

**THE EFFECTIVENESS OF INTEGRATED RELIGIOUS AND
COUNSELING PRINCIPLES ON INCREASING THE
COUNSELING SKILLS OF PRIESTS: THE CASE OF
ETHIOPIAN ORTHODOX TEWAHIDO CHURCH**

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SCHOOL OF PSYCHOLOGY

ADDIS ABABA UNIVERSITY

May, 2014

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A THESIS

SUBMITTED IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR

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ABSTRACT

This study examined whether religiously integrated counseling manual is effective in increasing the counseling skills of priests. Fifty two priests/ “Yenefse Abat” were selected through convenient sampling and 104 clients/ Yenfse Lejoches selected randomly were participants of the research. The research design was a single group experimental design. Two objectively corrected questioners and one satisfaction scale was used to measure the dependent variable at two occasions: pretest and posttest. Participants of the research received counseling skills training for 10 days. Results of dependent t test indicated that, after the treatment, participants of the research showed statistically significant increment in their counseling skills ($df = 51$, $t = -17.344$) and this increment is also witnessed by the clients/ “Nefse Lejoche” from pretest to post test ($df = 51$, $t = -10.823$) in addition to this the satisfaction of the clients/ “Nefse Lejoche” from pretest to posttest has shown increment. From these results it was suggested that the application of religiously integrated counseling skills training has to be expanded in more other settings within the church.

ACRONYMS

AASCB American Association of State Counseling Boards

ACA American Counseling Association

APA American Psychological Association

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CHAPTER ONE

1.1. Back ground of the study

Religion, spirituality and psychology have long had a tenuous relationship and many psychologists have described religion as being harmful (Freud, 1927/1961; Skinner, 1953). Psychologists have however begun to study the potential benefits of religion and spirituality to physical and mental health (Koenig, McCullough, & Larson, 2001; Miller & Thoresen, 2003; Powell, Shahabi, & Thoresen, 2003). As part of this issue, the question whether counseling interventions have to be tailored according to the religious beliefs and worldviews of the clients can be raised. In 1999, the APA Division of Counseling Task Force was mandated to determine empirically supported relationship factors in counseling (Norcross, 2002).

Basing on these findings, the Counseling Task Force pursued research assessing the effectiveness of tailoring counseling to the client's religious beliefs and values (Norcross). This triggered off a more spiritually open zeitgeist or "spirit of the time" within behavioral sciences, paving the way for the development of spiritually and religiously accommodative psychotherapies (Richards & Bergin, 1997, 2000, 2005, McCullough, 1999; W. R. Miller, 1999; Sperry & Shafranske, 2005).

Spiritually-tailored interventions have been increasingly used across all types of approach and treatment including individual therapy (Bergin & Richards, 2005), group therapy (Hiatt, 1999), marriage and family therapy (Butler & Harper, 1994), and child and adolescent therapy (L. Miller, 2004).

Spiritual perspectives and interventions have also been incorporated into most mainstream theoretical orientations, including the psychoanalytic tradition (Shafranske, 2004), Adlerian therapy (Watts, 2000), behavior therapy (Booth & Martin, 1999), cognitive therapy (Propst, 1996), rational emotive behavior therapy (Ellis & Nielson, Johnson, 2001), person-centered therapy (West, 2004), existential humanistic therapy (Mahrer, 1996), gestalt therapy (Harris, 2000), constructivism (Steinfeld, 2000), and transactional analysis (Trautmann, 2003). The religious and spiritual facets are increasingly conceived as important aspects of clients' diversity, they are progressively being incorporated into treatments involving multicultural client populations (Bergin & Richards, 2000; Richards & Smith, 2005). Although some outcome studies on the effectiveness of religious tailoring for individual counseling exist, the area has surprisingly little been researched. This is all the more disconcerting that religious tailored psychological counseling has become quite common (Worthington, 1996; Wylie, 2000).

Over the last two decades, researchers started looking into the preferences of both clients and therapists regarding religious and spiritual issues in individual counseling. However, no empirical research has yet explored the role of religion and spirituality in general group counseling. Ethical guidelines (APA 2002; 2003; 2008) clearly state that therapists should address religious and spiritual issues when they are relevant to a client's presenting concerns. This becomes however more challenging in a group therapy involving persons from different religions, especially because research has not yet examined clients' and therapists' beliefs and preferences regarding this topic. Religion and spirituality have known an increased acceptance from psychologists over time and many of them appear to value the role of religion in people's lives and personal development (Shafranske, 1996).

Moreover, research has generally unveiled the existence of a positive relationship between religiousness and positive physical and mental health (Koenig et al., 2001; Miller & Thoresen, 2003; Powell et al., 2003).

A study by Ansley, Rose and Westefeld (2001) was one of the first to respond to the call for surveys of actual therapy clients. Through this study, 74 randomly selected clients who were receiving individual counseling believed that religious and spiritual concerns considered them as appropriate topics for therapy and indicated a preference to discuss them in session. Other scholars have found that some clients prefer or expect that their therapist will raise religious issues as part of the treatment (Belaire & Young, 2002; Martinez, Smith, & Barlow, 2007; Wade, Worthington, & Vogel, 2007). Except from a study by Rose et al. (2001), the above mentioned studies have a major gap as their only focus on Christians. It is thus impossible to generalize to clients from other religious and spiritual backgrounds. Researchers have found that the majority of mental health professionals consider religion and spirituality to be relevant clinical issues to be addressed in individual counseling (Carlson, Kirkpatrick, Hecker, & Killmer, 2002; Delaney, Miller, and Bisonó, 2007; Shafranske & Maloney, 1990; Weinstein, Parker, & Archer, 2002). Basing on these multiple findings, it has become clear that both clients and therapists view individual counseling as an opportune context for addressing religious and spiritual issues. Because it is impossible to make every counseling session to address the client's religious issues and because the latter sometimes prefer to talk to their spiritual leaders rather than counselors, some studies (Rudolf, 2010) have been carried out in order to intertwine counseling and religions through developing religious integrated manuals and training priests in counseling skills which has improved the ability of priests to deliver effective psychological support and has increased the satisfaction of clients from the service provided to them.

1.2. Statement of the Problem

This research aims to answer the following research questions:

- Is there a significant statistical difference in counseling skills from pre-to-post treatment measures on priests/ “Nefse Abats” as the result of the training by religion integrated counseling manual
- Is there a significant statistical difference in clients/ “Nefse Lejoch” observation of counseling skills of priests/ “Nefse Abat” from pre-to-post treatment measures on priests/ “Nefse Abat” as the result of the training by religion integrated counseling manual

1.3. Objective

The objective of this study is to assess the effectiveness of integrated religious and counseling principles in increasing the counseling skills of pristes/ “Nefse Abat” through development of religiously integrated manual for the orthodox Tewahido Christian priests.

1.4. Significance of the study

Based on the result obtained from an assessment done on 20 randomly selected priests before doing the particular research, the researcher has found out that the priests/ “Nefse Abat” will encounter psychological like problems such as personal related problems, marriage and family related problems instead of giving confession so based on the above information:

The researcher hopes that the results of the study will be helpful in the following major ways:

- The findings of the present study provide potential (necessary) information for counselors, pristes and religious teachers regarding the extent to which religiously integrated counseling manual is effective in increasing counseling skills of the pristes.

- The findings of the present study will communicate counseling psychologists, psychotherapists and priests how effective they can be if they use religiously integrated counseling.
- The findings of the present study are basis for organizations that need to develop religion integrated counseling manuals for priests. s
- The developed manual will serve as an input for the pastoral counseling course offered for theology students and trainings given for priests and counselors.

1.5. Delimitation(Scope) of the study

Since this study area lacks detailed reasarches, different studies might be carried out in regional and national levels, yet this study is delimited to investigate the effectiveness of integrated religious and counseling principles on the increment of counseling skills of some selected priests of Ethiopian Orthodox Tewahido church found in Addis Ababa.

1.6. Limitations of the study

While doing this research the researcher has faced some limitations such as

- Financial limitation
- Finding related literature and dropout of participants

CHAPTER TWO

REVIEW OF RELATED LITRATURE

2.1. What is counseling

Counseling can be described as a face to face relationship that includes a therapist and a client. The therapist's goal in the therapeutic relationship with the client is to help the client learn or acquire new skills which will enable him/her to cope up with his/her current issue and adjust to life situations. It also emphasizes on maximizing the client's endeavors and motivating his potential, and to become fully functioning as a person.

A good definition of *counseling* is hard to find. Even though different scholars had their own definitions of the term counseling, here are the most commonly used definitions and unanimously agreed by different proponents regarding its essence on defining counseling:

1. "Counseling is the artful application of scientifically derived psychological knowledge and techniques for the purpose of changing human behavior" (Burke, 1989).
2. "Counseling is a helping relationship that includes someone seeking help and someone willing to give help who is trained to help in a setting that permits help to be given and received" (Cormier & Hackney, 1987).
3. "Counseling consists of whatever ethical activities a counselor undertakes in an effort to help the client engage in those types of behavior that will lead to a resolution of the client's problems" (Krumboltz, 1965).
4. "[Counseling is] an activity . . . for working with relatively normal-functioning individuals who are experiencing developmental or adjustment problems" (Kottler & Brown, 1996).

Different scholars in their own times have tried to define the term counseling in their own terms and perceptions. But as the definitions which are depicted above shows that the term counseling has been defined in different words from different points of view having the same essence in explaining it at the end.

The focus on wellness, development, mindfulness, meaningfulness, and remediation of mental disorders is the hallmark of counseling for individuals, groups, couples, and families across their life span. To understand what counseling is now, it is a must that we understand first the history of the profession and how counseling is similar to and different from the concepts such as guidance and psychotherapy.

2.2. Guidance

Guidance focuses on helping people make important choices that affect their lives, such as choosing a preferred lifestyle. Although the decision-making aspect of guidance has long played an important role in the counseling process, the concept itself, as a word in counseling, “has gone the way of ‘consumption’ in medicine” (Tyler, 1986, p. 153). It has more historical significance than present-day usage. Nevertheless, it sometimes distinguishes a way of helping that differs from the more encompassing word “counseling.” One distinction between guidance and counseling is that guidance centers on helping individuals choose what they value most, whereas counseling helps them make changes.

Much of the early work in guidance occurred in schools and career centers where an adult would help a student make decisions, such as deciding on a course of study or a vocation. That relationship between the unequal is beneficial in helping the less experienced person find direction in life. Similarly, children receive their “guidance” from parents, religious leaders, and coaches. In the process they gain an understanding of themselves and the world they live in.

This type of guidance will never become extinct to the perceiver. No matter what the age or stage of life, a person often needs help in making choices and guidance is only one part of the overall services which is provided by professional counselors.

2.3. Psychotherapy

Psychotherapy is defined as the process in which a therapist assists the client in re-organizing his or her personality. The therapist also helps the client integrate insights into everyday behavior. Psychotherapy can be defined as "more inclusive re-education of the individual" (Brammer & Shostrom, 1977). In other words, it focuses on serious problems which are associated with intrapsychic, internal, and personal issues and conflicts. It deals with the issue at hand by engaging with the client on a long term therapeutic relationship with the aim of creating a reconstructive change on the client's life style. This long-term relationship may take 20 to 40 sessions over a period of 6 months to 2 years for complete recovery while short-term relationship consists of 8 to 12 sessions spread over a period of less than 6 months.

