review of a large variety of psychological and pastoral approaches to counselling and training. The study gave a scientific integration of different theoretical paradigms of psychodynamic skills, cognitive behavioural skills, existential, Gestalt, systemic, eclectic, narrative, multicultural, and pastoral and the skilled helper skills of Egan. The researcher preferred to use multicultural micro skills of Ivey as a theoretical approach. Such skills cherish the cultural values of individuals. The researcher concluded by reviewing counselling skills in the Zimbabwean context. There was an indication that the multicultural model of skills could be user-friendly in Zimbabwe.

The next chapter deals with the empirical research on counselling skills.

CHAPTER THREE: EMPIRICAL RESEARCH ON COUNSELLING SKILLS

3. THE RESEARCH METHODOLOGY

3.0. Introduction

This third chapter of the study focuses on the methods that were used in collecting data of the research. Forty priests of three age groups were examined using a questionnaire. Fifty parishioners from different parishes in the Catholic diocese of Masvingo in Zimbabwe were interviewed informally and supplied with a questionnaire. The questions sought to assess the pastoral counselling skills used by the priests during counselling sessions in the ministry of pastoral care (Van Arkel 2005:108).

The assessment of counselling skills was done in a pastoral situation among the priests and their parishioners. The methodology was discussed under the following sub topics: Research design, Population sample, Sampling procedures, Data gathering, Research instruments, Data collection procedures, Data analysis procedures and Summary.

3.1. Research Design

The research design was a survey with formal questions. This research assessed counselling skills practised in the pastoral ministry. The Catholic clergy in Zimbabwe learnt pastoral counselling skills at Chishawasha Major Seminary. They are employed in the pastoral field in different missions in the diocese of Masvingo. In chapter one contents of the syllabus at the Seminary were mentioned. The skills the clergy learnt at the seminary were the same skills practised in the pastoral ministry (Makamure 2006:5). The key research questions were open ended, focusing on skills learnt and practised by the clergy in Zimbabwe. Questions and unstructured interviews were used to gather the necessary data of the research.

The Chishawasha Seminary syllabus on pastoral counselling skills was assessed to check the actual and perceived counselling skills that were learnt by the Catholic clergy in Zimbabwe. The questionnaire was designed to elicit more information on counselling skills practised by the priests in the diocese of Masvingo and would prompt various responses from the respondents. The conceptualisation of the research design was to assess the study of counselling skills and their implementation in the pastoral ministry. The research design aimed at assessing the adequacy/ inadequacy and the effectiveness/

ineffectiveness of the actual skills in counselling. Focus was on the Roman Catholic priests in Masvingo diocese in Zimbabwe. The study was a survey on pastoral theological reflections of the priests as well as the parishioners' testimonies on counselling competencies of the priests (Szymaska 2002:82, Hunter 2005:867).

The selection of cases in this study was determined by the researcher's involvement in pastoral work and counselling ministry. The selection of the Catholic priests in the diocese of Masvingo would probably indicate the competencies of other Catholic clergy in Zimbabwe trained at Chishawasha Regional Seminary.

The data collection of the study was mainly done through questions and “unstructured interviews” (Mulwa 2006:87). The research design focused on the actual counselling skills and their effectiveness in the pastoral ministry. The study aimed at assessing competence of the clergy in the practice of pastoral counselling applying different skills. By assessing the counselling skills, the study intended to strengthen the “attainment of standards” for counselling skills and their implementation in the pastoral field (Kriel 2001:74).

3.2. Population Sample

A population is a collection of individual items under investigation (Chimedza 2003:48). In this study 40 Catholic priests who worked in the diocese of Masvingo and who trained in pastoral counselling at Chishawasha and 50 parishioners from different missions in Masvingo – Zimbabwe were the population of the research. A sample is a representative or a proportion of the population (Chimedza 2003:49).

According to Mulwa (2006:87), the sample size usually depends on the population size. The smaller the population, the bigger the percentage for sampling and vice-versa. In the case of this research, the targeted group were the clergy who did pastoral counselling at Chishawasha. The forty priests working in Masvingo diocese and fifty parishioners were examined by the study as a case for Zimbabwe because of their accessibility and their representation. According to Mulwa (2006:87), big samples are likely to suffer from what has been termed as “saturation of data” the study chose a reasonably small sample. This would avoid repeating much of the generated new information and gave a balanced and constant data required by the study.

3.3. Sampling Procedures

The sampling procedures used in this study were both stratified and convenient. The Catholic priests in Masvingo diocese were chosen for convenience. Forty priests were put into categories or levels as follows: Young priests from the age of thirty to forty-five years were twenty five; middle aged priests from forty-six to sixty five years of age were thirteen in all; old aged priests from sixty-six years onwards were two in all. The total number of the respondents was forty. A questionnaire was set in three categories. The first category consisted of the priests who were exposed to pastoral counselling and the second category consisted of the priests who were not exposed to pastoral counselling studies. The third category consisted of the parishioners who had pastoral counselling experiences with their priests. As regards the parishioners, they were sampled and stratified as follows: youth from the age of fourteen to thirty years were twenty; ten male and ten female; middle-aged adults from the age of thirty-one to sixty-five years were twenty; ten male and ten female, old aged parishioners from sixty-six years onwards were ten male and ten female. The fifty parishioners mentioned above were all of them being interviewed as subjects of this study.

The reason why convenience sampling procedures were used in this study was because of the nature of the research which was evaluative and theological in nature. Convenience sampling is sometimes evaluated as an unreliable way of sampling, but in this study it was combined with a stratified sampling and was worthwhile for the study. Convenience sampling was considered to be the cheapest and easiest way of conducting research. Mulwa (2006:70) argues that convenience sampling is good in itself in so far as it involves choosing who-ever is found. In this study convenience sampling was considered to be an appropriate procedure in so far as the concern was more eliciting feelings for different issues of counselling skills. Convenience sampling was used to establish more comprehensive findings in the study. Therefore convenience sampling was a proper sampling procedure to use in this study.

In this study of assessing counselling skills of the clergy in Zimbabwe, convenience sampling was chosen for practical reasons and it could have no claims to being representative. Therefore, convenience sampling is a non-representative sample and cheaper to use especially in pastoral theological and counselling issues. The sample could take the nearest and the most convenient subjects to act as respondents to the

study. The forty-targeted priests and the fifty parishioners were given questions indiscriminately to fill in. Some interviews were also conducted in an unstructured way.

3.4. Research Instruments

This study used questionnaires and unstructured interviews as research instruments. According to (Mouton 2006:88; Hofstee 2006:22), a questionnaire is an instrument comprised of a series of questions that are filled in by the respondents themselves. Questions were organised by the researcher to solicit information from the clergy in the pastoral field, and the questions would be analysed. The designed questions were open-ended to elicit more information from the respondents. In order to obtain information from the priests who did pastoral counselling a *Questionnaire to the priests who trained in pastoral counselling courses at the Seminary from 2002 onwards (30-45 years old)* was designed. Sixteen questions covering different areas of counselling skills were asked by the study. The respondents were required to answer the questions in descriptive or narrative ways.

The second batch of questions had to obtain information from some *priests who were not exposed to pastoral counselling programme at the Seminary who studied before 2002 (46-65 years and above)*. The information required in this questionnaire would show the adequacy or inadequacy of priests who were counselling in pastoral work without being trained in different skills of counselling. Eleven questions concerning different skills in counselling were set in the questionnaire. The information would help the researcher to evaluate the actual and perceived skills in counselling among the clergy in Zimbabwe.

The third batch of questions required the parishioners to give their views about the clergy who always worked with them in the pastoral field giving counselling services and pastoral care. The questionnaire was designed as *Questionnaire to the faithful/parishioners who work with priests or who received any form of counselling help from priests*. Ten questions were asked to the concerned age groups covering different areas of counselling skills.

The unstructured interviews attained much information needed by the researcher. (Mulwa 2006:88) would argue that unstructured interview is the one in which the researcher knows the general direction to go but he/she engages the interviewer in an

informal and relaxed discussion. In this study a lot of information was obtained through the course of unstructured interviews and the nature of its outcome could not be predetermined (Miller and Duncan 2000:34).

This study employed the questionnaire as the main research instrument for a number of reasons. A questionnaire is assumed to be the most effective tool for collecting objective data. It is organised in a systematic way for the purpose of eliciting information from respondents (Mulwa 2006:86; Muranda 2005:54; Mouton 2006:48). It is argued that open-ended questions are widely used as a technique for obtaining information from subjects of the study. Mulwa (2006:87) would add that open-ended questions allow the researcher to make a more accurate assessment on what the respondents really believe.

Open ended questions encourage more creative thinking among respondents and would give them freedom to say whatever they think without limitations of alternative choices. Again Mulwa (2006:87) argued that open-ended questions generate more rapport and trust between researcher and respondents as there is room for interaction through probing. The researcher saw that open-ended questions designed in the questionnaire would give the much needed information in the area of counselling skills practised by the clergy in the pastoral ministry in Zimbabwe. Therefore, the actual skills in counselling would be assessed after the information being elicited by the questionnaires with open-ended questions (Mulwa 2006:88).

3.5. Data Gathering

The researcher had to collect data using the ecclesiastical structures within the area of research. Questionnaires were distributed to different missions where the targeted respondents were residing. The researcher would make arrangements with the local authorities for the gathering of data and the deadlines. The researcher would then collect the completed questionnaires from different mission points as per arrangement. The priests would facilitate the transportation of questionnaires back to the researcher or to the accessible collection points by the researcher. The questionnaires were completed within the given period of a month. Unstructured interviews were conducted at ecclesial workshops, seminars and ecumenical gatherings where the researcher would meet the respondents. Some questionnaires were posted to the Cathedral in Masvingo where the researcher would have access to them.

In data gathering procedures, the researcher had created a name list for all the respondents given the questionnaires. A follow up would be made if the questionnaires were not returned in time. The researcher would either phone, text a message or drive to the place of the respondents where he could easily reach.

To make sure that most of the questionnaires were returned, the researcher would make a tick on the name list of all the respondents who returned their questionnaires. The data gathering was successfully conducted because many questionnaires were completed. Ninety six percent was the response rate. The other four percent did not return due to natural disasters like death and some physical barriers.

3.6. Data Presentation and Analysis Procedures

The data presentation and analysis were qualitative in nature. The questionnaires which were open ended demanded qualitative responses that were presented and analysed qualitatively. Data from open-ended questions adopted a thematic approach and presentation. That means that the themes were derived from the objectives and research questions.

3.7. Conclusion

The third chapter of this research focused on the empirical research where the design and methodology of the study were discussed.

The fourth chapter presents analyses and interprets the given data of the research.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION.

4.1. Introduction

The focus of the study is on the assessment of the counselling skills among the clergy, the Roman Catholic priests in the diocese of Masvingo in Zimbabwe. This chapter of the study presents analyses and interprets the data collected. The questionnaire was the main instrument used by the study. Data was presented and analysed in a thematic style. Diagrams like bar graphs and tables were often used.

The questionnaire was structured in three categories namely:

1. Questionnaire to the priests/pastors who completed Pastoral Counselling course at the Seminary.
2. Questionnaire to the priests/pastors who were not exposed to Pastoral Counselling course at the Seminary.
3. Questionnaire to the faithful/parishioners who work with the clergy or who received any form of pastoral counselling help from the priests.

The first questionnaire was intended to extract the information about the skills that were currently used by the clergy in the pastoral ministry basing on the training received during their formation at the Seminary. The responses to the questionnaire would determine the adequacy or the lack of pastoral counselling skills among the clergy who completed training. The study then evaluated the effectiveness and adequacy of training in counselling skills from the given responses.

The second questionnaire was intended to evaluate on the priests who were not exposed to pastoral counselling training during their formation whether they were competent or not in using pastoral counselling skills in the pastoral ministry. If they were counselling the questionnaire would extract the actual skills in pastoral counselling and evaluate the given responses. The responses to the questionnaire reflected the adequacy/inadequacy and the effectiveness/ineffectiveness of pastoral counselling skills used by the priests who were not exposed to pastoral counselling training in the pastoral ministry.