2.4 Differences between counseling and psychotherapy

Both counseling and psychotherapy have their own differences and similarities. At the very least, there are strong similarities between the meaning and practice of counseling and psychotherapy. At the most, they may be considered virtually identical procedures because the similarities vastly outweigh the differences. Their differences and similarities are delineated below accordingly.

Differences

One of the major distinctions between counseling and psychotherapy is the focus. In counseling, the counselor will focus on the "here and now", reality situations. During psychotherapy, the therapist is looking into the unconscious or past.

A psychotherapist is looking for a connection of past to unresolved problems which are now present in the real world. Donald Arbuckle states, "There is a further distinction to be made. This involves the nature or content of the problem which the client brings to the counselor.

Counseling and psychotherapy also differentiate when it comes to the level of adjustment or maladjustment of the client. Counseling holds an emphasis on "normal". One could classify "normal" as those without neurotic problems but those who have become victims of pressures from outside environment. The emphasis in psychotherapy however is on "neurotics" or other severe emotional problems. Counseling can also be described as problem solving where in psychotherapy it is more analytical. In counseling a client may have a situation where they do not have any idea how to handle it. There are two types of problems, solvable and unsolvable. If the problem is a solvable one, a therapist may help that client by looking at the problem with them and helping the client draw out solutions. When thinking of solutions one must also think of the consequences. While counseling deals with problem solving, psychotherapy on the other hand deals with the analytical view. Here the therapist would determine the cause of ones behavior from the results of that behavior. An example could be if a spouse was abusing the other spouse it could stem from the abusive spouse's past.

Similarities

While there are clearly many differences between the counseling approach and psychotherapy, there are some similarities between the two. First, each of these are similar in the sense that each client brings with them the assets, skills, strengths and possibilities needed with them to therapy. Secondly, counseling and psychotherapy are similar in the way that they both use an eclectic approach. The counselors and therapists do not have only one technique, they borrow from all different techniques.

Arbuckle argues that "counseling and psychotherapy are in all essential respects identical". He states that the nature of the relationship which is considered basic in counseling and psychotherapy are identical. Secondly, Arbuckle says that the process of counseling cannot be distinguished from the process of psychotherapy. Third of all he feels that the methods or techniques are identical. Arbuckle lastly states in the matter of goals and or outcomes there may appear to be differences but no distinction is possible. One major similarity between counseling and psychotherapy are the elements which build a person's personality. Each of these processes deal with attitudes, feelings, interests, goals, self-esteem and related behaviors are all which are affected through counseling and psychotherapy.

2.5 What is Religion?

Giving definition to this concept is an inordinately difficult task, complicated by the wide range of religions in the world, their complex histories, and their cultural meanings (Pargament, 1997). When one read about what religion is he can encounter with many definition of the word which are given from different dimension. One way to define religion is in terms of its functional nature. For example, psychology of religion scholar Daniel Batson and his colleagues (Batson, Schoenrade, & Ventis, 1993) connect religion in relation searching some existential questions. They said religion is what a person does to answer the basic questions of life which mainly revolves around questions having to do with the nature of human beings' existence. Such questions include these:

- Why am I here?
- What does life mean in general?
- What does my particular life amount to?
- What happens when I die?

Batson believes that people can answer these questions in many ways. Some answers emphasize institutional religious affiliation such as being part of a member of the Catholic or Baptist church, and others emphasize unique meanings of religion to the individual. Although Batson's existential definition is meaningful we can easily understand that it is very narrow and fail to cover peoples involvement in religion which has nothing to do with searching answer to existential issues. For example, some individuals grow up being taught a specific religion, such as Catholicism or Islam, and believe in their faiths without ever concerning themselves with existential questions or questioning the religion itself for that matter. Thus, it is difficult to extend his definition to theses type of persons.

Some also define religion as a way of living with out using it as a tool in answering their "existential questions". Based on this, they understand religion as a set of beliefs concerning the cause, nature and purpose of the universe, especially when considering as a creation of a super human agency usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. In a similar manner a Finnish researcher Kalevi Tamminen (1991), religiousness also involves a conscious dependency on a divinity or God. Tamminen argues that this dependency or commitment is reflected in an individual's experiences, beliefs, and personality, the individual's motivation such as devotional and moral behavior.

2.6 The need and effectiveness of integrating religion and counseling

The relationship between religion, spirituality, and psychology has historically been tenuous, and many psychologists have criticized religion as harmful (Freud, 1927/1961; Skinner, 1953).

Recently, however, psychologists have begun to study the possible benefits of religion and spirituality to physical and mental health (Koenig, McCullough, & Larson, 2001; Miller & Thoresen, 2003; Powell, Shahabi, & Thoresen, 2003). One area where scholars have a doubt is whether tailor counseling interventions to the religious beliefs and worldviews of clients. Tailor counseling approach can be defined as any combination of information or changes strategies intended to reach one specific person, based on characteristics that are unique to that person, related to the outcome of interest, and have been derived from an individual assessment. (Kreuter *et al*, 1999). In 1999, the APA Division of Counseling Task Force was commissioned to determine empirically supported relationship factors in counseling (Norcross, 2002).Based on their finding several methods of customizing counseling to clients on the basis of their non-diagnostic personal characteristics were determined to have “promising” empirical support. Among these methods tailoring counseling to the religious beliefs and values of clients was one of them. (Sandage & Worthington, 2002).

Spiritual interventions are being used with increasing frequency across all types of treatment, including individual therapy (Bergin & Richards, 2005), group therapy (Hiatt, 1999), marriage and family therapy (Butler & Harper, 1994), and child and adolescent therapy (L. Miller, 2004). Spiritual perspectives and interventions have now been incorporated into most mainstream theoretical orientations, including the psychoanalytic tradition (Shafranske, 2004), Adlerian therapy (Watts, 2000), behavior therapy (Booth & Martin, 1999), cognitive therapy (Propst, 1996), rational emotive behavior therapy (Ellis & Nielson, Johnson, 2001), person-centered therapy (West, 2004), existential humanistic therapy (Mahrer, 1996), gestalt therapy (Harris, 2000), constructivism (Steinfeld, 2000), and transactional analysis (Trautmann, 2003).

In addition, religion and spirituality are also increasingly seen as important aspects of client diversity, with spiritual perspectives and interventions being incorporated into treatment with various multicultural and special client populations (Bergin & Richards, 2000; Richards & Smith, 2005).

Researchers have also found that some clients prefer or expect that their therapist will utilize religious interventions during the course of treatment (Belaire & Young, 2002; Martinez, Smith, & Barlow, 2007; Wade, Worthington, & Vogel, 2007). Apart from the study by Rose et al. (2001), a major shortcoming of these studies is that the majority of the clients surveyed were Christians; thus, they do not generalize to clients from a variety of religious and spiritual backgrounds. Researchers have also found that many mental health professionals consider religion and spirituality to be relevant clinical issues to be addressed in individual counseling (Carlson, Kirkpatrick, Hecker, & Killmer, 2002; Delaney, Miller, and Bisonó, 2007; Shafranske & Maloney, 1990 Weinstein, Parker, & Archer, 2002). Based on this research, unlike recent findings, it is becoming clear that clients and therapists view individual counseling as an appropriate tool for addressing religious and spiritual issues.

Based on this because it was found impossible to make every counseling to address religious issues of clients and because clients prefer their spiritual leaders rather than counselors some studies (Rudolf, 2010) have been made to integrate religion and counseling through development of religion integrated manuals and training priests with the counseling skills and this have improved the skills of the priests and the satisfaction of clients from the service they got.

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CHAPTER THREE

RESEARCH METHODS

3.1. Study Design

The study design which is used in order to achieve the stated objective is single group experimental design because it will help to identify the pre-test post-test effect of the developed manual on the counseling skill of the priests.

The selected participants were assessed through a questionnaire which was corrected objectively before the training and they were trained and assessed for the second time and the two scores of the assessment were compared.

3.2. Source of Data

The research has used primary sources of data. In the primary sources the assessment scores of the participants obtained by the questioner and a satisfaction scale is included.

3.3. Sampling Techniques and Procedure

3.3.1 Church Selection

In order to select the participants of the research the initial step was identifying the churches where the priests will be found. And the researcher has used convenient sampling technique and Based on the geographical nearness of the churches to the training area which is Mahibere Kidusan 34 churches found in ten kilometers radius are selected. The main reason that the researcher uses convenient sampling technique was in order to minimize dropout of participants.

3.3.2. Priests/"Nefse Abat" and Clients/"Nefse Lejoch" Selection

After identifying the churches the researcher sent an invitation letter that requests each church to send two priests, and it was sent to all selected churches.

Based on the letter sent 27 churches were able to send 2 priests. These 54 priests become the participants of the research. From this number 2 of the priests have dropped out of the research for an unknown reason and the number of priests/ "Nefse Abat" who has participated was 52. On the other side 2 "Yenefse Lejoch" from each priest were randomly selected and a total of 105 clients/"Nefse Lejoch" are included in the research.

3.4 Variables

3.4.1 Independent Variable

The independent variable in the research design was treatment. The treatment variable included the training of the integrated manual.

3.4.2 Dependent Variable

The dependent variable was the counseling skill of the priests which was observed before and after the training.

3.5 Manual Development and the Nature of the Manual

As it is indicated in the beginning of the research in order to integrate religious teachings with principles of counseling, the researcher developed a manual. The manual has incorporated the definition of counseling, characteristics of effective counselors, steps of counseling and the therapeutic techniques. During the manual development the Eighth Edition Theory And Practice Of Counseling And Psychotherapy Book by Gerald Corey is used as a reference for the basic principles of counseling and each concept was discussed in relation with the biblical teachings of the church by referring the 81 Holy Bible published by the Ethiopian Orthodox Tewahido Church.

After the development, in order to see the reliability of the manual, it was evaluated by two counseling psychologists of Addis Ababa University and by two other religious teachers (editorial board members of Mahibere Kidusan). And based on the approval of both parties the manual was used for the research purpose.

3.5.1 Content of the manual

Defining what counseling is

This section contains the required aids, the time allotted and the objectives of the session that covers. The Section will also show in detail how the trainer will give explanation, for how long the trainees will discuss amongst themselves and how much time is allotted for the question and answer. The section will give brief explanations on the definitions of counseling, its uses, what church counseling is and what requirements are necessary to be a church counselor.

Basic characteristics of effective counselor

This section contains of the required aids the time allotted and the objectives of the session that covers. The section also focus on what must be the characteristics of effective counselors, the need for characteristics of effective counselors and its advantages, how to practice the characteristics of effective counselors. It will also cover how the Presentation of the training will be carried out in detail, for how long the trainer will give explanation on the qualities of an effective counselor, for how long the trainer and the trainees will practice, discuss and finally for question and answer.