The third questionnaire was intended to elicit some feedback from the /faithful/parishioners who had gone to the priests with counselling problems. The responses from the parishioners

would determine the satisfaction of a client and the adequacy and effectiveness of skills used by the priests during counselling sessions. The parishioners were asked to suggest some improvements in pastoral counselling for priests to enhance effective pastoral work.

4.2. The Actual counselling skills of the priests who were exposed to Pastoral Counselling training at the Seminary.

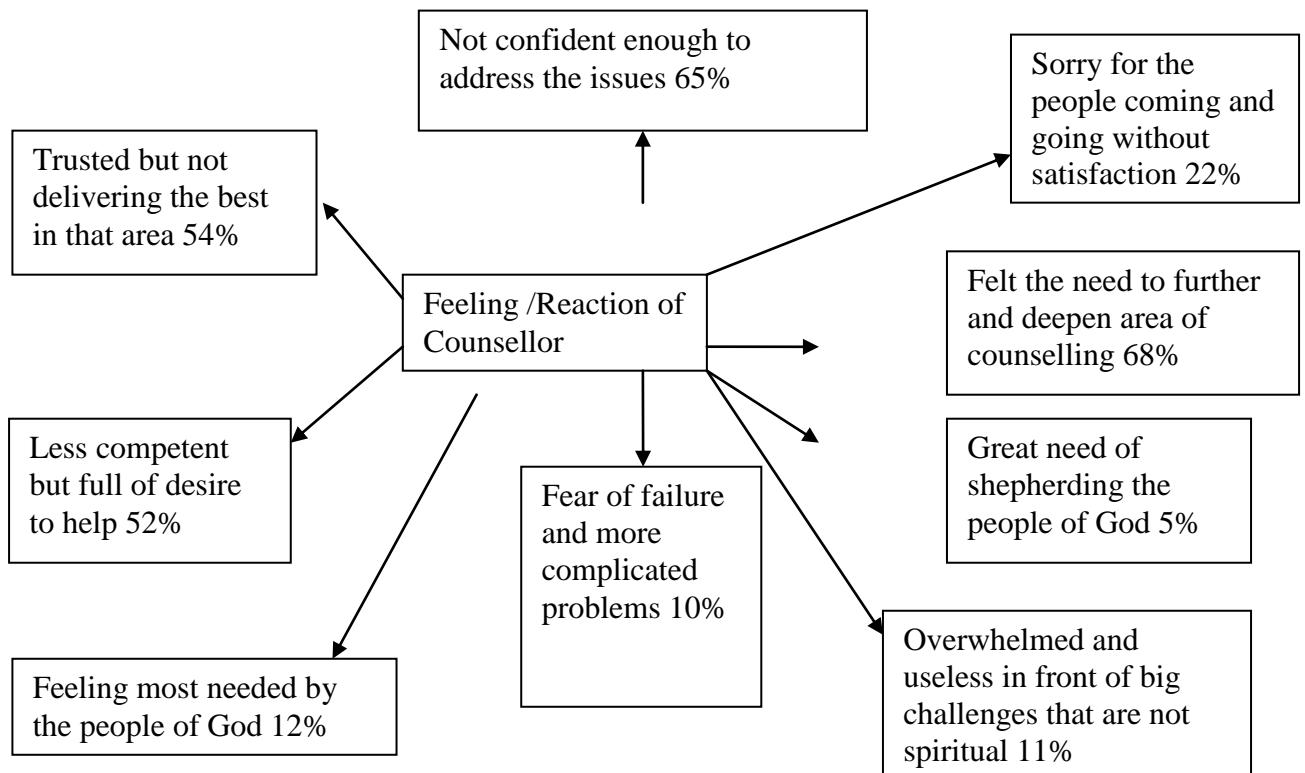
Questionnaire to the priests who trained in Pastoral Counselling at the Seminary from 2002 onwards (30-45 years old)

The first question elicited the information on how the priest/counsellor would react in pastoral counselling relationship when attending problems. The question was structured as follows:

Question 01. After completing your Pastoral Counselling course may you explain your feelings when attending to people's problems?

The responses are presented in a diagram 4.2.1. Most of the responses indicated that the priests in pastoral work frequently met counselling problems. When parishioners came with problems the priests had no choice between to counsel and not to counsel. The priests had to counsel no matter how competent they were in pastoral counselling. Though the priests were engaged in pastoral counselling, they expressed the issue of lack of pastoral counselling skills and competence to deal with problems brought to them. The diagram in figure 4.2.1 presents the answers given by the respondents in question.

Diagram 4.2.1 The reactions of priests in face of pastoral counselling challenges brought by parishioners after the seminary training.



According to the respondents counselling is much needed in the pastoral ministry as reflected by the given percentages in diagram 4.2.1. The following quotation from an interview with one of the priests confirms how the counsellors perceived the parishioners. “I feel that people come to me and perceive me as a competent pastoral counsellor to deal with their problems out of trust, faith and hope.” (Catholic priest 41 years old). However, when people come to the priests they expect their problems to be alleviated through effective expertise. Their perception of a priest- counsellor should be fulfilled when they come to a priest for assistance. Sixty eight percent of the respondents indicated that they needed to deepen their standards of counselling skills. The pastoral counselling course that they did at the Seminary did not prepare them enough to deal with complex counselling issues. The respondents expressed that they needed more training in counselling skills. Another priest interviewed was quoted as saying “I feel like helping my people in their spiritual needs and direct them into personal relationship with God. However I feel very incompetent when I cannot help them to have an emotional and psychological healing” (Catholic priest 35 years).

4.2.2. Choosing an Appropriate Setting

Question 02. *Do you find it necessary to choose an appropriate setting for pastoral counselling?*

The respondents gave different opinions about choosing an appropriate place when doing pastoral counselling. The following table displays the answers of the respondents:

Table 4.2.2. Choosing an appropriate setting for pastoral counselling

<i>Necessity of choosing an appropriate setting</i>	<i>Not Necessary to choose an appropriate place</i>
Counselling issues are sensitive and complex. Therefore they need a friendly and conducive environment 57%	In rural areas, shanty towns and in the streets one cannot think of choosing an appropriate setting 2%
Appropriate setting is important in Shona-Ndebele cultural context. When serious issues are discussed/shared, people concerned gather together in a hut/secluded place and discuss behind closed doors. 59%	During Mass services under a tree and visits in the streets, one cannot think of an appropriate place in such an environment. 9%
Shona –Ndebele people are so secretive, influenced by African Traditional Religion (A.T.R.) Therefore for clients to open up in counselling, a proper setting is needed. 61%	Proper setting is not necessary because a counsellor should be ready to meet his/her clients in any state and in any environment 2%
In order to achieve the goals of counselling, a proper setting is a requisite because it promotes confidentiality and privacy 56%	To create an appropriate setting might raise suspicion to a client and distort/manipulate a client to think in the thought pattern of a counsellor. 11%
	An open space is enough and naturally set so that a counsellor and a client can meet and share. 4%

As tabled above there were various reasons that were given for and against the appropriate setting. The answers given in table 4.2.2 reflect that counselling was practiced by priests in the pastoral ministry no matter what setting they might have. It could be an indication that some of the counselling skills are not stereotyped or dogmatic but could be adjusted or used according to the environment and needs of clients. Another issue that was raised by respondents was that of culture. There are skills and techniques in pastoral counselling that

work together with local culture. As reflected by the responses in table 4.2.2. choosing an appropriate counselling setting goes together with the Shona-Ndebele culture of confidentiality and privacy. The multi-cultural approaches to counselling too consider setting an appropriate place for counselling as an important skill/technique (Ivey et al. 2002:55).

On the other hand, the findings had reflected that an appropriate setting might not be needed at times. There are places like shantytowns, shacks, swampy and filthy places where some parishioners could reside yet they could not create a room for privacy and respect for each other. In such ‘abnormal’ places an appropriate setting might not be necessary for counselling. It was left to the priest/counsellor to use his competence. The study found that it was very important to take into consideration the reasons given against having an appropriate setting. This could help counsellors to be critical of the skills that are often used in counselling and to apply them where and when they would be required most (Keely 2008:148).

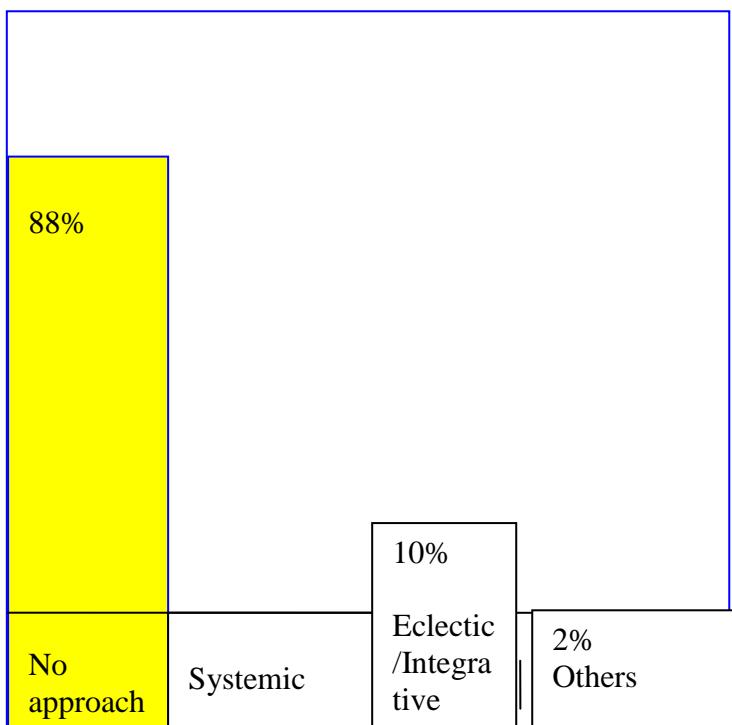
The role of culture in counselling need to be observed to enhance the success of counselling all the time(Ivey et.al 2002:55; Lartey 2005:37).There are skills that are theoretically considered as very important but could not apply to some cultures. In the findings, one thing to note was that the Shona Ndebele culture accommodates most of the counselling skills as they promote their dignity and values. For example, being empathetic and finding an appropriate place for counselling. It was highlighted that the Shona-Ndebele people who are the majority in Zimbabwe were still influenced by their traditional religion. That is why they are so secretive and difficult to open up. Therefore an appropriate setting was needed bearing in mind that some environments differ and people differ as well.

4.2.3 Counselling Approaches

Question 03. What counselling approach/es do you prefer to use when counselling?

The question was framed in order to determine the depth of the theoretical basis of the priest/counsellors when counselling in the pastoral ministry. Probably the respondents had taken for granted that they were using pastoral counselling, but nobody among the respondents ever mentioned it. Many respondents had shown that they had no inclination to any theoretical approach. Very few had indicated as displayed by the diagram below:

Diagram 4.2.4 Theoretical Basis/approaches to counselling used by priests in the pastoral ministry.



According to the figure above, 88% of the respondents had shown that they were not aware of any theoretical approaches they could use during counselling sessions. Only 10% had responded positively that they would prefer an eclectic approach. The study had revealed that the 10% who answered positively were the few who had pursued their studies in counselling with the Open University of Zimbabwe (ZOU). The 2% were those who had managed to have some counselling courses that were held with Support groups like FACT, New Start Centre, Kubatana AIDS Support group and other groups that were offering counselling and training services in Zimbabwe.

The lack of theoretical basis of pastoral counselling skills among the priests in Zimbabwe is an indication that their counselling background and skills were inadequate. The lack of skills bounces back to the seminary training where the seminarians (student priests) had only two semesters of Pastoral counselling and care programme. The contents of the programme covered within the first semester were theoretical aspects in pastoral counselling, theological perspective, and ethics in pastoral counselling, communication skills in pastoral counselling, assessment in pastoral counselling, crisis intervention and the act of pastoral counselling (Makamure 2006:7).

The priests had shown that they would frequently counsel using their little and general knowledge of which any other layperson could use when counselling. The lack of theoretical approaches to counselling of the priests is a pointer to the reason why on question 1 they were not confident enough to meet counselling challenges of their flock. Had they had a “broad base of theoretical approaches” to counselling, they would have counselled confidently and would apply different skills anyhow (McCabe 2007:47).

4.2.5. The Importance of Paraphrasing

Question 04.What is your opinion about paraphrasing?

The research had identified that some of the skills learnt at the Seminary/Theological College were implemented. Paraphrasing was one of them. This question was intended to check the level of how the priests understood the skills they had acquired during their formation /training. The responses were presented as follows:

Paraphrasing is good	Paraphrasing is not good
It confirms the story by briefing it 71%	It is not in the client's favour 8%
It clarifies hidden issues in the story 59%	There is a tendency of going wrong 11%
It gives confidence to the client that he/she is listened to.55%	Has a risk of misrepresentation of facts and issues of a client 19%
It enables a counsellor to have a quick grasp of a problem in the process of helping the client 48%	It gives extra work to the counsellor when he/she plans how to paraphrase 2%
The client is made to be refocused on the current problem.53%	
The counsellor can redirect the client lest he/she gets lost in the process of relating the problem. 55%	

The table above presents the responses about paraphrasing as one of pastoral counselling skills. Many respondents argued in favour of paraphrasing and they valued it as an important skill in the process of pastoral counselling (Egan 2007:83; Ivey et.al.2002:32; Hugo 2006:03). Very few respondents had taken paraphrasing as a hindrance to proper counselling process. The reasons given reflect that such counsellors were not thoroughly trained in counselling skills and they would be hesitant to engage some of the skills in case they would get lost whilst the clients expected a fruitful counselling session. The findings above could

be a clear indication that counselling skills were done on a peripheral level and they needed to be deepened.

4.2.6. The Importance of Summarising in Counselling

Question 05. Is it important to summarise what your clients have said?

The fourth question came as a follow up of other counselling skills that were considered to be basic to any pastoral counselling student. The majority of the respondents were very positive in their answers. Summarising was considered to be very important taking into consideration the follow up of a counsellor into the client's problem (Egan 2007:48, Ivey 2002:33, Igo 2006:35, and Hugo 2006:03).

The respondents confirmed that summarising helps the clients to appreciate that the counsellor was listening to his/her problem. The client is helped to refocus and to progress especially when he/she is stuck. With summary both counsellor and counselee get the overall picture of the problem at hand. It clarifies issues that might seem hidden.

Few respondents were not in favour of summarising and they argued that it could confuse both the counsellor and the client and would waste time in trying to trace what the client had actually said. However, the study found out that the few respondents had some fear in summarising because they were not very confident in their counselling skills. Generally, the responses on question 5 reflected the importance of summarising as one of the skills in counselling. Those who could not practise summarising in the pastoral field indicated a level of inefficiency and insufficient learning of counselling skills during their formation.

4.2.7. Asking Questions

Question 06. Do you find it helpful to ask questions during counselling session?

Table 4.2.7. Asking questions

<i>It is helpful to ask questions</i>	<i>It is not helpful to ask questions</i>
The client is kept focused 52%	Questions can be too interrogative and confusing to the client 19%
It helps the client to face the reality and to open up 50%	The client should not be disturbed by questions. He/she should talk freely 5%
It helps the counsellor to probe deep into the feelings of the client to unveil the whole	Asking questions might confuse the client and may tune the client to the thoughts of the

problem 58%	counsellor 19%
The client is redirected by questions to explore and clarify issues 55%	If the questions are irrelevant, both the counsellor and the client might be misdirected 7%
It helps the counsellor to get to the roots of a problem 56%	

The findings indicated that asking of questions is important in counselling. The respondents consented that as counsellors, they had to ask questions during counselling session. However, it is more important to be tactful or skilful when asking questions (Egan 2007:48). As reflected in the responses, asking questions might confuse the client if it is not skilfully done.

4.2.8. The impact of counselling skills in the presence of HIV/AIDS in Zimbabwe

Question 07. With the presence of HIV/AIDS pandemic and socio-psychological disorders what role does pastoral counselling play?

The findings indicated that the question above was intended to determine the effectiveness of pastoral counselling skills vis- avis the challenges of HIV/AIDS pandemic in the pastoral ministry in Zimbabwe. The study got data from the respondents that could help in the field of pastoral work. The research found out that the exercise of pastoral counselling by priests was providing the much-needed service in the presence of HIV/AIDS in Zimbabwe.

The respondents indicated that Pastoral counselling skills were necessary to the counsellors, doctors, nurses, care- givers, the affected and the infected. Through counselling, a bridge was created between the infected –stigmatised patients of HIV/AIDS and their family members who were abandoning them. Pastoral counselling skills helped the priests/counsellors to be more effective in their dealing with the people living with HIV/AIDS (PLWA) and had helped them on how to handle cases of such people.

It was confirmed that through the exercise of counselling skills the infected developed positive attitudes towards their chronic conditions. The presence of HIV/AIDS in Zimbabwe prompted a number of priests to join support groups and training focused on the handling of the affected and the infected. The priests/counsellors used their counselling skills to help to save those who developed suicidal tendencies due to chronic illnesses and stigma. The respondents confirmed that they were not confident enough to face and stand

the challenges HIV/AIDS. There are frequent deaths, child-headed families, orphans, widows widowers, divorces, broken families, chronic sicknesses, poverty, unemployment, moral decadence and many other problems.

The respondents indicated that priests used skills and strategies they had in pastoral counselling to teach the communities about the dangers of HIV/AIDS. They were taught to take care of the infected and the affected people. They could do this with the help of other humanitarian organisations like Catholic Relief Services; Marriage and Family commission; Marriage Encounter Movement; New Start Centres; Ministers' Fraternity; Kubatana Support Group; Family AIDS Counselling Trust (FACT); primary health counsellors; orphanage matrons, hospices matrons, Catholic Development Commission (CADEC) HIV/AIDS coordinators in hospitals and many others. (Catholic Pastoral Directory (2007:28); Fieldman, Manchester& Maposhere (2002:55). The research gathered that through the implementation of pastoral counselling skills priests could assess their effectiveness in pastoral care. Parishioners with problems were practically healed and consoled in their difficulty moments.

The respondents affirmed that priests were aware of the importance of counselling skills in their pastoral ministry. The respondents pointed out that with pastoral counselling skills psychological disorders, stress, and depression could be addressed in a skilful way. It was noted that parishioners who had problems did not hesitate to go to their priests because they had confidence in their effectiveness when dealing with problems. It was pointed out that through counselling skills clients were helped to have a sense of self-management and self-acceptance amidst difficulties.

Through the skills demonstrated by priests/counsellors, clients were made to be conscious of their maladies, which could easily turn into their daily crosses they had to carry just as Christ did. The infected were made to believe in God's providence and guidance when they received counselling from their shepherds. The respondents affirmed that counselling skills enhance the community, to educate on how to take care of the infected and to advocate for pastoral care of the infected without stigmatising them.

The responses imply that there is a lot of activity as regards the challenges of the HIV/AIDS pandemic in Zimbabwe and the intervention of pastoral care and counselling. The respondents had seen the great need of counselling skills in order to deal with the problems

at a professional level. Pastoral counselling facilitates in the fight against HIV/AIDS and it enables the pastors to league with other humanitarian organisations to fight the deadly disease AIDS (Human Development Report 2006:42). The pastors help in the education, advocacy and awareness campaigns of HIV/AIDS in Church communities and the society at large (The Zimbabwe we want 2007:17). It is reflected in the responses that counselling skills are a requisite in the pastoral ministry.

4.2.9. The Importance of Disclosure in Counselling

Question 08. Do you think that it is helpful to disclose yourself to your clients?

The answers were given in *table 4.2.8. Below:*

The importance of disclosing oneself to the clients

Disclosing is necessary	Disclosing is not necessary
It builds up mutual closeness and trust when a client seems to be indifferent 50%	It depends on the nature of the problem, otherwise it is not necessary 22%
It creates a common ground between the counsellor and the client 48%	In a Shona-Ndebele cultural context it is not good to disclose oneself (Usafukura hapwa pana vanhu Do not show your armpits to the public) 32%
If you happen to be related to the client, especially in totem (mutupo) it becomes easier for one to disclose oneself. 27%	The Shona- Ndebele culture is very secretive, being influenced by (ATR), the moment one discloses one self it creates some suspicion in the client. (Chii chaunonyengerera pandiri? Why should I know about yourself) 14%
It presents an atmosphere of friendship and encourages the client to open up.53%	

The respondents confirmed that disclosing to the clients is important. However, there are aspects of culture which might militate against disclosing oneself to others. Counsellors have to take note of such aspects in order to promote the success of counselling. Priest counsellors were quite aware of cultural barriers to some counselling skills. Some of the skills need to be applied with caution especially when it comes to disclosure.

4.2.10. Challenging the Clients.

Question 09. Is it necessary for you to challenge your clients during counselling?

The following table presents the answers given by the respondents:

Table 4.2.10. Challenging the clients

Challenging clients is necessary	Challenging clients is not necessary
Challenging clients helps to develop new understanding of a client. 48%	In an African context, people want to be respected and persuaded. Challenging does not work. 23%
It gives new insights to the problems and helps the client to search for possible solutions. 60%	It lacks respect and warm regards especially with the understanding that visitors are respected. 9%
It provokes the clients to be initiative and suggests the way forward. 50%	Challenging can cripple the client and acts in a self disabling attitude. 3%
It helps the counsellor to see how the client has contributed to the problem 32%	
It empowers the client to think positively and to take correct decisions. 58%	
It helps the client to remove some of the mythical thoughts e.g. Seeing ghosts, witches mermaids, ancestral spirits and so on 7%	
It encourages the client to think critically without pointing fingers at others and gives him/her esteem. 50%	
Challenging and probing help both the counsellor and counselee to have new insights and to see some areas of deficiencies that need improvement 62%	

Challenging is a very important skill in counselling. According to the responses given, the aspect of culture needs to be cautiously addressed when challenging. The respondents confirmed that it needs skilled counsellors to challenge without confusing the clients. If the clients were disturbed by, challenging then there could be something wrong with the skills of the counsellor. A skilled counsellor should be able to use skills within a given context.

4.2.11. Dealing with emotions when counselling

Question 10. How would you respond when your client cries?

The question was intended to gather how the counsellor would deal with emotional encounters (Okun 2008:58). The following responses were given by the respondents:

“Crying is a good sign of being emotionally involved. Therefore I would wait until he/she finishes” (A priest of 42 years old). Through crying, the client vents out the emotions. In Shona-Ndebele culture, when somebody especially women has a serious problem and does not cry is considered a witch (Muroyi) or a hard hearted person. Crying means reacting normally to difficulties in life. A counsellor should provide a tissue if possible. Crying is a healing process especially when somebody is hurt. The emotional wounds are healed by crying. Through crying, a client gets sober gradually. *“Rega acheme kuti shungu dzipere”* ‘*Let him/her cry to let out the emotions*’ (Priest 35-years old). Crying is a sign of alarm and explosion of pain in a person. *“Crying is a sign of raising an alarm for help. Therefore, I wait patiently but carefully with readiness to assist the client. I will later make a follow up when the client is sober”* (Priest 39 years old).

The responses to the question about crying shows that the respondents often met people with emotional problems that needed pastoral counselling. It is an indication that the people desperately needed some counselling. The way the respondents answered the question showed experiences in dealing with emotional issues in the pastoral ministry. Though issues were addressed without deep counselling skills priests/pastors could handle them because of the background of psychology and philosophy they studied during formation. However, pastoral counselling skills would be very appropriate and efficient to deal with such emotional issues like crying (Morgan 2000:4, Kotze & Kotze 2001:6).