Regarding the skills of an effective counselor, the manual covers this section by giving brief explanation to the following characteristics:-

- Knowing one's self and one's potential
- Good psychological health
- Being sensitive
- Being flexible and open minded
- Competence
- Empathetic understanding
- Being trustworthy

Additional characteristics of effective counselor

- Call their clients by name:
- Free and alert during counseling session
- Active listening skills
- Speak Clearly and with Confidence

Verbal and Non-Verbal Encouragers

This section contains of the required aids the time allotted and the objectives of the session that covers. It will also cover how the Presentation of the training will be carried out in detail, for

how long the trainer will give explanation on the Verbal and Non-Verbal Encouragers, for how long the trainer and the trainees will practice, discuss and finally for question and answer.

This section will give explanations and examples of Verbal encouragers on:-

- Encouraging clients using different words
- Asking clients for explanation by paraphrasing their speech.
- Making clients finish unfinished sentences.
- Balancing one's pitch:
- Understanding silence

And Non-verbal encouragers like:-

- Good eye contact
- Head nodding
- Facial expression
- Gesture and body movement

Outcomes of the counseling

In this section of the manual, the expected goals of the Christian counseling service are mentioned like:-

- Changing undesired behaviors
- Change in the client's way of thinking

- Help clients to succeed in their area of work

Roles of clients

In this section, clients expected roles during the counseling process like being able to talk about their problems clearly, to participate, to perform the tasks given by their counselor appropriately and on time, and to freely ask questions when they find it difficult or unclear stages of counseling are mentioned.

Stages of counseling

This section contains of the required aids the time allotted and the objectives of the session that covers. It will also cover how the Presentation of the training will be carried out in detail, for how long the trainer will give explanation on the stages of counseling, their importance, and how to carry out and practice these stages. The section will finally show for how long the trainer and the trainees will practice, discuss and finally for question and answer.

Here, Relationship building, on Ways of building a relationship with the clients, like Using Door openers and Making the Clients introduce themselves are given. Details on Problem assessment, goal setting, Intervention techniques and Termination and follow up are covered in the manual.

Things to consider when choosing counseling techniques, like having a good knowledge about the technique he intends to use and making sure that the chosen techniques are fit for the situation that the client is in are also mentioned in the manual.

Cshristian (Therapeutic techniques)

This section contains of the required aids the time allotted and the objectives of the session that covers. Here, the section shows how the Presentation of the training will be carried out in detail,

for how long the trainer will give explanation about Christian (Therapeutic techniques), their importance, and how to carry out and practice these stages. The section will finally show for how long the trainer and the trainees will practice.

Here detailed examples and explanations on relaxation exercise, self-disclosure, behavioral modeling, Listing advantages and disadvantages and meaning out of suffering are shown.

3.6 Instruments of Data Gathering

The data, that is necessary for the study was gathered through the assessment questionnaire results of the participants. The questions on the questionnaire were intended to measure the effective characteristics of counselors stated on the developed manual. The answers obtained by the questions are scored out of 40. Even though the questions in the questionnaire are open-ended it was corrected objectively because the answers/ effective characteristics expected were spre stated according to the developed manual. Participants were asked to fill the skill assessment questioner before the 10 days training and the scores were obtained. After that, training was delivered then; the participants were assessed for the second time using the same instrument. Finally, the two scores were examined. To triangulate the results, clients/ “Nefese Lejoche” were also asked about their “Yenefse Abat” counseling skill through a questioner that is the same both in the type of question and correction criteria with the priests/ “Nefse Abat” one. In addition to this in order to triangulate the results of the research client’s satisfaction before and after the training was measured by a 4 range lickurt scale of satisfaction which has 8 questions.

3.7 Method of Data Analysis

The collected assessment results of the participants through the questioner were analyzed using two tailed dependent t-test. And statistical package for social sciences (SPSS) software version 19.0 was used. And the satisfaction score of the clients/ “Yenefse Lejoch” is analyzed by using percentile.

3.8 Ethical Considerations

Success of any study counts upon unconditional and enthusiastic cooperation from the participants. If the participants are not willing to participate in the study voluntarily, they might provide careless response which could mislead the overall findings of the study.

In order to ensure the quality of data and also ethical purpose the following ethical issues were taken in to account while contacting and obtaining data from the priests/ “Nefse Abat” and clients/ “Yenefse Lejoch”

- Objective of the study was briefed to all the study participants and their informed consent was obtained.
- Date and time of the data collection and training were decided as per the convenience of the study participants.
- Participants were assured about the confidentiality of the communicated information.
- Participants were informed of their choice to withdraw at any point during the study period if they wish to do so.

CHAPTER FOUR

RESULTS

The major purpose of the present study was to examine the effectiveness of integrated religious and counseling principles through development of manual for the orthodox Tewahido Christian priests.

In order to properly meet the above objective, the collected data on both pre-test and post-test were presented based on the specific research questions raised in chapter one.

Table 1: dependent t- test of the mean score of the participants/ priests

	Mean	SD	t	sign
Before training (pre-test)	13.67	4.218		
After training (post-test)	28.73	5.643	-17.344	.000*
Paired difference	-15.058	6.260		

*statistically significant at p.000

Level of significance in t <05 N= 52

Table 1 indicates that the mean score in the pre-test was 13.67 with the standard deviation of 4.218 while in the post test the mean score was 28.73 with the standard deviation of 5.643. The mean difference score was -15.058 with the standard deviation 6.260

A two tailed T-test for statistically significant difference indicated that the difference between the pre-test and post- test scores was highly significant at 0.05 level of significance (df =51, t=-17.344).

The implication of this finding is that integrating religious and counseling pristes through development of manual is effective in increasing counseling skills of the priests from pre-test to post test.

Table 2 dependent t- test of the mean score of the clients/ NefsLejoch

	Mean	SD	T	Significance
Before treatment(pre-test)	12.92	3.558	-10.823	.000*
After treatment (post-test)	24.12	7.717		
Paired difference	-11.192	7.457		

*statistically significant at p.000

Table 2 indicates that the mean score in the pre-test of the clients/ “Nefselejoch” observation of their NefseAbats/ priests counseling skill mean score was 12.92 with the standard deviation of 3.558 While in the post test the mean score was 24.12 with the standard deviation of 7.717 The mean difference score was -11.19. A two tailed t-test for statistically significant difference indicated that the difference between the pre-test and post- test scores was highly significant at 0.05 level of significance (df=51, t=-10.823s).

The implication of this finding is that integrating religion and counseling through development of manual effectiveness in increasing basic counseling skills of the priests from pre-test to post test is witnessed by the clients/ “NefseLejoch”.

Table 3: before treatment satisfaction score of clients

Scale	Frequency	Percentage
0-8	0	0
9-16	1	1.9%
17-24	12	23.07%
25-32	21	40.38%
>32	18	34.6%

Table 4: before treatment satisfaction score of clients

Scale	Frequency	Percentage
0-8	0	0
9-16	0	0
17-24	5	9.6 %
25-32	13	23.07 %
>32	35	67.3 %

Table 3 and 4 indicates the percentile score of clients/ “Nefselejoch” in the pre-test and posttest. In the pretest 34.6% of the clients/ “Nefselejoch” reported that they were strongly satisfied and where as 67.3% was satisfied strongly after the intervention. On the other hand clients obtained

satisfaction score that ranges from 17 to 24 before the intervention and only 9.6% of the study participants obtained satisfaction score in in the same range after the intervention.

The implication of this finding is that integrated religious and counseling principles through development of manual is effective in increasing client's satisfaction.

CHAPTER FIVE

DISCUSSION

5.1. Discussion

This study was designed to examine the effectiveness of integrated religious and counseling principles through development of manual for the orthodox Tewahido Christian priests.

Thus, the results mentioned in the previous chapter are discussed in relation with the available related researches. The present study found that, before treatment 90% of the participants scores were below average whereas after the treatment 90 % of the participants show significant increment in their score. On the other hand, this clearly shows the effectiveness of the religion integrated counseling manuals training on increasing the counseling skills of priests.

Other researchers have also showed that priests who took religion integrated counseling skills training show plausible improvement in their counseling skill (Rudolf, 2010 Michael, 2000). Following the provision of religiously integrated counseling skills training, the finding of the study revealed that the treatment shows improvement on their counseling skill. On the other hand the present study found that the satisfaction of the clients/"Nefse Lejoch" before the treatment only 36.4% of them were highly satisfied and 40.38% of them were satisfied after the treatment 67.3% were highly satisfied and 23.07 % of them were satisfied.

Other researchers have also found that clients are more satisfied with the counseling they get from priests trained with counseling skills (Worthington, 1996; Wylie, 2000).

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1. SUMMARY

This single grouped experimental study was conducted to examine the effectiveness of integrating religion and counseling principles on the counseling skills of Orthodox Tewahido priests. Specifically, it aimed at examining whether there is or not a significant effectiveness in the counseling skills of the priests/ Nefse Abats after taking the training.

The study was conducted on conveniently selected priests/ Nefse Abats of the Ethiopian Orthodox Tewahido Church priests.

A total of 52 pristes were selected by using convenient sampling. Participants were given training by using the developed manual. Data collection was done based on the pre-test post-test assessment scores of the pristes. After the scores were collected dependent t-test was applied as analysis method.

Results from the analysis of dependent t-test indicated that there were statistically significant difference in the counseling skills of participants from pre to post test.

6.2. Conclusions

The following are the major findings of the study

- Before treatment almost all of the participants' scores were average.
- After the treatment the participants score showed a statistically significant increment in their counseling skill assessment.

- As the result indicated, religion integrated counseling manual is effective in increasing the counseling skills of pristes.

6.3. Recommendations

Based on the findings of the study, the following recommendations are forwarded

1. The result indicated that participants of the research show improvement in their counseling skills. Hence, universities, counseling and psychological centers and religious institutions should arrange trainings to the priests so as to improve their counseling skills.
2. Since the developed manual effectively helped the participants in termes of increasing their counseling skills, theological institutions, religion based training centers should consider training pristes by using such manual.
3. Other researchers should conduct more detailed research under this area by considering the significance of the study.

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APENDIX

sAppendix A

ADDIS ABABA UNIVERCITY

SCHOOL OF Psychology

A questioner developed to gather data for the postgraduate thesis

Remember :

- It is not necessary to write your name on the questionnaire
- Every information obtained from the questioner is confidential and will only be used for the research purpose.

We thank you in advance for your cooperation!!!

1. What are the most common types of problems faced by your Nefse lejoch and make them to came to you seeking help?

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2. While talking to your Nefse lejoch on what things will you focus ?

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3. Based on the problems of your Nefse lejoch do you think there are problems that are beyond my capacity? If yes what type of measures did you take?

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4. What will you do if your Nefse lejoch disagrees with your opinion ?

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5. In order to solve the problems of your Nefse lejoch effectively and to be competent enough what type of mechanisms do you use ?

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6. when your Nefse lejoch tells you their problems

A . I feel sypmpatitic and tries to find a solution

B. I feel apatytic and tries to find a solution

d. I feel empathetic and tries to find a solution

7. Do you always keep the information of your clients confidential?

yes

no

8. How do you invite your clients/ "Nefse Lejoch" so as to tell you their problems, what techniques and mechanisms do you use when they are afraid?

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9. When you are with your clients/ "Nefse Lejoch" what are the type of body movements and facial expression you use?

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10. In your relationship who talks the most and why?

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11. What are the steps you will follow after you listen to the problems of your clients/
“Nefse Lejoch”

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12. What are the techniques you will use in order to solve the problems of your clients/ “Nefse Lejoch”problems and from what source do you get the techniques?