4.2.12. Use of empathy when counselling

Question 11. How would you use empathy when you counsel?

Empathy is a very important skill according to the humanistic view to counselling. Corsini and Wedding (2006:179, Egan (2007:73). The study intended to measure the frequencies of using empathy and how the counsellors were using it to their clients. The responses were given in the following quotations of different respondents:

“I use empathy by being available to the person who comes to me with his/her problem.”(37-year-old priest)

“I try to feel as that person feels like being in one’s shoes.”(Priest 49 year old)

“I use empathy by using my own resources in order to assist the person in problems.”

"I help the client and empower him/her to map out some coping strategies" (32-year-old priest).

"I use empathy to welcome the client. I listen attentively to the expressed feelings with warm regard" (46-year priest). According to the Shona –Ndebele culture, empathy is highly practised and honoured (The Zimbabwe we want 2006:13). For example a person who is chronically sick or mentally disturbed is accepted in the family without any segregation. This is confirmed by the Shona proverb which goes: "Une benzi ndounerake kudzana unopururudza" literally meaning that (if there is a mad person in the family and he/she does something good, the family members have to ululate in support) there is a vast room for welcoming, accommodating and tolerating those who might be regarded as misfits of the society (Rugora 2005:22).

In Shona- Ndebele culture, if a person is sick, shabby, filthy, mad and so on, he/she is accommodated. They say "Munhu haasemwi nokuraswa, munhu haanzi anonhuwa" (A person is not thrown away or condemned as trash (Zvarevashe 2005:10). A person is worth of his/her values as human even if he/she is in a shameful state. For example if he/she produces some odour or if infected by HIV/AIDS, that person should be greeted normally and treated like any other normal person without any stigma.

From the quotations above, empathy is highly practised by the respondents in pastoral work and counselling. It is reflected in the responses that the priest/counsellors mostly dealt with the Africans especially the Shona and Ndebele people who are the majority in Zimbabwe. There are also other cultures in Zimbabwe like the Tonga, the Shangani, the Venda, the Vemba, the Manyika and the Korekore in some rural areas which resemble the Shonas and the Ndebeles. There are also western people with western culture especially in towns, mines and some growth points. The findings revealed that there was a need for the priest/pastors in Zimbabwe to learn the multicultural approaches in order to reach out to all their clients of different cultures without any difficulty. Therefore, pastoral counselling skills should be learnt at the Seminary in depth and according to theoretical orientation. Hurdling 2008, Egan 2007, Okun 2008, Clinebell 1997, Morgan 2000, Kotze & Kotze 2001 confirm the idea.

4.2.13. Non-verbal cues

Question 12. Do you notice non-verbal cues in counselling relationship?

All the respondents had shown that they noticed some non-verbal cues when they were counselling. The respondents were very particular about cultural issues when it came to non-verbal cues.

In an interview with another respondent he said “In Shona- Ndebele culture one has to be very careful with non-verbal cues. For example when a person cries it is not automatically a sign of excruciating pain, but could also indicate joy within one self.” Therefore some actions had to be closely checked before taking some conclusions. Bearing in mind that Africans are very secretive, one has to be very careful in reading some discordant non-verbal cues. Facial expressions like frowning, dropping tears and the body shaking might indicate some problems a person has, but the counsellor has to take a great caution in such non-verbal cues.

4.2.14. Establishing Working Relationships

Question 13. How would you find the need for establishing working relationship?

The responses were shown in the table in table 4.2.13 below:

Establishing working relationship table 4.2.14

Working relationship is necessary	Working relationship is not necessary
In a Shona –Ndebele culture, any business follows after knowing each other and greetings “Kubvunzana mufaro nemutupo” (Greetings by asking each other’s totem)23%	Relationship might create biases in counselling and gives certain pressure to clients 7%
It is important to establish working relationship with clients for counselling to be successful 50%	Without a working relationship, counselling can still go on.2%
Creating a good rapport with clients promotes openness and confidence from clients 55%	No working relationship eliminates some suspicions that might be caused during counselling sessions 2%
Counselling is a relationship process. There is no way one can counsel without establishing a good relationship to start with 68%	Relationships can lead to certain attachments that will end up compromising counselling ethics and skills 9%
	Counsellors can be attracted to certain clients especially if they are ladies and that will end up not helping the clients 11%

As gathered by the table above, establishing working relationship is very important. However, the counsellor has to take note of the reasons given against establishing a working relationship. Some reasons given can help the counsellor to be cautious and critical when establishing a working relationship with clients. The respondents saw the great need of establishing a working relationship in counselling, taking into consideration the biases that might be created (Egan 2007:59; Igo 2006:27; Ivey et.al. 2002:33).

4.2.15. The effectiveness of pastoral counselling skills in the pastoral ministry in Zimbabwe.

Question 14. To what extent have been skills of pastoral counselling effective in the pastoral ministry?

The respondents answered that pastoral counselling skills helped them to distinguish between spiritual problems and psychological problems. Skills helped the priests to console the emotionally afflicted.

Counselling skills were used to a great range of experiences in drawing closer to God different people that needed spiritual, moral, social emotional support and healing through the priest/pastor. The skills suited the environment according to counsellor's level of learning. Through counselling skills, priests/counsellors were able to obtain information that was necessary for their pastoral ministry. Counsellors learnt to control situations and to deal with problems they encountered. It was pointed out that counselling skills became effective in preventing imminent divorces in families. They helped priests/counsellors to serve their parishioners in time of difficulties. For example long illnesses and bereavement.

The respondents indicated that parishioners had to accept their critical situations with hope in God. Priest/counsellors were able to deal with child-headed families; AIDS victims; orphans; widows; widowers, divorcees; gays; lesbians; abuses; and other psychological disorders. Parishioners who came for counselling could be assisted in one way or the other and they could come to good terms with themselves and others. Through counselling skills, some problems were tackled in a professional and cultural ways. The respondents pointed out that Christian principles and pastoral care principles were enhanced on a broad base. Priest/counsellors have deepened communication skills that enhance counselling relationships with their clients.

All the respondents saw the importance of pastoral counselling skills. All had confirmed that pastoral counselling skills were very helpful in their pastoral work. From the answers given

by the respondents, pastoral counselling skills were viewed as very important in different ways in the pastoral ministry. There was an indication of the use of counselling skills reflected in pastoral work. Such skills that were already acquired proved to be fruitful to the clients and to the priests.

Once the priests would become skilled helpers in all respects, pastoral care would become more effective in the pastoral ministry.

4.2.16. Areas of concern when studying Pastoral Counselling skills

Question 15. What suggestions could you give as regards the study of pastoral counselling skills at the seminary? Table 4.2.15

Suggestions as regards the study of pastoral counselling skills at the Seminary

1. Take into consideration more skills in line with the major problems priests face in the pastoral ministry like HIV/AIDS and socio-psychological problems
2. Counselling skills should be taught by professional counsellors at the Seminary/Theological college
3. The study of counselling skills at the seminary should start at the beginning of formation to the end and should be taught from grassroots to degree level, not only for two semesters
4. The duration of the study of counselling skills should incorporate more time on practicum in all institutions where counselling is practised e.g. Hospitals, hospices, orphanages, schools, vocational centres, colleges and universities
5. It should be compulsory for every priest/pastor in Zimbabwe to train counselling skills and to attach themselves to some institutions before assigned to the pastoral ministry
6. During counselling training, role plays and discussion of cases that might be encountered in the pastoral ministry should be encouraged.
7. Pastoral counselling study should be considered as one of the key subjects in theology at the Seminary/Theological college.
8. After some formal attachments of seminarians for practicum in some institutions, an evaluation report or a feedback to the seminary and to the concerned lecturers should be written through the monitoring of the lecturers.
9. The seminary/theological college curriculum system should go beyond the basic skills and deepen their theoretical foundation in counselling.
10. Practicum and portfolio construction of counsellor/trainees should be monitored and supervised by skilled counsellors/professionals
11. The learning of counselling skills should not end at the Seminary/Theological college but should extend in the pastoral field by means of workshops, seminars and refresher courses or even
Further studies with other universities like UNISA.

- | |
|---|
| 12. Parishioners and lay ministers should be encouraged to learn pastoral work so that they work together with priests/pastors as Para-professionals. Those who can excel could be allowed to teach counselling at the Seminaries/Theological colleges. |
| 13. Priests/pastors should balance theoretical approaches together with continuous practice of skills within a broad base. |
| 14. Practice makes perfect. Priests should continue to practice counselling skills in the pastoral ministry by forming a board of practising counsellors who can be accredited and recognised even by the state. |
| 15. More in-service training of counselling skills should be introduced and be monitored by the lecturers of counselling from different universities |

The suggestions given were quite clear and straightforward. Roman Catholic Priests in Masvingo diocese in Zimbabwe were very keen to deepen their counselling skills. Though they were practising counselling skills in pastoral ministry they had confirmed that they lacked skills in areas they felt most challenged. They expressed that they were willing to improve their efficiency in pastoral work.

4.2.17. Making Pastoral counselling skills effective in the pastoral ministry.

Question 16. What is the best way of making pastoral work more effective in the pastoral ministry?

The respondents expressed that workshops, seminars and refresher courses in counselling skills should be encouraged in the field of pastoral work. A board of practising pastoral counsellors should be formed regardless of church denominations. Topics related to counselling problems of the parishioners should be presented as cases during workshops.

The respondents recommended that further studies in pastoral care and counselling be done extensively. Priests/counsellors should practise what they learnt by being available to their people in hospitals, hospices, support groups, old people's home, funeral parlours, counselling centres, churches, prisons, small Christian communities and family homes /villages.

It was emphasized that skilled priest/counsellors should advertise their skills to the people by practising them before the parishioners seek other professionals outside the church circles. Priest/counsellors should encourage each other to have meetings with their

parishioners who can participate in pastoral care and counselling. Other professional counsellors could be invited from time to time to deliver what they have to both priests and parishioners. For complicated counselling cases, priest/counsellors should learn to become professionals that are more competent.

4.2.18. The suggestions for the Seminary about counselling skills

The respondents confirmed that there were no practical works done at their institutions as a follow up of their theoretical work in pastoral counselling.

Question 17 What suggestions do you give to your Seminary? Practically all the respondents had said that the Seminary had no attachment programmes for hospitals, counselling centres, hospices, support groups and any other organisation.

There were suggestions that the Seminary should include internships to institutions of counselling or hospitals. It is high time the seminary introduce degree programmes of pastoral counselling even to doctoral level. Portfolios that are done by seminarians need to be monitored and supervised by “professional” counsellors. By the word ‘professional’ counsellors, the researcher refers to those who trained in both psychological and pastoral counselling skills at higher level. It was suggested that the seminary should liaise with other universities and have some exchange programmes in counselling skills.

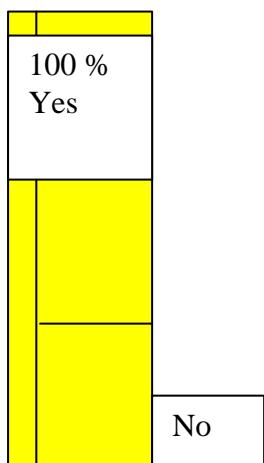
4.3. Counselling skills among the clergy

Questionnaire to the priests who were not exposed to counselling course at the Seminary

The clergy that did not do any course in counselling at the Seminary were always doing pastoral counselling like those who did the course in counselling. Through their experiences in the pastoral field they were able to deal with some problems using their experiential knowledge. Their parishioners perceived them as experts in counselling and would deliver counselling skills as they perceived them as lay people in the field of counselling. The questionnaire to the priests who did not do counselling courses was intended to determine the need for counselling skills and the perception of the parishioners towards their priests who did not do counselling. The parishioners perceived priests by virtue of their office as counsellors. The priests were aware that they did not do counselling course but they had to counsel anyhow. Responses to the questionnaire reflected the perceived counselling skills among the clergy in Zimbabwe.

4.3.1. The Practice of counselling by those who did not train in it.

Question 01. *Do you do some counselling in your ministry?* The following diagram 4.3.1 shows the response rate.



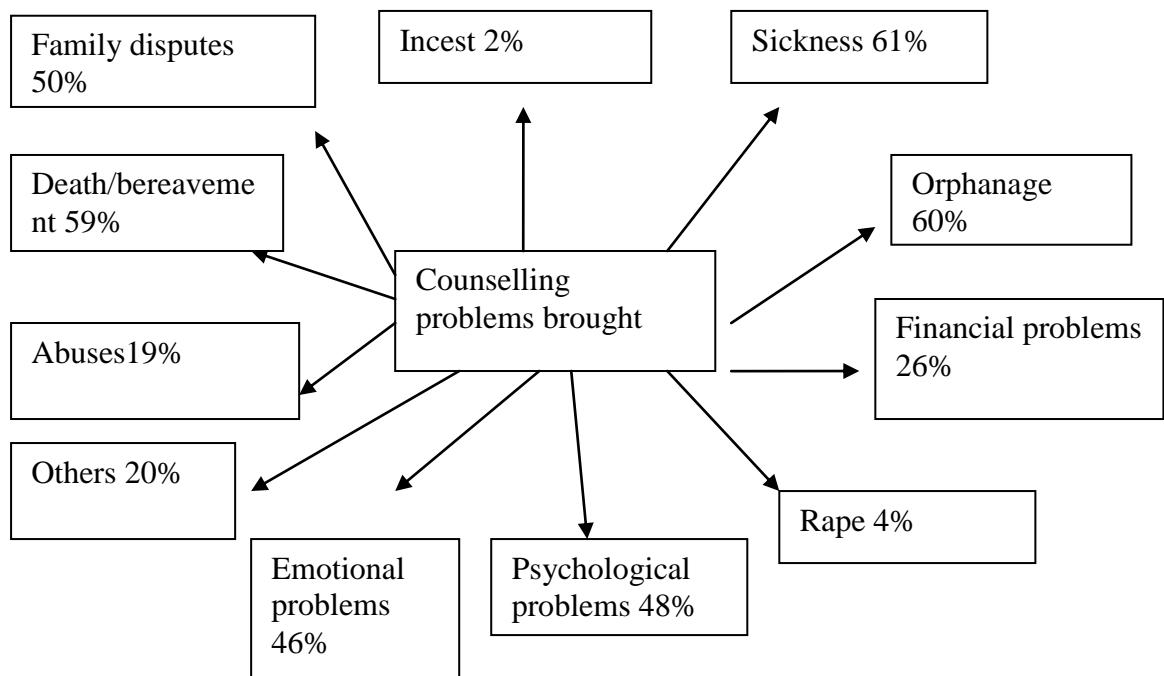
The response rate was 100%. This means that even though the respondents were not trained in counselling, they were all counselling due to the nature of their work. They never trained in counselling skills but they were using perceived counselling skills. They presumed that they knew something of counselling.

4.3.2. Frequency of clients who approached priest/counsellors with counselling problems

Question 02. *Were you approached by the people with problems that demanded counselling skills?*

The ‘yes’ was a 100%. Many people approached the priests with different problems that needed counselling. The respondents confirmed that many people came with various problems like: family disputes, marital problems, emotional problems, abuses, sicknesses, divorce, bereavement, orphaned, financial problems psychological problems, rape, incest and many others. Though the priests did not deal with the cases competently at least they gave some guiding input. Figure 4.3.2 indicates the problems brought to the priest/counsellors.

Diagram 4.3.2. Various problems brought by people to the priests



4.3.3. Counselling Course

Question 03.Did you do any counselling course?

Counselling course/workshops. Table. 4.3.3

Yes	2%
No	98%

According to the respondents a very insignificant number did counselling workshops. The majority of 98% did not do any counselling course at the Seminary in the pastoral field. This could indicate that those who did not do a counselling course at the Seminary might not find any spare time to do some counselling course after ordination when working in the vineyard of the Lord. Very few priests might be exposed to learning environment when they are already in the pastoral field. More concentration might be put on the pastoral work and current needs of the people. What it means is that priests/pastors should be fully equipped at the Seminary before they are assigned into pastoral work.

4.3.4. Need for counselling skills

Question 04. Do you see any need for counselling skills in the pastoral ministry?

All the respondents affirmed that they saw a great need of counselling skills when doing their pastoral work. The reasons given for the need of counselling skills were that many people come for counselling to priests because of trust and faith in them and they perceive them to be good counsellors. The parishioners have confidence in the priests and they can share freely their problems to the priests. The respondents noted that priests are available and approachable to the people and they are the shepherds of souls who need to know the conditions of their sheep. It was pointed out that parishioners can easily open up when sharing with their priests and they do not expect disappointments and incompetence from their priests. It was suggested that if the priests are well equipped with counselling skills their pastoral work could be very effective touching the spiritual aspects of their parishioners as well as the psychological and emotional areas.

The answers given by the respondents reflect that pastoral work without counselling skills is not effective. People need to be counselled by their priests who are skilled and knowledgeable in counselling skills. Parishioners always perceived their priests as professional counsellors by virtue of their work.

4.3.5. Referring Clients

Question 05. Have ever referred some people with pastoral counselling cases to others?

The following diagram presents the answers given on referring clients.Table.4.3.5.

Professionals referrals	%
Local doctor/nurses	5
Counsellors	2
Priests	20
Others	3
No Referrals	70

According to the diagram above many respondents dealt with counselling cases on their own no matter how complicated they were. Five percent were referred to the doctors or nurses because the cases were medical and the priests could not deal with them. Two percent were

referred to the counsellors. There were rare cases that were dealt with by the priest/counsellors who happened to have further studies in counselling. Twenty percent were referred to other priests. Cases like confessions and spiritual direction were mainly dealt with by priests and were not referred to as counselling perse. Seventy percent did not refer any case to anybody and they did not see the importance of referring.

The data given above indicates that the priests, though they did not train as professional counsellors they were even dealing with cases beyond their competence. Priests had argued that when parishioners come to the priest in trust, they do not want to be referred to other people unless they understand it themselves. For parishioners referring means being chased away. They have all the conviction that once they come to the priest their problems are solved. The next person to go to, are the N'angas (witch doctors) and sect prophets if the priest proved to being competent.

4.3.6. Necessity of Training as a professional Counsellor

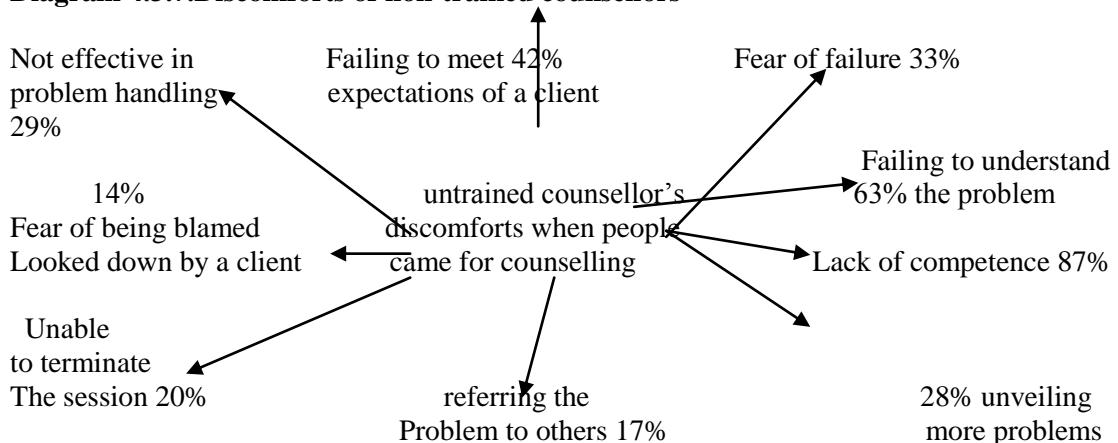
Question 06. Do you see any need to train as a professional counsellor when you are a cleric?

Practically, all the respondents saw the importance of training as professional counsellors when they are pastors. They argued that when one is a professional counsellor the spiritual and the psychological needs of parishioners are well catered for. Parishioners would not look for help outside the church circles because they are convinced that their priests were sufficient to serve them spiritually, socially, psychologically and emotionally.

4.3.7. Discomforts of non-trained counsellors

Question 07. What would be your most discomforts when people come to you for counselling?

Diagram 4.3.7. Discomforts of non-trained counsellors



The responses given in figure 4.3.7 indicate that untrained counsellors were not happy in the pastoral ministry when they were approached by parishioners who had problems. Due to lack of counselling skills counsellors would become uneasy when they saw clients approaching them. They lacked confidence because they were aware of their incompetence. What worsened the problem was that the parishioners perceived them as professional counsellors due to the nature of their work. Parishioners did not know that the priests were not thoroughly trained in counselling skills and they continued to flock to their priests with various problems.

4.3.8. Areas of interest in Counselling

Question 08. Do you have any interest in counselling?

All the respondents showed the keenness of acquiring skills in counselling and they had interest in different areas. Many priests/pastor had shown their areas of interest in counselling. The areas of interest in counselling suggested by the respondents were Marriage, Pastoral, Spiritual, Biblical, Christian, Family, Counselling the sick and Community counselling.

As reflected by the points above, all the respondents showed some interest in different areas of counselling.

4.3.9. Listening Skill

Question 09. Is it comfortable for you to listen to somebody without any interruption?

The respondents confirmed that listening to the clients was not a problem. A problem would only come when they were supposed to map some way forwards with the client. The respondents had expressed the need for acquiring counselling skills.

4.3.10. Objectivity of listening

Question 10. What would be your suggestions when you listen to someone you disagree with?

Many respondents had indicated that they would help the person and try to cooperate with him/her. The priests had confirmed that they were good spiritual directors and through their theological studies they were able to help clients in the right direction by listening to their problems. However, pastoral counselling skills would help them to be more competent in dealing with counselling cases in the pastoral ministry.

4.3.11. Sufficient Knowledge and Skills in Counselling

Question 11. Do you feel that you have sufficient knowledge and skills in pastoral counselling?

For the respondents, it was not only a matter of feeling but of knowing that they had never trained in counselling. The respondents confirmed that the only way to acquire skills was through training. All the respondents were aware of their deficiency in counselling skills though the nature of their work forced them to counsel. The respondents admitted that they were inadequate in pastoral counselling skills and they needed proper training.

4.3.12. Suggestions to the priests who did not do counselling training who meet counselling problems

Question 12. What suggestions do you want to contribute to the priests who are meeting people with problems that need counselling skills?

The respondents answered that training as skilled counsellors was a necessity in the pastoral field. They expressed the need for workshops, seminars and refresher courses to be done continuously to remind the priests of their counselling skills. Cases that are complicated and are beyond one's competence should be referred to professionals that are more competent. They suggested that priest/counsellors should enrich themselves with skills and be available to the people they serve by practising their expertise. They emphasized that acquiring some basic skills in counselling should not end but go further with the studies of pastoral counselling in different universities.

4.4.0. Feedback from the Faithful/Parishioners on counselling skills among the Clergy

Questionnaire to the faithful parishioners who work with priests/pastors or who received any form of counselling help from priests/pastors

The questionnaire to the parishioners was intended to generate the information about the effectiveness of priests in practising counselling skills. Different parishioners who received counselling services from the priests testified how the priests performed their services. The responses to the questionnaire reflected the actual pastoral counselling skills among the clergy in from the client's point of view.

4.4.1. Problems that need counselling and where to seek help

Question 01. Have you ever had any problem that needed pastoral counselling?