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Appendix- B

ADDIS ABABA UNIVERCITY

SCHOOL OF PSYCHOLOGy

A questioner developed to gather data for the postgraduate thesis

Remember :

- It is not necessary to write your name on the questionnaire
- Every information obtained from the questioner is confidential and will only be used for the research purpose.

We thank you in advance for your cooperation!!!

1. What are the most common types of problems you faced and make you to go to your Nefse Abat seeking help?

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1. While talking to your Nefse Abat on what things of you will he focus ?

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2. Based on the problems you face do you think there are problems that are beyond the capacity of your Nefse/ Abat ? If yes what type of measures did he take?

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3. What will your Nefse Abat do if you disagree with his opinion?

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4. In order to solve your problems effectively and to be competent enough what type of mechanisms do your Nefse Abat use?

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5. when you tells your problems to your Nefse Abat

A . he feel sympatitic and tries to find a solution

B. he feel apatytic and tries to find a solution

c. he feel empatitic and tries to find a solution

6. Do your Nefse Abat always keep your information's confidential?

yes

no

7. How does your Nefse Abat invite you so as to tell him your problems, what techniques and mechanisms does he use when you are afraid?

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8. When you are with your Nefse Abates what are the type of body movements and facial expression he use?

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9. In your relationship who talks the most and why?

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10. What are the steps your Nefse Abat will follow after he listen to your problems?

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12.What are the techniques your Nefse Abat will use in order to solve your problems and from what source does he get the techniques?

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Appendix- C

በ አዲስ አበባ ዩኒቨርሲቲ የሳይኮሎጂ ትምህርት ቤት

ለድህረ ምረቃ ጥናት ጽሑፍ ማሟያ የተዘጋጁ ጥያቄዎች

ማስታወሻ:

- በወረቀቱ ላይ ስም መጻፍ አያስፈልግም
- ከወረቀቱ የሚገኝ ምንም አይነት መረጃ ለጥናት ጽሑፉ ማሟያ ብቻ ይውላል

ሰለሚያደርጉልን ትብብር ቅድሚያ እናመሰግናለን!!!

1. የንስሐ ልጆችዎ በአብዛኛው የሚያጋጥሟቸው እና ወደ እርስዎ እንዲመጡ የሚያደርጓቸው የችግር አይነቶች ምንድን ናቸው?

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2. የንስሐ ልጆችዎን በሚያነጋግሩበት ወቅት ምናቸውን ይመለከታሉ (ያስተውላሉ)?

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2. የንስሐ ልጆችዎን በሚያነጋግሩበት ወቅት ከገጠሙዎት ችግሮች በመነሳት ከኔ አቅም በላይ የሆነ ችግር አለ ብለው ያስባሉ? ከሆነስ ምን በማድረግ መፍትሔ አገኙ?

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3. የንስሐ ልጆችዎ እርስዎ በሚያነሱት ሐሳብ ባይስማሙ ምን ያደርጋሉ?

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4. የንስሐ ልጆችዎን የተለያዩ ችግሮች በበቂ ሁኔታ ለመፍታት እና ሁሌም ብቁ ሆኖ ለመገኘት ምን መን ዘዴዎችን ይጠቀማሉ?

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5. የንስሐ ልጆችዎ ችግራቸውን በሚነግሩዎት ጊዜ
ሀ. ከልቤ በማዘን መፍትሔ እፈልግላቸዋለሁ

ለ. ራሴን ከጉዳዩ ነጻ አድርጌ መፍትሔ እፈልግላቸዋለሁ

ሐ. እኔ ብሆን ብዬ በማሰብ መፍትሔ እፈልግላቸዋለሁ

6. የንስሐ ልጆችዎን ምስጢር ሁል ጊዜ ይጠብቃሉ?
አዎ አይ

7. የንስሐ ልጆችዎ ችግራቸውን እንዲነግሩዎት በምን መልኩ ይጋብዟቸዋል፣ ለመናገር በሚፈሩበት ጊዜስ?

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8. የንስሐ ልጆቻችን በሚያነጋግሩበት ወቅት እርስዎ የሚያደርጓቸው አካላዊ እንቅስቃሴዎች ምን ምን ናቸው

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9. በግንኙነታችሁ ወቅት ከእርስዎና ከ ንስሐ ልጆቻችን ማን ብዙ ሰአት ይናገራል፣ ለምን

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10. የንስሐ ልጆችዎ ችግራቸውን ከነገሩዎት በኋላ የሚያደርጓቸውን ነገሮች በቅደም ተከተል ያስቀምጧቸው?

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11. የንስሐ ልጆችዎ ለነገሮዎት ችግር መፍትሔ ብለው የሚጠቆሟቸው ዘዴዎች ምን ምን ናቸው፣ ከየትስ ያገኟቸዋል?

INTEGRATED COUNSELING TRAINING MANUAL FOR NESEHA ABATS OF
ETHIOPIAN ORTHODOX TEWAHIDO CHURCH

BY HENOK HAILU

SEP, 2014

ADDIS ABABA, ETHIOPIA

How to use this Manual

This training manual contains four major parts together with other related topics. Thus, apart from being training manual this manual gives directions and suggestions on every topic covered.

Suggestions for using this manual

1. As there are diverse clients with different expectations, the trainer should use this manual in accordance with trainees' needs and comfort.
2. The training should be supported by *personal experience*. Therefore, during the training they should not ignore noting useful information. Participating and engaging the trainees in discussions and experience sharing will raise their cognizance.
3. The training's authenticity should be considered. As a result when discussing on the training manual, participants should be encouraged to observe and learn from the existing situations in their environment.
4. It is worthwhile to follow and sustain the sequence of the training manual as much as possible.
5. Although that it might change based on trainees' level of awareness, the time stated on the trainer's manual should be followed for every part.

Commencing the training

Objectives: this part is geared up to prepare trainees for the training.

Time allotted:

This part is expected to be finalized in two hours (hundred and twenty minutes).

Expected results:

- Trainers introduce themselves to trainees;
- Introducing to the trainees' the party which organized this training;

- Trainees’ introduce themselves to each other;
- Trainees will explain their expectations and fears or any reservations related to the training;
- Trainees will be briefed about the objectives and anticipated outcomes of the training;
- Trainees will be informed about the overall time of the training;
- The trainees will draw the time table of the training together (the time table will be hanged on the wall to the end of the training.)
- *Trainees’ daily task will be placed in table (reporter of the day’s training; energizer; time keeper; etc.,*

Training aids

The following aids are required to start this part’s training:

- Chalk or marker
- Computer and projector
- White or black board or flipchart

Commencing the training

Tasks	Procedures	Time
1.1. self-introduction	during self-introduction, level of education, work experience (they should explain topics and experiences especially related to counseling)	5min

<p>1.2 Introducing the party which organized the training;</p>	<p>any information used about the party should be acceptable by the party and should emanate from the party itself.</p>	<p>5min</p>
<p>1.3 allowing trainees to introduce themselves</p>	<p>1. Requesting or inviting trainees to introduce themselves to each other.</p> <p>2. it is advisable to make trainees as much as possible relaxed by making jokes or by talking about their hobbies, by telling the meaning of their names etc., while doing this task rather than just asking their names. this will allow trainees to feel comfortable, to know each other and actively participate by avoiding their fear and reservation.</p> <p><u>topics in self-introduction (example)</u></p> <p>Name:-----</p> <p>Level of education:-----</p> <p>Job:-----Special features-----</p> <p>Life experience:----- etc.,</p>	<p>20min</p>
<p>1.4. Allowing trainees to express their expectations, fear, problems and anything</p>	<p>1. Asking each trainee about what they expect from the training and any fears or reservations.</p>	<p>30min</p>

<p>they would like to know about the training</p>	<ul style="list-style-type: none"> • Asking trainees to share their thoughts on what they expect to get from the training. • Trainee will be asked to express his expectations and his fears on the training. • Write the answers by drawing the following table on a white board or flip chart. 	
<p>1.4.1. Sometimes trainees come with very high or very low expectations, try to get reasonable answer.</p> <ul style="list-style-type: none"> • Trainees as a group or individually might come with having fears or reservations about the training. for example they might worry about transportation problems. If these problems failed to be addressed before the start of the training the trainee might lose focus. • Solutions: most of the time 	<p>1. after discussing each predictions, fears and expectations and possible solutions, through discussion it is good to make sure that:</p> <ul style="list-style-type: none"> • in accordance with the objectives of the training the predictions are right and reasonable or wrong • the fears and reservation have been addressed 	

solutions come from trainees or from the party which organized the training.				
no.	Trainee's name	expectation	fears and reservations	solutions
1				
2				
3				
1.5 Explaining the anticipated outcomes and duration of the training, by contrasting the general and specific objectives of the training with trainees expectations.		1. the trainer will present for trainees the objectives of the training by writing on a large paper or he can simply use the introduction of the manual		15min
1.6 deciding the time schedule		1. Describes the duration the training covers, the daily sessions and activities. 2. The trainees will be asked to decide upon this. 3. the trainees will be told that they shouldn't be worried as the sessions will be revised every day 4. The agreed schedule will be posted on a wall and the team will follow it thereafter.		10min
forwarded by the trainers		forwarded through the agreement with the trainees		

3:00 Start	Start				
5:00-5:20 Tea break	Tea break				
6:30-7:30 Lunch	Lunch				
7:30 Start	Start				
8:15-8:20 Tea break	Tea break				
10:20 Revision & evaluation	Revision & evaluation				
1.7. informing trainees about their daily tasks and determining suitable condition	<p>1. Trainees will be asked to sit in a circle</p> <p>2. They will be told that they just need chairs and don't need tables, and if there is any table it will be relocated.</p> <p>3. Together with the trainees it will insured if there is enough space to walk around and to do role plays.</p> <p>Finally trainees' daily task will be posted on a flipchart as seen in the table below.</p>				15min
Tasks	Monday	Tuesday	Wednesday	Thursday	Friday
Revision					
Energizer					
Time keeper					
Reporter					
Planning and evaluation					

<p>1.8. The Training’s regulations will be prepared by the trainees and the trainer; and will help to finalize the training successfully. the trainings will only be successful so long as basic regulations are being followed. for example coming late to the training, side talk during the training and etc., are not allowed; thus it is worthwhile to prepare beforehand the rules and regulations of the training.</p>	<p>1. Training regulations show dos and don’ts for both trainers and trainees. therefore:</p> <p>1.1. Make participants to form groups made of 4, 5, 6 members.</p> <p>1.2 each group will assign its own reporter and <i>supervisor</i></p> <p>1.3 each group will be asked to forward three <i>ethical ideas</i></p> <p>1.4 when the allotted time is over, each group will present the ethical points they agreed upon</p> <p>1.5 Then it will be written on flipchart and redundant points will be checked and corrected.</p> <p>1.6. the trainer will read them aloud once</p> <p>1.7 counter arguments will be asked if there are any; then the paper which holds the ethics will be posted on a wall. both the trainer and the trainees will utilize the ethics when the need arises for it.</p> <p>2. below is ethics which will help as an example</p>	
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Preparing a table like the one see below and writing ‘dos’ and ‘don’ts

N ^o	DOS	DON'TS
1	we will actively participate in the meeting!	Coming late to the training

2	we will first raise our hands if we have any questions!	Interrupting while others are speaking
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WHAT IS COUNSELING?