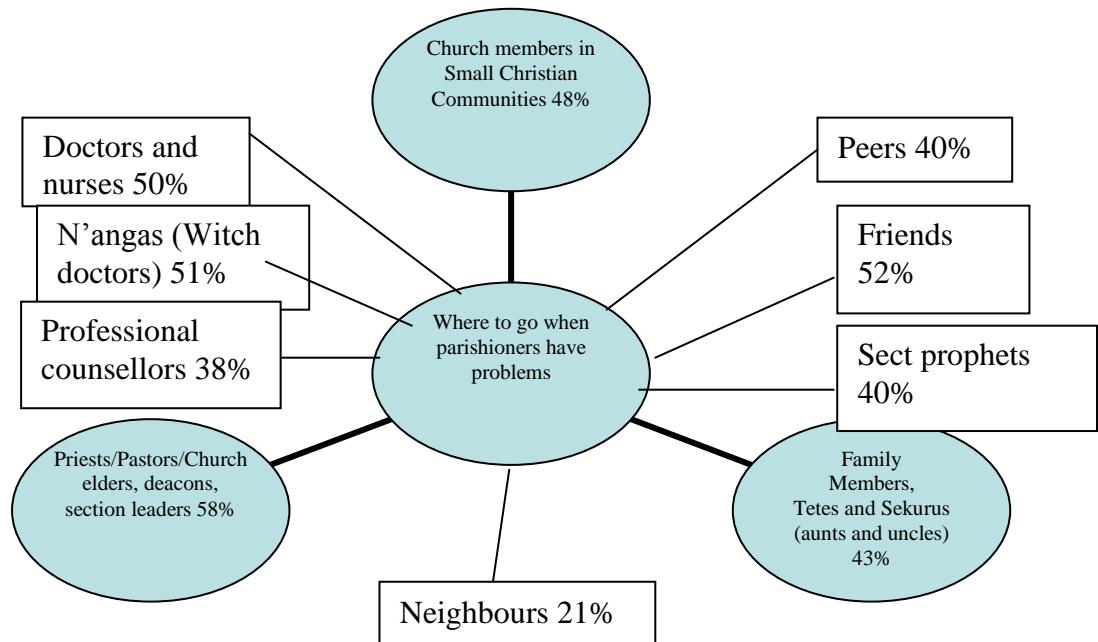
All the respondents confirmed that at some point they had some problem/s that needed counselling. The problems that were mentioned included bereavement, divorces, social problems, spiritual dryness, sickness, depression, stress, child abuse, domestic violence, financial problems, marital, family problems and many others.

Question 02. Where do you prefer to go when you have problems?

The responses given reflected that the parishioners could go anywhere where they expected to get a preferential help. For example, some parishioners would prefer to go to the N'angas,' "vaprofita" (sect prophets or Pentecostal leaders) where they could be touched their heads and prayed over. They would receive 'holy' water which they would drink or spray themselves and their houses. The prophets would promise them recovery and healing from their sins. It is reflected in the answers given by the parishioners that when they encounter serious problems in life they run to where it appeals to them most and where they are promised hope and life. If the priests/pastors are not skilled in counselling they are to face the great competition of the N'angas and Vapostoris (witch doctors and the Apostolic sect prophets) where they emotionally touch the people and charismatically 'heal them' (Lartey 2005:32).

However, some respondents mentioned that they would prefer to go to their priests, friends, peers aunts, uncles, spiritual directors, counsellors and others.

Figure 4.4.1. Where the parishioners sometimes go to when they have problems



4.4.2. The role of Priests as Counsellors

Question 03. *Have you ever taken any counselling problem to your pastor/priest?*

Practically all the respondents agreed that at some point they had taken their problems to the priests for counselling.

4.4.3. Pastoral Counselling performance

Question 04. *Did you get satisfaction from the way your case was treated by the priest?*

Many respondents who went to the priests with their counselling problems confirmed that they did not get satisfaction as they expected. The following arguments in quotations were given by the respondents: “*I expected to be healed but I went home in a dejected state because I was not given time*” (33 year- woman). “*Sometimes priests/pastors tend to judge people instead of helping them*” (25 year- man). “*Priests leave a problem at hand and address what is irrelevant to the clients*”. (49 years woman). “*I have resolved not to go to the priests anymore because they do not treat our cases seriously and they do not create time and space for us.*”(42- year man).

“*It's not every time that we need prayers and spiritual direction when we approach priests, sometimes we want to be counselled of our different problems and be helped with coping strategies.*”(43 years woman)

The general arguments of the respondents were that most of them did not get satisfaction from the way they were treated by their priests when they came with counselling problems. That is probably a pointer to the lack of skills in counselling the priests had. Very few respondents had shown that for spiritual direction, confession and prayer, some priests were very professional. In the spiritual needs of the parishioners, priests really catered for them.

The general impression given by the respondents was that parishioners perceive all priests to be professional counsellors who are not doing their duty professionally. On the other hand, priests were aware that they did not train as professional pastoral counsellors and they knew that they were limited in skills of pastoral counselling. The parishioners got disgusted when their needs were not addressed properly especially if they perceived that priests are their refuge and shepherds. The only way to enhance good relationship with parishioners was to train in counselling skills and use them when they are needed.

4.4.4. Expectations of a client to a priest/counsellor

Question 05. What are your expectations when you bring a problem to your priest?

Expectations from the parishioners when going to a priest for counselling. The parishioners who responded to this question expected the priests to listen to their problems. Others pointed out that they wanted to be accommodated and directed when they brought their problems to the priests. The respondents pointed out the need for respect and tolerance by their priests when they come for counselling.

It was emphasized that priests should be able to keep confidentiality. The respondents expected to go home having peace of mind and heart after counselling sessions with their priest. The respondents reiterated the point of being taken seriously when they bring their problems to the priests. At the end of counselling, the respondents expected healing of their soul after receiving proper spiritual direction. The expectations suggested above show that priests have a big role to play in the pastoral ministry. They are expected to be skilled in handling all problems of their parishioners.

4.4.5. Areas that priests need to improve in the pastoral ministry

Question 06. What areas do you think your priest/pastor lack in pastoral work/ministry?

The respondents emphasized that their priests should have a holistic approach to pastoral work, which includes counselling. It was expressed that priests should be available when they are needed especially in hospitals, at funerals, and in most sensitive times of their people. A need for Priests to welcome parishioners who come with different problems to them was emphasized. The respondents expressed that priests should practise what they learnt instead of keeping their knowledge hidden.

The aspects of Prayer and practical skills in the priest help the parishioners to see dynamism of a priest's role. It was emphasized that openness was highly regarded when the priests work with their parishioners. The respondents pointed out that, priests do no know everything. They should be ready to accept their failures in order to improve in the future.

There was an indication for the need of communication skills among the priests dealing with clients.

A point was raised about empowering parishioners in the pastoral field to help priests and each other as much as they could. The respondents indicated areas where they thought their priests needed to improve. As a result, the clergy will be able to observe their weaknesses and improve on what is expected of them.

4.4.6. Priests as professional counsellors

Question 07. Do you think that it is necessary for priests to train as professional pastoral counsellors?

All the respondents confirmed that it was necessary for priests to train as professional counsellors. It was acknowledged that Pastoral Counselling enhanced pastoral work and widened the pastoral care and counselling knowledge of priests. Due to some problems the priests met in pastoral field, the study of counselling was a necessity. Priests encountered the most sensitive areas of people's lives. Therefore, it was necessary for them to train as skilled counsellors. Pastoral counselling helped them to be practical and to preach by healing.

According to the respondents, the nature of the priests' role and work automatically made them eligible counsellors. Therefore, they needed to deepen their skills through training.

In order to enhance the necessity of counselling, seminaries/theological colleges were encouraged to have compulsory counselling programmes at degree level. If priests were skilled counsellors in the pastoral field, many souls would have won back and drawn closer to God. Through the study of counselling skills, priests could harmonise the communities around them for the better glory of God.

The respondents pointed out that the Church was made up of healthy and sick people. Some members are spiritually sick. Therefore, a priest/counsellor could be of much help in the vineyard of the Lord. Priests were exposed to broken families, hearts and some broken parishioners who always need coping strategies in life. Therefore, the study of counselling was a necessity for them.

Competence and effectiveness according to the respondents came with the study and practice in the area of specialisation. Priests needed counselling skills to evangelise effectively in the pastoral ministry. With some background of theology and faith, priests had a lot to share in common with their parishioners. That was why the parishioners felt secure and free to go and share their problems with the priests. The study of counselling would make the priests more effective in dealing with their parishioners. Parishioners had problems that needed pastoral counselling and two thirds of the priest's work in the vineyard of the Lord indicated that it was to counsel in different ways. By counselling, parishioners were spiritually uplifted as well as healed psychologically and emotionally.

In summary, the suggestions given by the respondents reflected that the parishioners wanted their priests to train as professional counsellors because were always dealing with most delicate and sensitive issues of life. Therefore, counselling skills were very proper in the pastoral ministry. The priests' accessibility, approachability and availability to people needed to be advanced by learning counselling skills.

4.4.7. The Parishioners' role in pastoral counselling and care.

Question 08. What part do you think the parishioners/congregation members can play in the pastoral care and counselling?

The respondents gave different views and answers concerning the role that should be played by parishioners.

It was noted that the congregation members had tasks to do in pastoral counselling and care. First of all the faithful were encouraged to think positively about their priest and each other. Small Christian Communities (SCC) had to be established as live and dynamic means of continuous evangelisation and caring of the souls. The respondents suggested that the communities had to identify critical areas of attention in the pastoral ministry where they could cooperate with their priests. For example, parishioners could train as community counsellors with basic skills in counselling. They could be “Para- professionals” in all areas of pastoral work.

Different groups of parishioners could be trained from time to time to equip them with various skills. Support groups had to be established by the parishioners together with their priests. Congregations at local level could promote home based care, hospices, Para-clinics, orphanages, counselling centres old people’s homes that were identified by believing communities. The respondents suggested that parishioners had to encourage each other to go to the priests and assist them. If there were parishioners with cases that needed the priest’s attention, they could be alerted quickly.

The respondents emphasized the point of cultivating a trusting atmosphere among the parishioners. For example, parishioners had to build confidence and trust in each other. When one had a problem to share privately, it had to be kept confidentially. Parishioners were discouraged to blow things out of proportion. For example, it is not good to stigmatise those who were infected by HIV/AIDS.

The aspect of visits to those in need was emphasized by the respondents. Congregations encouraged visiting each other at homes, in prisons, hospitals and at funerals as an exercise of pastoral care. The congregation members had to protect each other with a decent social status, cultural values and religious practice. Instead of going to the N’angas, the sect prophets and diviners, the parishioners suggested to encourage each other to bring their problems to their priests before going anywhere else. According to the suggestions given by the respondents, parishioners were very willing to help each other and to work with their priests. The parishioners indicated that they had a very big role to play in pastoral work and counselling. Their cooperation helped the priests to perform their counselling duties well without any difficulty.

The respondents had expressed that the priests' role in the Church was very important as shepherds of their souls. Pastoral counselling skills were meant to help priests to be more effective in their pastoral work. Through the exercise of their duties, priests were encouraged to be available to their parishioners and serve them in the most sensitive areas of their lives.

4.4.8. Suggestions to the priests regarding counselling skills in the pastoral ministry

Question 09.What suggestions do you have that can help priests regarding skills in the pastoral ministry?

The respondents suggested what priests could do in order to upraise themselves in counselling skills in the pastoral ministry. In the first place, programmes of counselling had to be compulsory for every pastor in the formation deeply rooted in counselling skills.

Priests were encouraged to learn how to read the signs of times and always equip themselves with skills.

The respondents emphasized the need for being shepherds of souls. Their attitude had to resemble that of Christ who always loved his flock. Priests were encouraged to promote unity, love, and peace in communities.

As good reconcilers, community builders, counsellors, educators and fathers to different families, priests were expected to be skilled. They had to identify their people as individual members and families in order to be in a position to help them on a personal basis. The respondents stressed that priests were encouraged to have continuous techniques and strategies. These would assist them in relating with different people helping them to develop coping strategies in life. The idea of teamwork spirit was raised. Through teamwork, priests could facilitate and encourage each other in their work. If a priest lacked somewhere, the other one could take it up.