Required aids

- Computer and projector
- Chalk or marker
- Black or white board or flipchart

Time allotted:

This part is expected to be finalized in two hours (hundred and twenty minutes).

Objectives:

At the end of the training participants will know:

1. the what of counseling;
2. the uses of counseling
3. the what of church counseling
4. who is supposed to be church counselor

Presentation of the training

- The trainer will give explanation for about one hour
- The trainees will discuss for about 25 minutes
- The remaining 25 will be devoted for question and answer

Counseling is one of the fields of study in psychology. It is a professional service provided to sane individuals in all age categories. It is a two-way professional relation between individuals, which happens when an individual is unable to solve emotional, behavioral, adjustment, successfulness, anxiety, doubt, self-confidence, settledness, meaninglessness, and other related problems. This means it is a two-way relation aimed to solve the encountered problem and it involves:

- On the one side, the individual who encountered the problem and is unable to solve it and
- On the other side the professional,

As it has been written in the Bible “*Without counsel purposes are disappointed: but in the multitude of counselors they are established.*” *Prov 15:22*

As it can be inferred from this, it is also believed in the Bible that counseling is basic to solve the above mentioned issues.

Who is supposed to be church counselor?

As it could be understood from other countries experience, individuals who know the religious dogma and studied counseling psychology can be religious counselors. Therefore, individuals, that is to say *Priests* who know the dogma of Ethiopian Orthodox Church can be theologians.

However the producer of this manual believes that it will be a success, if the Christian counselors are Priests who are father confessors and who have attended modern education.

Basic characteristics of effective counselor

Required aids

- Computer and projector
- Chalk or marker
- Black or white board or flipchart

Time allotted:

This part is expected to be finalized in ten hours (hundred and twenty minutes).

Objectives:

At the end of the training participants will know

1. The characteristics of effective counselors
2. The need for characteristics of effective counselors and its advantages
3. And practice the characteristics of effective counselors

Presentation of the training

- the trainer will give explanation for about four hours
- through the leadership of the trainer the trainees will practice for about four hours
- the trainees and the trainer will discuss for about an hour and half
- The remaining 30minutes will be devoted for question and answer

1. Knowing one's self and one's potential

A counselor is said to have good self-knowledge, when he is able to know his needs, strengths and weaknesses.

It has been written in the Holy Bible *1Tim3:1* that church counselor must be vigilant and sober. The word “*sober*” has broad meaning, and it demands knowing one's potential, limits, strength and weaknesses.

If a church counselor is able to know his needs, potential, strengths and weaknesses, he can help clients.

2. Good psychological health

The word “good psychological health” needs extensive explanation and definition; i.e. even though church counselors are not expected to be perfect in everything, they need to be cautious of having characters which are blamable. This is because counselors need to be indicators of exemplary characters.

And the Bible says: *“A Priest then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity;” 1Tim3* The words in the above Bible quote explain that church counselors need to be of indicators of good behavior.

3. Being sensitive

When we say that a counselor must be sensitive, it means that in the course of counseling they need to understand their situation (mode of sitting; talking and physical movement) as well as the clients' needs and communications (transferred verbally or through physical movement).

4. Being flexible and open minded

A counselor should not be rigid and imposing in order to be able to listen to the clients' thinking, perspective, and happenstances. Apostle Paul says “**Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.**” Col 4:6 St. Paul, after explaining the diversity of the people he is addressing, he advises that they should shape their speech based on this. Furthermore, during his teaching Jesus Christ has taught the law teacher through law, the women of Samaria about her husbands and etc.

5. Competence

The world we live in is changing from time to time; and this change forces the inhabitants to adjust ourselves in many ways. Thus, the counselor needs to have competence to put up with this changing world. Apostle John says “**Walk in wisdom toward them that are without, redeeming the time.**” Col 4:5. When we say redeeming the time, as the problems people face 10 or 20 years ago and the causes of problems and their portrayals in the present time differ, the church counselor needs to be aware of this and be competent enough all the time.

6. Empathetic understanding

The reason a church counselor is expected to have empathetic understanding is for him to be able to think what he would have done or felt if he was in the clients' shoes and not to be judgmental and unsympathetic, in order to think of solutions freely. As it is written in 2Kgs in the Holy

Bible, King David rushed for judgment when Nathan told him a story, but he felt sorry as he told him that it is his story.

“And Nathan said to David, Thou art the man” 2Sam12:7. And as it is written in Luke:

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Luke 7:39

We can see that Jesus tell off Simon as he judged the women before putting himself in her shoes. Thus, it is necessary to say what if I am in their position before we rush for judgment.

7. Being trustworthy

When we say church counselor needs to be trustworthy, it means that he should be responsible enough to keep the secrets of the clients. As a result he will be trustworthy for the clients.

As it is written in St. Paul “Moreover it is required in stewards, that a man be found faithful.” 1Cor4:2.

The Priest and the earth can bear anything done unto them, as it goes in the fable of our country “ the priest and the earth are alike”

Additional characteristics of effective counselor

❖ **Call their clients by name:** this shows the clients that they are not disremembered and that the counselor is empathetic. In the Holy Bible Jesus talked to the people asking and calling their name; as everyone is happy as their names are called by their lord, it is as well for those who counsel about life. For example: **John14:9** “Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip?**” Even though Jesus knows Philip very well, to insure the testimony he is telling him, he spoke to him by calling his name.

❖ **They use words and ways of communication which suit their clients:** as way of addressing an adult and a child differs, counselors need to tailor their ways of communication in accordance with their clients’ age, gender, level of education, needs and etc.,.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Heb5:12 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 1Cor3:2 As we can infer from this St. Paul has said that it is necessary to feed with milk those who have need of milk, and strong meat for those who can. In addition our Lord Jesus teaches: **the farmer with seed; women with the yiesst; the merchant with stones and talents.**

❖ **Free and alert during counseling session**

Counselors should not bring their personal problems to the counseling session, so that they will be free and alert. And should not let their clients' problems affect their lives.

❖ **Active listening skills**

Lack of person who gives time and listens is one of the reasons people face problems.

Therefore one of the things counselors need to do in order to give professional support is to take time to listen to their clients. When we say 'Listening' it is not the way detectives do, but rather as it is mentioned above, it is being able to Listen enthusiastically and understand by avoiding being judgmental.

❖ **Speak Clearly and with Confidence**

If counselors speak clearly and with confidence, they will be listened to by their clients quit easily. Example: avoiding using words such as 'I think so, may be...

Verbal and Non-Verbal Encouragers

Required aids

- Computer and projector
- Chalk or marker
- Black or white board or flipchart

Time allotted:

This part is expected to be finalized in ten hours.

Objectives:

At the end of the training participants will know

4. Verbal and non-verbal ways of encouraging clients
5. The importance of verbal and non-verbal encouragers
6. And practice verbal and non-verbal ways of encouraging clients

Presentation of the training

- the trainer will give explanation for about four hours
- through the leadership of the trainer the trainees will practice for about four hours
- the trainees will discuss for about an hour and half
- The remaining 30minutes will be devoted for question and answer

Verbal encouragers

- ❖ **Encouraging clients using different words**

For example: it is very good; okay, then; that's all, etc.

- ❖ **Asking clients for explanation by paraphrasing their speech.** For example: *what do you mean, when you say there was a problem you encountered?*
- ❖ **Making clients finish unfinished sentences.** For example: therefore you....
- ❖ **Balancing one's pitch:** Monitoring one's pitch in accordance with the situation or mood of the clients. For example: we don't use similar pitch when clients are in grief and when they are happy.
- ❖ **Understanding silence**

“And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?” Mark14:61

As it is mentioned in the above quote, there were times when Lord gave verbal answer and there were also times he didn't respond; they didn't understand this silence and they rather thought he has agreed with the conviction. Silence is one of the ways clients get carried away in their thoughts; thus when silence occurs, counselors need to understand clients' silence and get the meaning of it.

Non-verbal encouragers

(Non-verbal encouragers)

When we say Non verbal encouragers we mean both facial and body expressions. Psychologists claim that 15% of the message is transmitted through verbal and the rest 85% through non-verbal facial and body expression.

For example if we ask a certain person if he is sick and he answers by saying “no” but his facial expression seems to suggest otherwise, rather than just believing what he answered verbally, we ask further questions about what has happened to him because we feel that he is hiding something.

In addition as they say in our country, one must focus on the nonverbal signs rather than words only

good eye contact)

Good eye contact is the main component of nonverbal communication. It should be knotted that by good eye contact we mean to say that during the counseling process, making and appropriate eye contact assures the client that the counselor is being attentive, and helps the counselor to look for nonverbal cues from the clients expression when talking about a certain issue as they say

Head nodding

Normally in many traditions and norms nodding one’s head up and dawn is a sign of confirmation and nodding ones head from side to side is a sign of disagreement. Putting this under consideration counselors when listening to their clients could show that they are paying attention and that they are affirming to what they are saying by nodding their head up and dawn. One thing that should not be forgotten is that too much head nodding could distract and disturb the clients so balancing it is essential.

Facial expression

As mentioned in the beginning our facial expressions reveal our emotions. If we don’t show anything while our clients are speaking, it shows that we didn’t give due attention to the issue. So depending on the client’s facial expression one must act accordingly.

Gesture and body movement

If a person keeps waving his hands randomly while talking, rather than attracting the listeners he will divert attention to his hands and might not get his point across. In addition, the counselor must sit comfortably but not too comfortable in order for the clients to be comfortable with them.

If counselors apply the above mentioned techniques accordingly and with the proper manner, it will assure the clients of the counselor's competence and dedication to solve their problems.

Note. Counselors should be aware of the fact that the above mentioned verbal and non-verbal encouragers might vary in accordance with clients' age, cultural context, etc.

Outcomes of the counseling

The Christian counseling service is expected to have these following goals

- Changing undesired behaviors
- Change in the clients way of thinking
- Help clients to succeed in their area of work

Roles of clients

When the clients come for the counseling session it is because they need a solution for different problems that they are facing. And in order to gain that help they need to be willing

- To be able to talk about their problems clearly
- To participate actively rather than simply being a passive listener
- To perform the tasks given by their counselor appropriately and on time
- To freely ask questions when they find it difficult or unclear

Stages of counseling

Equipment's needed

- Computer and projector
- Chalk or marker
- Black or White board or Philip chart

The time allotted for this session

This session is expected to end within 10 hours

Goals

By the end of this session participants are expected to know

- What the counseling stages are
- The importance of these counseling stages
- How to carry out and practice these stages on their own

How the training will be carried out

- The trainer will take the first four hours using lecture
- The next four hours will be a practical training between the trainees
- For the next hour and a half there will be a discussion between the trainees
- The remaining thirty minutes will be for questions and answers

relationship building

Relationship building In the counseling process, is the first and most important chapter where the counselor introduces himself and meets his clients. It is also the chapter where he explains how the counseling process is going to proceed.