The respondents indicated the need for priests to make referrals when there were issues they felt incompetent. Referring cases to competent counsellors was encouraged. It was pointed out that workshops, seminars and refresher courses in matters concerning pastoral work had to be done continuously. The idea of networking came up. The respondents encouraged priests to visit each other and share on friendly basis problems that could affect their pastoral work.

The idea of unity and communality came up when the respondents raised the issue of ‘Small Christian Communities’. Small Christian Communities are units or groups of Christian families who are neighbours and pray together as a bigger family. Besides visiting individual families, the respondents suggested that priests had to find out the root causes of different problems among their parishioners in small Christian communities. This is a way of tackling problems from the grass root level and in a skilled way.

The issue of pursuing further studies in counselling psychologies was taken by the respondents as a brilliant idea. They said that expertise brings confidence in work. Therefore, priests were encouraged to pursue studies that enriched them in their pastoral ministry. Priests were encouraged to be exposed to a deep theoretical basis of what they practised in the pastoral ministry.

The respondents brought up the idea of priests receiving counselling. They expressed that when in problems, priests were encouraged to seek counselling expertise from their fellows and knowledgeable priests. The idea of ecumenism or working together with other different Christian denominations was proposed. The respondents suggested a point of network of counsellors from different denominations that could monitor and promote the development of counselling skills in the pastoral ministry. New developments in pastoral counselling needed to be updated from time to time. Pastoral counselling had to go together with prayer and different spiritual exercises.

From what was suggested by the respondents, there was an indication that parishioners appreciated the work that was done by priests. They recognised the importance of pastoral work coupled with counselling skills. Therefore, the suggestions given could help the clergy to enhance the effectiveness of pastoral work, pastoral counselling and care.

4.4.9. How parishioners can cope with the problems that need counselling skills.

Question 10.What can you suggest to help your fellow parishioners who have different problems?

The respondents suggested that fellow parishioners needed to be aware of their problems first before they could approach a person outside themselves to deal with their problems.

Parishioners had to give appointment to their priests as skilled helpers in different ways. Instead, they had to trust friends in the Church and share problems before rushing to the N'angas, sect prophets and diviners. It was suggested that cases that needed professionals like medical and legal, needed reference to their experts. Parishioners had to learn to have a lay support system that could include lay leaders and 'Para-professionals' in different fields.

The respondents suggested that parishioners had to admit and acknowledge that they had problems. Such problems needed help from a person other than the individual-self. Prompt action had to be taken to share openly and honestly with a person who can help you best. The parishioner in problems was expected to listen and cooperate with the person who offered assistance. In the counselling process, the client had to speak out fears and threats in life unsparingly.

God was regarded as the answer and the end to their problems. Clients needed to assure themselves that all their problems were dealt with efficiently and confidently. They ha to set themselves free from fears by visiting their priest/pastor for further consultation, assistance and spiritual direction. When one had to follow the given directions there was assurance that a problem discussed and shared was a problem solved.

According to the research findings, the Catholic priests in the diocese of Masvingo in Zimbabwe were quite involved in counselling as they dealt with people in their pastoral work. Many parishioners presented their problems that were counselled but most of them never to their satisfaction. The priests had the potential of being psychological and pastoral counsellors but they did not deepen their skills. The clergy could not offer quality pastoral counselling to their clients. The clients/parishioners perceived priests as skilled helpers in many fields including counselling. However, their expectations could not be fulfilled because the priests were inadequate in pastoral counselling skills. The clergy who trained in pastoral counselling admitted that it was limited only to two semesters the whole course. The course was mainly on communication skills and never on theoretical approaches to counselling skills. The problems that were brought by the parishioners for counselling to the clergy became more challenging and were beyond their pastoral counselling capacity.

Though the parishioners had perceived the clergy as experts in many fields including counselling skills, pastoral counselling was almost left out in the seminary studies.

‘The assessment of counselling skills among the clergy: A case study of the Roman Catholic priests in the diocese of Masvingo in Zimbabwe’ confirmed that psychological and functional counselling skills were inadequate to face the challenges in pastoral ministry. The research- findings identified that the area of pastoral counselling skills needed an immediate attention in order to enhance effective pastoral work in Zimbabwe. Thorough training was needed for pastoral counselling skills (Mccabe 2007:47).

4.5 Conclusion

This chapter has presented data from the questionnaire. The presentation was analysed, briefly discussed and interpreted through the use of different diagrams. Pastoral counselling was found to be one of the essential weapons of evangelisation. Pastoral counselling enhanced effective pastoral work. There was a confirmation that the clergy in Zimbabwe needed to have a thorough training in different counselling skills of different theories. The actual skills of counselling among the clergy, of the Roman Catholic priests in Masvingo diocese in Zimbabwe were confirmed to be inadequate.

Suggestions came from the respondents that pointed to the thorough and effective training in pastoral counselling skills. The diagrams like bar graphs, and tables presented all the data collected. The aspects of culture when counselling were considered very important (Ivey et. al. 2002:32). Hence, cultural values should be considered in the seminary programme when learning counselling skills.

The next and final chapter of this study discusses the summary, conclusion and recommendations.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This chapter discusses the summary, the conclusions and recommendations of the study.

5.2. Summary

There was a need for an in-depth study of counselling skills for the clergy to be more effective in the pastoral ministry. The research has confirmed that clergy were practising counselling in the pastoral ministry. However, the majority of them had no psychological or scientific counselling skills. The results confirmed that most practising priests had no confidence in counselling because they had no proper training. The research indicated that pastoral counselling was needed especially during the times of the HIV/AIDS pandemic. In addition, the feedback from the parishioners who participated in the research confirmed that the majority of them preferred to go to the priests for counselling. However, the same majority expected the priests to be available and competent in pastoral counselling.

5.4. Conclusions

The study confirmed that the Roman Catholic clergy in Masvingo diocese Zimbabwe counselled in their pastoral ministry. Parishioners brought counselling problems to the pastors because they perceived them to be experts in the pastoral field. The clergy in the diocese of Masvingo lacked psychological and functional counselling skills in order to be effective ministers in the pastoral ministry. It was established that the role of the clergy was to shepherd the people of God in a holistic way. The holistic way included pastoral care and counselling in scientific skills as once pointed out by Patton (2005:26). The Roman Catholic clergy in Masvingo diocese lacked psychological or scientific counselling skills.

The assessment of counselling skills among the Catholic clergy in Masvingo diocese in Zimbabwe indicated that the clergy had pastoral counselling skills but no theoretical base in secular and scientific skills that were needed to blend with pastoral skills. Faced with complicated issues of HIV/AIDS pandemic, the clergy in Zimbabwe had to deepen their pastoral counselling skills as scientific helpers and “skilled” shepherds in the pastoral ministry (Egan 2008:40). The formation houses needed to deepen the study of pastoral care and counselling as a “compulsory and key subject” to those who would work in the vineyard of the Lord (Makamure 2006:6).

The study found out that pastoral care and counselling syllabus was done at a diploma level in theology. In order to bring “competencies and effectiveness” in pastoral care and counselling the study would suggest some recommendations on counselling studies at the seminary

5.5. Recommendations

. Priests as Pastoral workers needed supervision in pastoral care and counselling practicum from experts. (UNISA PCM303-U/102.2007:11).

The research at hand has come up with a number of recommendations to help counsellors in the diocese to become more effective through merging of pastoral and psychological skills in counselling.

5.5.1. Thorough training of the Clergy

The researcher recommends that the Catholic clergy in Masvingo diocese in Zimbabwe be trained thoroughly as “psychological and pastoral counsellors in order to be holistic” and effective in the pastoral ministry. More focus need to be put on pastoral counselling skills that are in line with HIV/AIDS problems and other psychological challenges in Zimbabwe. Pastoral counselling as a subject in theology needs to be incorporated as one of the key subjects at the seminary.

One of the major research findings is that pastoral counselling for seminarians is not continuous and is restricted to two semesters for those seminarians who are about to finish their studies. To address this, Seminarians need to be attached to formal institutions where counselling is sufficiently practised and effectively monitored. The learning of pastoral counselling skills has to be encouraged even after the formation period with other colleges and universities to widen the counselling skills. This could include workshops, seminars, in-service training and refresher courses in the pastoral ministry. The parishioners or lay people in the church need to be encouraged to learn pastoral care and counselling skills and be incorporated to teach in seminaries. This could bring a diversity of ideas in counselling at the seminary.

5.5.2 Administrative Networks for Counsellors

The Catholic Clergy in Masvingo diocese in Zimbabwe need to form a board/ network of pastoral counsellors that involves all church denominations in Zimbabwe. This would bring an idea of networking with others. Teamwork spirit among the pastoral workers regardless of religion or creed should be encouraged. Seeking help from experts is necessary for the clergy in order to minimise burn out when counselling in the pastoral ministry. Counselling and care need to work together with prayer and spiritual exercises (e.g. retreats, recollections, meditations, confessions, prayer sessions and others). The clergy need to refer clients when their competence is overwhelmed by counselling challenges.

In addition, Parishioners need to be empowered in the pastoral field. In this way, they have to lead in different groups training in the area of spiritual care and spiritual healing. To achieve this the clergy together with the parishioners are encouraged to form support groups, home based care programmes, semi clinics, hospices, old people's homes, orphanages that could accommodate the sick, the stigmatised, the infected and the affected. The clergy need to continue building confidence in their parishioners during times of crisis. The system of visiting the homes of parishioners, the sick, the old, the healthy, the isolated, the disgruntled the lost and others need to be done as a way of effecting pastoral work and healing.

5.5.3 Continued Research

The researcher also recommends that time and resources continuously be allocated to undertake researches in the area of Pastoral Theology and Therapy. This will help broaden the clergy's world of pastoral work and counselling thus enriching the theoretical basis of pastoral counselling skills not only in the context of Zimbabwe. As research occurs, new initiatives that can enhance the body of knowledge of the clergy will emerge and this will help improve the effectiveness of counselling.

5.6. Conclusion to the Study

As a conclusion to this study, it was confirmed that counselling skills were a necessity in the pastoral field. The priests in Zimbabwe counselled using some pastoral skills of Clinebell, Adams and other pastoral counsellors. However, there was no empirical evidence that they used psychological models of counselling like psychodynamic, behavioural and others. There was no empirical evidence that the clergy in Zimbabwe were exposed to multi-cultural skills. Hence, their context in Zimbabwe demanded such skills. The pastoral counselling skills they learnt at the seminary would not suffice for current demands of counselling the HIV/AIDS infected and affected people where behaviour change and coping strategies were highly called for. The clergy needed to train in both psychological and counselling skills in order to apply them contextually. The study found that the clergy in Zimbabwe lacked in psychological/ behavioural and cultural skills of counselling.

The study recommends that the local clergy be well trained in both psychological and pastoral counselling skills. The clergy need to be well informed in the areas of cultural and contextual counselling skills in Zimbabwe. Finally, there is need to broaden the clergy's worldview of psychological/behavioural and pastoral counselling. Probably, this may enrich the theoretical basis of pastoral counselling skills with in the context of Zimbabwe.

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APPENDICES

Appendix 1

Questionnaire to the priests who were exposed to Pastoral Counselling course at the Seminary.

Your responses will be used for pastoral counselling studies. The information given will be treated with strictest confidence.