(Since in this case the counselor is the (spiritual father of the clients) he will have more information about his clients and himself)

Ways of building a relationship with the clients

- **Using Door openers;** this could be done by raising a simple issue that happened or is happening currently and talking about it with them. e.g. "Today is a bit cold ha?" this kind of door opener will make the clients feel at ease and calm.
- **Making the Clients introduce themselves;** in this process the clients talk about who he/she is and gives information about him/her self. But here the counselor must make sure that these basic information's mentioned below are recorded in writing if necessary.

Clients full name----- age----- marital and job status-----

Family history (parents, siblings)-----

Personal history (current situation, prior history of mental illness, incarceration)-----

The reason why they came to the session (what seems to be the problem, when did it start, what kind of effect did it have on their life) what measures do they take when the problem arises-----

Problem assessment

Although this process is done using different ways in the modern counseling session, the Christian therapeutic technique tries to assess the problems of the helping the clients in giving detailed information about the problems that they are facing.

goal setting

After fully understanding the problem, both the client and the counselor decide on what to expect from this relationship and set goals. The goals in this process must take the following points under consideration

- Clear and precise
- Take the current context under consideration
- Realistic and achievable
- Have a certain time frame

Intervention techniques

In order to achieve the above mentioned goals and formulate solutions, it up to the counselor to choose and decide which counseling technique is suitable for the client and explains to them why that technique is chosen.

Things to consider when choosing counseling techniques

- The counselor must have a good knowledge about the technique he intends to use
- Make sure that the chosen techniques are fit for the situation that the client is in

Termination and follow up

A counseling session may be stopped due to three main reasons

- If it is the clients wish
- If the problem of the client is beyond the capability of the counsellor
- If the counselling goals are achieved

If the counselling goals are achieved, the counsellor must plan out a schedule to make sure the changes made and the achieved goal has continuity.

Christian (Therapeutic techniques)

Equipments needed

- **Computer and projector**
- **Chock or marker**
- **Black or White board or Philip chart**

The time allotted for this session

This session is expected to end within 10 hours

Goals

By the end of this session participants are expected to know

- **What these Therapeutic techniques are**
- **The importance of these Therapeutic techniques**
- **How to carry out these techniques on their own**

How the training will be carried out

- **The trainer will take the first four hours using lecture**
- **The next four hours will be a practical training between the trainees**
- **For the next hour and a half there will be a discussion between the trainees**
- **The remaining thirty minutes will be for questions and answers**

relaxation exercise

This exercise will help the clients feel relaxed and at ease when the problem arises out of the counselling session (when they are at home or in the work place) listening to spiritual songs or instruments like the Harp, breathing in and out slowly could be a few ways to calm themselves down.

These physical exercises if done properly, not only will they be in a better shape and health but their mental health will improve as well. Therefore counsellors could guide their clients to make this exercise a routine in their day to day life.

Here asking the clients about their views about life in general (what life means), will help the counsellor to have further understanding about the adaptive or maladaptive nature of the clients view. It will also help to trigger question if the clients have never thought about this before.

Self-disclosure

Using this technique, counsellors could share their own similar experience with their clients in order for the clients to gain important insights on how to come up with a solution for their own.

When using this technique, counsellors must not forget this few important pointers...

- **The counsellor's personal experience must be in accordance in somewhat similar to the clients.**
- **Counsellors must share not only the problem that they faced but how dealt with that problem also.**

behavioral modeling

In this area of counselling clients are going to select a role model (a person they like or admire) of their own choosing and will be asked to mention what they could learn from that person in order to come up with a solution. This could help the clients to feel at ease knowing that they are not the only ones facing a problem like the one they are facing now. The people selected for the behaviour modelling could be living, deceased, fictional characters, or even characters from the Bible. After the clients choose these models they will practice to make the behaviours and actions of their models their own.

Listing advantages and disadvantages

This is the part where the clients are made to write or talk about the advantages and disadvantages they have encountered because of the situation that they are in and in doing so, they will find it helpful to differentiate between the things they like and hate, the pros and cons of the consequences and help them to make an accurate and healthy decision.

meaning out of suffering)

This will help people in finding solutions by sorting out and accepting the positive and the negative aspect of the changes that occurred due to the problems they face rather than doing nothing, sulk and feeling sorry for themselves.

**ለ ኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን ካህናት
የክርስቲያን የምክክር ባለሞያዎች ማሰልጠኛ ማንዋል**

የሰነድና የምክክር ሳይንስ እና የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያንን አስተምህሮዎች
በማጣመር የተዘጋጀ

በ ዲ/ን ሄኖክ ኃይሉ

(የሰነልቦና ሳይንስ ምሩቅ እና የሰነልቦና የምክክር ትምህርት ክፍል እጩ ምሩቅ)

፳፻፮፣ አዲስ አበባ

ማውጫ

መግቢያ

የማሰልጠኛ ማንዋሉ አጠቃቀም..... ፬

ካውንስሊንግ (ማማከር) ምን ማለት ነው..... ፲፩

የቤተክርስቲያን የምክክር ባለሞያ መሆን የሚችለው ማን ነው..... ፲፫

መሰረታዊ የውጤታማ የምክክር ባለሙያ መገለጫዎች..... ፲፫

ተጨማሪ የውጤታማ የምክክር ባለሙያ መገለጫዎች..... ፲፱

ቃላት እና የምልክት ተመካካሪዎችን የማበረታቻ መንገዶች

(Verbal & non verbal encouragers) ፳፩

ቃላት ተመካካሪዎችን የማበረታቻ መንገዶች (Verbal encouragers) ፳፮

ምልክታዊ/ ቃላት አልባ ተመካካሪዎችን የማበረታቻ መንገዶች

(Non-verbal encouragers)..... ፳፫

የምክክር አገልግሎት ውጤቶች (outcomes of counseling)..... ፳፮

የተመካካሪዎች ግን በ ክርስቲያናዊ የምክክር አገልግሎት ውስጥ (Roles of clients)...፳፯

የምክክር አገልግሎት ቅደም ተከተል(stages of counseling).....፳፯

ክርስቲያናዊ የምክክር ዘዴዎች (Therapeutic techniques)..... ፴፩

መግቢያ

የስነልቦና ሳይንስ ከተቋቋመ ከ ፶ በላይ ዓመታትን ያስቆጠረ ሲሆን በዋነኝነት የሰውን ልጅ ጠባይ እና የአዕምሮ አሰራር የሚያጠና ሳይንስ ነው። የስነልቦና ሳይንስ የሚያጠናው እጅግ ውስብስብና እንደየሁኔታዎቹ ተለዋዋጭ ጠባይ ያለውን የሰውን ልጅ በመሆኑ በስፋት እና በጥልቀት ለመረዳት እንዲቻል ፶ በላይ በሚሆኑ ንዑሳን ክፍሎች ተከፋፍሏል። ከነዚህም ንዑሳን ክፍሎች መካከል አንዱ የ ማማከር ሳይንስ ነው። ይህ ሳይንስ በጥንስሱ የስነልቦና ሳይንስ በደንብ ጠስፋፍቶ

በነበረባቸው አካባቢዎች ማለትም በአስትሪያ እና አሜሪካ በስፋት ጥቅም ላይ ውሎ የነበረ ቢሆንም ከ ጊዜ በኋላ ግን ወደ ተለያዩ ሀገራት ሊስፋፋ ችሏል። የምክክር አገልግሎት ለረጅም ጊዜ በጥቅም ላይ በዋለባቸው ዓመታት ሀይማኖታዊ ከሆኑ ነገሮች ጋር በምንም መልኩ ሳይገናኝ ልቁንም አንዳንድ የስነልቦናው ሳይንስ አተያዮች ሀይማኖትን እንደአላስፈላጊ ነገር ሲቆጥሩት የቆዩ ቢሆንም የስነልቦና ሳይንስን እና የምክክር ሳይንስን የተለያዩ የእምነት ተቋማት ከእምነት አስተምህሯቸው ጋር በማጣጣም ምክክር ባለሙያዎችን በመጀመሪያ እና በሁለተኛ ዲግሪ ደረጃ ማሰልጠንና ማስመረቅ ከጀመሩ ቆይተዋል። ከዚህ በተቃራኒ በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን ግን ብዙ ሙከራዎች አይስተዋሉም።

ይህ እንዳለ ሆኖ የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን ካህናት ለምእመናን የንስህ አባት በመሆን ሀይማኖታዊ፣ ማህበራዊ፣ ስነልቦናዊ ጎዳዮች ላይ ምክር በመስጠት እስከ አሁን ድረስ እያገለገሉ ቆይተዋል። ስለሆነም የቤተክርስቲያኒቱን ካህናት መሰረታዊ በሆነ የስነልቦና ምክክር ሳይንስ እውቀትና ክህሎት ማሰልጠን ከተቻለ ብዙ መስራት እንደሚቻል የዚህ ማንዋል አዘጋጅ ያምናል። ለዚህም መሰረታዊ የሆኑ የስነልቦና እና የምክክር ሳይንስ አስተምህሮዎችን ከ ኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን አስተምህሮ ጋር በማስማማት ይህ በአይነቱ እና በይዘቱ ልዩ የሆነ የአመካካሪዎች ማሰልጠኛ ማንዋልተዘጋጅቷል። የማሰልጠኛ ማንዋሉ በሁሉም ረገድ ምሉዕ ባይሆንም በቀጣይ እየተሻሻለ እንደሚሔድ ይታመናል።

የማሰልጠኛው ማንዋሉ አጠቃቀም

የስልጠና መመሪያው ፬ ዋና ዋና ክፍሎችን ከተለያዩ ተዛማጅ የሆኑ ርዕሶች ጋር ይዟል። ስለዚህ የስልጠና መመሪያው ከማሰልጠኛ ማንዋልነት በተጨማሪ በእያንዳንዱ ርዕሰ ላይ ድጋፍና አቅጣጫዎችን ይጠቁማል።

ይህን የማሰልጠኛ መመሪያ ለመጠቀም የሚከተለውን ማስታወስ ተገቢ

ነው፡፡

፩. ሠልጣኞች የተለያዩ ግምት ያላቸውና ስብጥር ያላቸው እንደመሆናቸው መጠን አሳታፊው የአሰልጣኙን መመሪያ ሲጠቀም ከሠልጣኞቹ ፍላጎትና ምችት አንፃር ሊሆን ይገባዋል፡፡

፪. ስልጠናው በግል ተሞክሮ ነፃብራቆች መደገፍ ይኖርበታል፡፡ ስለዚህ በስልጠና ወቅት ጠቃሚ መረጃዎች ሳይዙ ማለፍ አይኖርባቸውም፡፡ ለሰልጣኞች በቂ የተሳትፎ ዕድል በመስጠት ማወያየትና መማማር፣ በዚህ ጊዜ ሰልጣኙም ያለውን ጥሩ ግንዛቤ ያሳለብታል፡፡

፫. መልዕክትና ስልጠናው ሲተላለፍ ከነባራዊ ሁኔታ መሆን እንደሚኖርበት ማስተዋል ያስፈልጋል፡፡ በመሆኑም የስልጠና ተሳታፊዎች በማሰልጠኛ ማኑዋሉ ላይ ሲወያዩ በአካባቢያቸው ያለውን ነባራዊ ሁኔታ አይተው እንዲማሩ ማበረታታት ያስፈልጋል፡፡

፬. በተቻለ መጠን የስልጠና ማኑዋሉን ቅደም ተከተል መከተልና መጠበቅ አስፈላጊ ነው፡፡

፭. ለእያንዳንዱ ክፍል በአሰልጣኙ መመሪያ ላይ የተገለፀውን ሰዓት መጠበቅ ያስፈልጋል፡፡ ይሁን እንጂ እንደ ሠልጣኞች የግንዛቤ መጠን ሊለዋወጥ ይችላል፡፡

ስልጠናውን መክፈት

ዓላማ: ይህ ክፍል ሰልጣኞችን ለስልጠናው ለማዘጋጀት የተዘጋጀ ክፍል ነው

የተመደበው ጊዜ:-

ይህ ክፍል በሁለት ሰዓት (በመቶ ሀያ ደቂቃ) ይጠናቀቃል ተብሎ ይጠበቃል።

የሚጠበቀው ውጤት:-

- ◆ አሰልጣኞች ራሳቸውን ለተሳታፊዎች ያስዋውቃሉ፤
- ◆ ይህን ስልጠና ያደራጀውን ድርጅት ለሰልጣኞች ማስተዋወቅ፤
- ◆ ሰልጣኞች እርስ በእርስ ይተዋወቃሉ፤
- ◆ ሰልጣኞች ከስልጠናው ጋር በተያያዘ የሚጠብቁትን ነገር፣ የማይመቻቸውን ወይም ችግሮቻቸውንና መላምታቸውን ግልፅ ያደርጋሉ፤
- ◆ ሰልጣኞች በስልጠናው ግብ፣ ዓላማና የሚፈለገውን ውጤት በተመለከተ በቂ መረጃ ይኖራቸዋል፤
- ◆ ሰልጣኞች ይህ ስልጠና የሚፈጀውን አጠቃላይ ጊዜ ያውቃሉ፤
- ◆ ሰልጣኞች የስልጠናውን የዕለት ሰሌዳ በጋራ ያወጣሉ (የጊዜ ሠሌዳው ግድግዳ ላይ ተለጥፎ እስከ ስልጠናው ማብቂያ ይቆያል)፤

- ◆ የሰልጣኞች የየዕለት የስራ ድርሻ በሠንጠረዥ መልክ ይቀመጣል (የእለት ስልጠና ሪፖርት አቅራቢ፣ አነቃቂ፣ ሰዓት ተቆጣጣሪ፣ ወዘተ..)
- ◆ የስልጠናው ማካሄጃ ደንቦች ይቀመጣሉ።

የሚያስፈልጉ ቁሳቁሶች

ይህን ክፍለ ስልጠና ለመክፈት የሚከተሉት ቁሳቁሶች ያስፈልጋሉ፡፡

- ◆ ጠመኔ ወይም ማርከር
- ◆ ኮምፒውተር እና ፕሮጀክተር
- ◆ ነጭ ወይም ጥቁር ሰሌዳ ወይም ፍሊፕቻርት

ስልጠናውን መክፈት

ተግባር	መመሪያ	ጊዜ
፩.፩. ራስን ማስተዋወቅ	ራስን በማስተዋወቅ ወቅት የት/ደረጃ ፣ ስላለፈው የስራ ልምድ በተለይ ከምክክር አገልግሎት(counseling) ጋር ተያያዥነት ያላቸውን የስልጠና ርዕሶች ላይ ስለነበረው ተመክሮ መግለፅ ያስፈልጋል፡፡	፩ደ

<p>፩.፪. ስልጠናውን ያዘጋጀውን ድርጅት ማስተዋወቅ</p>	<p>ስለ ድርጅቱ በሚደረገው ገለፃ ላይ የሚወሰኑ መረጃዎች በሙሉ ድርጅቱ በአግባቡ ቸውና በድርጅቱ በምንጭነት የተገኙ መሆን ይታያል።</p>	<p>፳፯</p>
<p>፩.፫. ሰልጣኞች ራሳቸውን እንዲያስተዋወቁ ዕድል መስጠት</p>	<p>፩. ሰልጣኞች እርስ በርሳቸው እንዲተዋወቁ መጠየቅ ወይም በመነሳት ራሷን ወይም ራሱን እንዲያስተዋወቅ መጋበዝ፤</p> <p>፪. ይህን ተግባር ሰልጣኞች በተቻለ መጠን ዘና እያሉ የሚያደርጉት ነው። ለምሳሌ አስነስቶ ስም ከመጠየቅ ባሻገር ቀልዶች ጣል እያደረጉ፣ በትርፍ ጊዜያቸው የሚያዘወትሩትን ነገር እየተናገሩ፣ የስማቸውን ትርጉም እያስረዱ፣ ወዘተ ቢሆን ጥሩ ነው። ከመጀመሪያው ሰልጣኞችን ያዝናናቸዋል፤ እርስ በእርስ ያስተዋወቃቸዋል፤ ፡ በመጨረሻም በመካከላቸው ያለውን ፍርሃትና ስጋት ያስቀራል። የተሳትፎና የቡድን መንፈስ ይመሰርታል።</p> <p><u>የመተዋወቂያ ርዕስ (ምሳሌ)</u></p> <p>ስም-----</p> <p>የት/ደረጃ -----</p>	<p>፳፰</p>

	<p>የስራ ሁኔታ -----ልዩ ባህሪ-----</p> <p>የህይወት ተመክሮ -----ወዘተ...</p>	
<p>፩.፬. ሰልጣኞች ከስልጠናው የሚጠብቁት ቁምነገር፣ ግምት ፣ፍራቻቸውን፣ ችግሮቻቸውን እንዲገልፁ ዕድል ማመቻቸት ከስልጠናው ጋር በተያያዙ ሊያውቁ የሚፈልጉት፣ ሊያተርፉ የሚችሉት ነገር፣ የሥልጠና ጊዜው ወዘተ...</p>	<p>፩. እያንዳንዱን ሰልጣኝ ከስልጠናው ለማግኘት የሚጠብቀው፣ ስለ ስልጠናው የሚያስፈራው (የሚያሳስበው) ምን ሊሆን እንደሚችል መጠየቅ፣</p> <p>♦ ሰልጣኞችን “ከስልጠናው ምን ቁም ነገር ትጠብቃላችሁ” ብሎ ሀሳብ እንዲያጎርፉ</p>	<p>30ደ</p>

	<p>ይጠየቃል?</p> <ul style="list-style-type: none"> ◆ አንድ ሰልጣኝ ከስልጠናው የሚጠብቀውን አንድ ቁም ነገርና እንዲሁም ያለውን ስጋት እንዲገልፅ ይጠየቃል? ◆ የሚከተለውን ሰንጠረዥ በጥቁር ወይም ነጭ ሰሌዳ ወይም ተገላጭ ወረቀት (ፍሊፕ ቻርት) ላይ በመሳል ምላሾችን ይመዘገባሉ።
<p>፩.፬.፩. አንዳንድ ጊዜ ሰልጣኞች የተጋነነ ወይም አነስተኛ ግምት ሰጥተውት ይመጣሉና፤ ምክንያታዊ የሆነ ተገቢ ግምት ለመፍጠር መቻል</p> <ul style="list-style-type: none"> ◆ ፍራቻና ስጋቶች - ሰልጣኞች በግል ወይም በህብረት ስለ ስልጠናው ፍራቻና ስጋት ይዘው ይመጣሉ። ለምሳሌ መመገቢያ፣ ትራንስፖርት የመሳሰሉት ችግሮች ሊኖሩ እንደሚችሉ ይሠጋሉ። እነዚህ ስጋቶች ከስልጠና በፊት ካልተወገዱ በቀር ሠልጣኙ ስልጠናው ላይ ትኩረት ላይኖረው ይችላል። ◆ የመፍትሔ ሐሳቦች - በዙ ጊዜ መፍትሔዎች የሚመጡት ከሠልጣኞች ወይም ስልጠናውን ካዘጋጀው ድርጅት ነው 	<p>፩. ሁሉም ግምቶች ስጋቶችና ፍርሀቶች እና የመፍትሔ ሐሳቦች ከተሠጡ በኋላ ከሰልጣኞቹ ጋር በመወያየት</p> <ul style="list-style-type: none"> ◆ ከስልጠናው ዓላማ አንፃር ግምቶች ትክክል ምክንያታዊ መሆናቸውን ወይም አለመሆናቸውን ፤ ◆ ስጋትና ፍርሃቶች የፀዱና የተዳሰሱ መሆናቸውን እርግጠኛ መሆን ያስፈልጋል።

ተ.ቁ	የሰልጣኝ ስም	ግምት	ስጋትና ፍርሐቶች	የመፍትሔ ሐሳቦች
፩				
፪				
፫				
፬				
፭				
<p>፩.፮-የስልጠናው አጠቃላይና ዝርዝር ዓላማ (ግብ) እንዲሁም ሰልጣኞች ከስልጠናው የሚጠበቁትንና የስልጠናውን ግብ በማነፃፀር የሚጠበቀውን ውጤትና የሚፈጀውን ጊዜ መግለፅ፤</p>	<p>፩. የማሰልጠኛ መመሪያውን የመግቢያ ክፍል መጠቀም ወይም አሰልጣኙ ቀደም ብሎ የስልጠናውን ግቦች / ዓላማዎች በትልቅ ወረቀት ላይ ጽፎ ለተሳታፊዎች ያቀርባል፡፡</p>	<p>፲፭ደ</p>		
<p>፩.፯ ስለጊዜ ሰሌዳ መስማማት</p>	<p>፩. በስልጠናው ጊዜ የሚሸፈነውን የመማግሩን የየዕለት ሥራ ዝርዝር ይገልጻል፤</p> <p>፪. ሰልጣኞች እንዲወስኑ ይጠይቃል፤</p> <p>፫. ፕሮግራሞች በየቀኑ ስለሚከለሱ መጨነቅ እንደሌለባቸው ለሰልጣኞች ይነግራቸዋል፤</p>	<p>፲ደ</p>		

	፬. የተስማሙበትን የጊዜ ሰሌዳ በግድግዳ ላይ በመለጠፍ ቡድኑ ይመራበታል።	
በአሰልጣኞች የቀረበ		ከሰልጣኞች ጋር ስምምነት የተደረሰበት
፫:00	የሚጀመርበት	የሚጀመርበት
፭:00 - ፭:፳	የሻይ ዕረፍት	የሻይ ዕረፍት
፮:፴ - ፯:፴	የምሳ ጊዜ	የምሳ ጊዜ
፯:፴	መጀመሪያ	መጀመሪያ
፱:፲፭ - ፱:፳	የሻይ ዕረፍት	የሻይ ዕረፍት
፲:፳	የቀን ውሎ ግምገማና መዝጊያ	የቀን ውሎ ግምገማና መዝጊያ
፩.፮ የሰልጣኞች የዕለት የሰራ ድርሻን	፩. ተሳታፊዎች አቀማመጣቸውን በክብር እንዲያደርጉ ይጠየቃሉ። ፪. ከተገኘ ወንበር እንጂ ጠረጴዛ እንደማያስፈልግ ይነገራቸዋል። ጠረጴዛ ካለም እንዲነሳ ያስደርጋል። ፫. እንደልብ ለመንቀሳቀስ በጥንድ በቡድን ለመሰብሰብ ትወና /የሚና ጨዋታ/ ለመስራት በቂ ቦታ መኖሩን	፲፭ደ