You can write your answers on the blank sheets provided

1. After completing your Pastoral Counselling course, would you explain how you feel when you listen to people's problems.....
2. Do you find it necessary to choose an appropriate setting for pastoral counselling?
Explain why.....
3. What counselling approach do you prefer to use?
4. What is your opinion about paraphrasing what the clients have said?
5. How is it important for you to summarise what your clients have said?
6. Do you find it helpful to/or not to ask questions to the clients?
Explain further.....
7. With HIV/AIDS pandemic and socio-psychological disorders what role does pastoral counselling play?
Explain further.....
8. Do you think it helpful to disclose yourself to a client? Specify your response.....
9. May you specify whether you challenge your clients or not.....
10. How would you respond when your client cries before you?
11. How do you use empathy when you counsel your clients?
12. Do you sometimes notice non- verbal cues?
May you explain how you deal with them?
13. How would you find the need for establishing working relationships?
14. To what extend have the skills of pastoral counselling been effective in your pastoral ministry?
15. What suggestions could you give as regards the study of pastoral counselling in terms of skills at your seminary/ theological college?
16. How best could the skills of pastoral counselling be made effective in the pastoral field?
17. Does your institution have attachment programmes to do practical works in hospitals, counselling centres etc? (What suggestions do you give for your seminary/theological college?).

Thank you for your understanding and cooperation

Appendix 2

Questionnaire to the priests who were not exposed to Pastoral care and counselling course at the Seminary (46 years and above).

NB. Your responses will be treated with strictest confidence and will be used for academic purposes in the field of pastoral care and counselling. May you write your responses on the provided answer sheets?

1. Do you exercise pastoral counselling in your pastoral ministry?
2. Are you approached by people with problems that demand counselling skills (You may explain what you do with them).....
3. Did you do any course in counselling?
4. Do you see any need for counselling skills in the pastoral ministry? (You may clarify)
.....
5. Have you ever referred some people with counselling cases to others (You may explain your answer).....
6. Do you see any need to train as a counsellor when you are a cleric? (You may elaborate)
.....
7. What would be your greatest discomfort when people come to you for counselling? (You may clarify your answer)
.....
8. Do you have any interest in counselling? (You may explain why).....
9. Is it comfortable for you to listen to somebody without any interruption? (You may explain further).....
10. What would be your opinion when you listen to someone you disagree with or dislike (May you elaborate).....
11. Do you feel that you have sufficient knowledge and skills in counselling? (Explain)
.....
12. What suggestions do you want to contribute to the priests/pastors who are meeting people with problems that need counselling skills? (You may list the suggestions)
.....

Thank you very much for your understanding and cooperation

Appendix 3

Questionnaire to the faithful/parishioners who work with priests or who received any form of help from priests

NB. Your information will be used for study purposes in the field of pastoral care and counselling

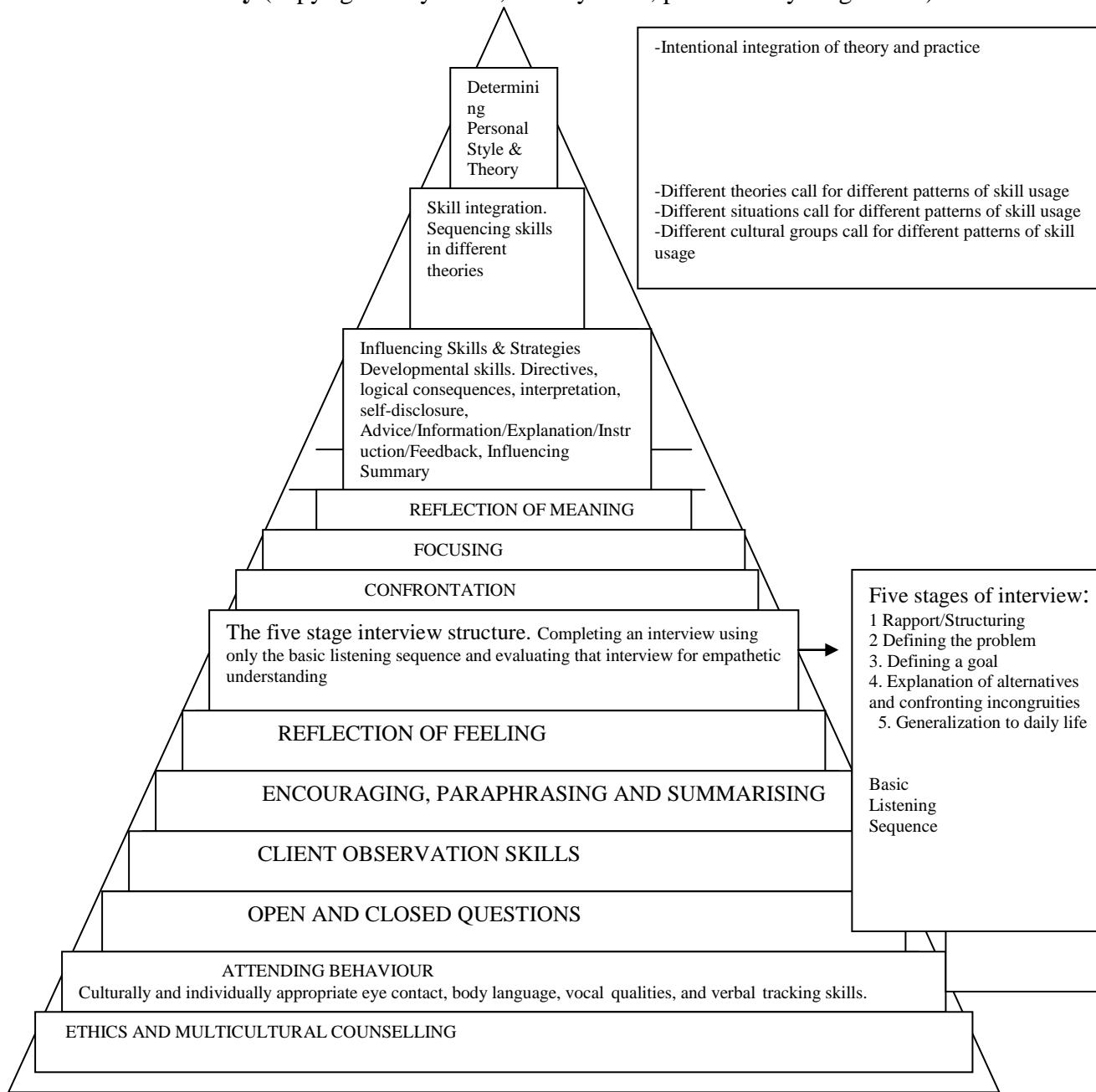
Your responses will be treated with greatest confidence May you use the sheet provide to write your answers.

1. Have you ever had any problem that needs counselling (if yes you are free to write what nature of problem).....
2. Where do you prefer to go when you have problems? (You may state why).....
3. Have you ever taken any counselling problem/s to a priest/pastor? (If yes you may state the nature of problem).....
4. Did you get satisfaction from the way your case was treated? (You can elaborate).....
5. What are your expectations when you bring a problem to your priest/pastor (may you explain)
6. What areas do you think your priest/pastor lack in the pastoral ministry? (You may list).....
7. Do you think it necessary for your priests/pastors to train as professional counsellors? (You may explain why).....
8. What part do you think the parishioners/congregation members can play in the pastoral care and counselling? (Clarify).....
9. What suggestions do you have that can help priests/pastors regarding skills in the pastoral ministry? (You may list).....
10. What can you suggest to help your fellow parishioner/congregation members who have different problems? (You may list the suggestions).....

Thank you very much for your understanding and cooperation

Appendix 4

The micro skills hierarchy (copyrighted by Allen, E. Ivey 2001, presented by Hugo 2006)



The Micro skills Hierarchy.

Appendix 5

Counselling Skills Record- Level of Competence (Adapted from UNISAPCM304-V/102 (2008:11) Module)

1 The beginning of conversation (Lynn Hoffman-Henessey)	Level I	Level II	Level III	Level IV
1.1. Not controlling conversation				
1.2. Having less exact goals				
1.3. Not taking a managerial position				
1.4. Not pushing for a particular outcome				
1.5. Asking ourselves questions-reflective questions				
2. The Helping Relationship (Egan 2007:40)				
2.1. The value of respect				
Do not harm				
Get competent and committed				
You are clearly for the client				
Assumes the client's good will				
Do not rush to judgement				
Keep client's agenda in focus				
Understand diversity				
Challenge whatever blind spots				
Tailor your intervention in diversity-sensitive ways				
Value the individual				
2.2. The Value of genuineness				
Avoid defensiveness				
Do not over-emphasize to helping role				
2.3. Value the client empowerment				
Promise that client can change if they choose				
Share helping process				

<p>See helping sessions as work sessions</p> <p>Help clients be better problem solvers</p> <p>Become a consultant to clients</p> <p>Accept helping as a two-way influence process</p> <p>Focus on learning instead of helping</p> <p>3. Communication Skills</p> <p>3. Active Listening</p> <p>Listen to experiences of clients</p> <p>Listen to behaviours of clients</p> <p>Listen to affect of clients</p> <p>Listen to non-verbal behaviour of clients</p> <p>Listen to bodily behaviour of clients</p> <p>Listen to facial expressions of clients</p> <p>Listen to voice related behaviour of clients</p> <p>Listen to autonomic physiological responses of clients</p> <p>Listen to physical characteristics of clients</p> <p>Listen to general appearance of clients</p> <p>3.2. Emphatic listening</p> <p>3.3. Probing</p> <p>Probing to help client achieve clarity and concreteness</p> <p>Probing to help client to fill in missing pieces of picture</p> <p>Probing to help client to get a balanced view of problem</p> <p>Probing to help client to move into beneficial stages</p> <p>Probing to help client to move forward</p> <p>3.4. Summarizing</p> <p>Providing focus and direction</p> <p>4. Story Development (Freedman and Combs 1999:PCM)</p>			
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<p>302, Unit 4:17)</p> <p>4.1. Begin with a unique outcome</p> <p>4.2. Unique outcome represents preferred experience</p> <p>4.3. Plot story in the landscape of action/consciousness</p> <p>4.4. Ask about a past time linked to a unique outcome</p> <p>4.5. Ask questions to extend the story in the future</p> <p>5. The Miracle of mutuality A.R.T. of listening (Boyd 1999:PCM: 302:17)</p> <p>5.1. Alliance Listening</p> <p>Maintain relaxed eye contact</p> <p>Look at the Person</p> <p>Pay attention to speaker's language</p> <p>Stay as close as you can to the mood of the speaker.</p> <p>5.2. Respectful Listening: Gentle curiosity</p> <p>5.3. Transformation listening Confidence in capacity to effect change</p> <p>6. Questions (Freedman and Combs 1999:PCM 302:18)</p> <p>6.1. Deconstruction questions</p> <p>(Bringing forth problematic beliefs, practices, feelings and attitudes</p> <p>6.2. Opening space questions (Bringing forth the possible presence of an opening that may lead to an alternative story.)</p> <p>6.3. Preference questions (To check frequently that the direction or meaning is preferred to that of a problematic story)</p> <p>6.4. Story development questions (To invite people to relate the process and details of an experience to a time frame, a particular context and other people)</p> <p>6.5. Meaning questions (Invite people into reflecting position from which they regard different aspects of their stories, themselves and others)</p> <p>7. Conversational Micro Maps (Morgan 2000:5) What is</p>				
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<p>narrative Therapy? Part one)</p> <p>7.1. Externalising conversations: naming the problem</p> <p>7.2. Exploring the history of the problem</p> <p>7.3. Mapping (exploring) the effects to the problem</p> <p>7.4. Unpacking (deconstructing) the problem in context(s)</p> <p>7.5. Discovering unique outcomes</p> <p>7.6. Discover the history of the unique outcomes</p> <p>7.7. Name the alternative story</p> <p>8. Alternative Flying Formations Thickening the Alternative Story (Morgan 2000:5) What is Narrative Therapy? Part two.</p> <p>8.1. Remembering conversations</p> <p>8.2. Therapeutic documentation e.g. certificates, notes, video tapes, symbols, list, pictures</p> <p>8.3. Therapeutic letters as summary</p> <p>8.4. Therapeutic letters of invitation</p> <p>8.5. Therapeutic letters of redundancy</p> <p>8.6. Therapeutic letters of reference</p> <p>8.7. Rituals and celebrations</p> <p>8.8. Leagues, networks, groups, teams</p> <p>8.9. Outsider witness group/reflecting teams</p>				
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