<p>ማሳወቅና ተስማሚ ሁኔታ ማስፈን</p>	<p>ከሰልጣኞች ጋር ይረጋገጣል። በመጨረሻም የሰልጣኞችን የዕለት የስራ ድርሻ ከታች በተመለከተው ሰንጠረዥ መልኩ በተገልጻል ወርቀት ላይ በሚከተለው መልኩ ይቀመጣል</p>				
ድርጊት	ሰኞ	ማክሰኞ	ረቡዕ	ሐሙስ	አርብ
ለፍሬክለሳ					
ለአነቃቂ					
ሰዓት ተቆጣጣሪ					
ሪፖርት አቅራቢ					
ለዕቅድና ግምገማ					

<p>1.7 የስልጠና ደንቦች በሰልጣኞችና በአሰልጣኙ የሚዘጋጁ መመሪያዎች ሲሆኑ ስልጠናው ያለችግር እንዲሳካ ይጠቅማል። ሁሉም ስልጠናዎች ስኬታማ የሚሆኑት መሰረታዊ ደንቦችን መከታተል ከተቻለ ብቻ ነው። ለምሳሌ ዘግይቶ ወደ ማሰልጠኛ ቦታ መምጣት ፣ ስልጠናው እየተካሄደ እርስ በርስ ማውራት ወዘተ አይፈቀድም ስለዚህ የስልጠናውን ህግና ደንቦችን መጀመሪያ ማስቀመጥ ይመከራል።</p>	<p>1. የስልጠና ደንቦች በስልጠና ወቅት ሰልጣኞችም ሆኑ አሰልጣኙ ማድረግ ያለባቸውንና የሌለባቸውን ያሳያሉ፡- ስለዚህ ፩.፩ ተሳታፊዎች በ 4፣5፣6 አባላት በያዙ ቡድኖች እንዲሰባሰቡ አድርግ፤</p> <p>፩.፪. እያንዳንዱ ቡድን የራሱ ሰብሳቢና ዘጋቢ ይሰይማል፤</p> <p>፩.፫. እያንዳንዱ ቡድን ሦስት የስነስርዓት ሀሳብ እንዲያመነጭ ይጠየቃል፤</p> <p>፩.፬. የተመደበው ጊዜ ሲያልቅ ፣ እያንዳንዱ ቡድን የተስማማባቸውን የስነስርዓት ነጥቦች ያቀርባል፤</p> <p>፩.፭. በተገልጻል ወረቀት ላይ ይፅፋል፡ ፣ የሚደጋገሙ ሃሳቦችንና ተስማሚ ያልሆኑትን ያስተካክላል፤</p> <p>፩.፮. አሰላጣኙ ደንቦችን አንዴ ያነባል፡</p> <p>፩.፯ አፀፋዊ ምላሽ ይጠይቃል፡ በመጨረሻም ደንቦችን የያዘውን የፅሁፍ ወረቀት ግድግዳው ላይ እንዲለጠፍ</p>	<p>፳ደ</p>
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	<p>ያደርጋል። አሰልጣኙም ሆነ ሰልጣኙ አስፈላጊ ሆኖ በሚገኝበት ጊዜ ሁሉ በደንቦች ይጠቀማሉ።</p> <p>፪. የተወሰነ ምሳሌ ለመስጠት ያህል የሚከተለውን ደንብ መመልከት ጠቃሚ ይሆናል</p>	
<p>ከታች የተመለከተውን ዓይነት ሠንጠረዥ መስራትና «የሚደረጉ»ና «የማይደረጉ» ብሎ መመደብና መፃፍ</p>		
ተ.ቁ	የሚደረጉ	የማይደረጉ

፩.	በስልጠናው በንቃት እንሳተፋለን!	ወደ ስልጠና አርፍዶ መምጣት
፪.	ጥያቄ ሲኖር እጅ መጀመሪያ በማውጣት እንጠይቃለን!	ሌሎች ሲነገሩ ማቋረጥ

ካውንስሊንግ (ማማከር) ምን ማለት ነው

የሚያስፈልጉ ቁሳቁሶች

- ኮምፒውተር እና ፕሮጀክተር
- ጠመኔ ወይም ማርከር፤
- ጥቁር ወይም ነጭ ሰሌዳ ወይም ተገላጭ የማስረጃ /የማብራሪያ ወረቀት /ፍሊፕቻርት/፤

የተመደው ክፍለ ጊዜ

ይህ ክፍል በአንድ ሰዓት ከሰላሳ ደቂቃ ይጠናቀቃል ተብሎ ይጠበቃል።

ዓላማዎች፡-

ስልጠናው ከተጠናቀቀ በኋላ ተሳታፊዎች የሚከተሉትን ያውቃሉ ተብሎ ይጠበቃል

፩. ካውንስሊንግ (ማማከር) ምን ማለት እንደሆነ ይናገራሉ።

፪. የካውንስሊንግ (ማማከር) ጥቅምን ይረዳሉ።

፫. የቤተክርስቲያን የምክክር አገልግሎት ምንነትን ይረዳሉ።

፬. የቤተክርስቲያን የምክክር ባለሙያ መሆን የሚችሉት እነማን እንደሆኑ ይረዳሉ።

የስልጠናው አቀራረብ

- ለ አንድ ሰዓት ያህል ገለጻ በአሰልጣኙ አማካኝነት ይሰጣል
- ለ ፩፮ ደቂቃ ውይይት በሰልጣኞች መካከል ይደረጋል
- ቀሪው ፩፮ ደቂቃ የጥያቄና መልስ ሰዓት ይሆናል

ካውንስሊንግ (ማማከር) ከስነልቦና ሳይንስ አይነትና አንዱ ክፍል ነው። ካውንስሊንግ በማንኛውም የእድሜ ክልል ለሚገኝ ማሰብ ና ማመዛዘን ለሚችል ጤነኛ ሰው የሚሰጥ የምክክር አገልግሎት ነው። ምክክሩን የሚሳተፈው ግለሰብ ራሱ ሊፈታው ያልቻለውን፡

ስሜታዊ(emotional) ፣ ጠባያዊ (behavioral)፣ ያለመላመድ(adjustment) ፣ ስኬታማ ያለመሆንን(successfulness) ችግሮች በተጨማሪም መንስኤው ያልታወቀ ፍርሃት(anxiety)፣ ጥርጣሬ፣ በራስ ያለመተማመን (Self-confidence) ራስን ያለማረጋገጥ፣ አላማ የለሽነት(meaninglessness) የመሳሰሉትን ችግሮች ለመፍታት በሁለት ግለሰቦች መካከል በሙያ ላይ የተመሰረተ የሁለት-ደብዳቤ ግንኙነት ሲሆን ይህም ማለት

- በአንድ በኩል ችግር ባጋጠመውና ችግሩንም ብቻውን ለመፍታት ባለመቻል እና
- በሙያው ብቁ በሆነ ባለሞያ መካከል የሚካሄድ ፣ ለተፈጠረው ችግርም መፍትሄ ለማግኘት የሚያስችል የሁለት-ደብዳቤ ግንኙነት ነው ።

መጽሐፍ ቅዱስም "ምክር ክሌሎች ዘንድ የታሰበው ሳይሳካ ይቀራል መካሮች በበዙበት ዘንድ ግን ይጸናል።" ምሳጢጫ ፣፳፪ እንዲል።።

ስለዚህ ከላይ የተጠቀሱትን ጉዳዮች ለመፍታት ምክክር መሰረታዊ እንደሆነ ያስረዳል፡

የቤተክርስቲያን የምክክር ባለሞያ መሆን የሚችለው ማን ነው

በሌሎች ሀገራት ልምድ እንደሚስተዋለው ሀይማኖታዊ የሆነውን ደግማና ቀኖና የሚያውቁና የምክክር ሳይንስ ያጠኑ ባለሙያዎች አመካካሪዎች መሆን እንደሚችሉ መረዳት ይቻላል። ስለዚህም የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን ደግማና ቀኖና የሚያውቁ ሰዎች ማለትም ካህናት(መነኮሳት)፣ የነገረ መለኮት ምሩቃን ሊሆኑ ይችላሉ። የዚህ ማሰልጠኛ ማንዋል አዘጋጅ በበኩሉ የክርስቲያን አመካካሪዎች የንስሐ አባት የሆኑ ዘመናዊ ትምህርት የቀሰሙ ካህናት የበለጠ ውጤታማ ይሆናሉ ብሎ ያምናል።

መሰረታዊ የውጤታማ የምክክር ባለሙያ መገለጫዎች

የሚያስፈልጉ ቁሳቁሶች

- ኮምፒውተር እና ፕሮጀክተር
- ጠመኔ ወይም ማርከር፤
- ጥቁር ወይም ነጭ ሰሌዳ ወይም ተገላጭ የማስረጃ /የማብራሪያ ወረቀት /ፍሊፕቻርት/፤

የተመደው ክፍለ ጊዜ

ይህ ክፍል በአስር ሰዓት ይጠናቀቃል ተብሎ ይጠበቃል።

ዓላማዎች፡-

ስልጠናው ከተጠናቀቀ በኋላ ተሳታፊዎች የሚከተሉትን ያውቃሉ ተብሎ ይጠበቃል

፩. ውጤታማ የምክክር ባለሙያዎችን ጠባያት ምን ምን እንደሆኑ ይናገራሉ።

፪. የውጤታማ የምክክር ባለሙያዎች ጠባያትን አስፈላጊነት እና ጥቅምን ይረዳሉ።

፫. የውጤታማ የምክክር ባለሙያዎች ጠባያትን በተግባር ያሳያሉ።

የሰልጠናው አቀራረብ

- ለ አራት ሰዓት ያህል ገለጻ በአሰልጣኙ አማካኝነት ይሰጣል
- ለ አራት ሰዓት-ተግባራዊ ልምምድ በአሰልጣኙ መሪነት በሰልጣኞች መካከል ይደረጋል።
- ለ አንድ ሰዓት ከ ሰላሳ ደቂቃ በሰልጣኞች መካከል ውይይት ይደረጋል።
- ቀሪው ሰላሳ ደቂቃ የጥያቄና መልስ ሰዓት ይሆናል።

፩. ራስን በሚገባ መረዳት እና ማወቅ (knowing one's self and ones potential):

አንድ ባለሙያ ራሱን በሚገባ መረዳት ችላል የምንለው ሰለራሱ ፍላጎቶች፣ ጥንካሬዎች፣ድክመቶች መረዳት ሲችል ነው።

የቤተክርስቲያን ምክክር ባለሙያም ልክኛ፣ራሱን የሚገባ ሊሆን እንደሚገባው መጽሐፍ ያዛል ፩ኛጠ.ሞ፣፩ ራስን መግዛት የሚለው ቃል ሰፊ ሲሆን ራስን ለመግዛት አቅምን፣ መጠንን ፍላጎትን፣ ድክመትና ጥንካሬን ማወቅን ይጠይቃል።

የቤተክርስቲያን የምክክር ባለሙያም ፍላጎቱንና አቅሙን ድክመትና ጥንካሬውን ማወቅ ከቻለ ተመካካሪዎችን ለመርዳት ይችላል።

፪. ጥሩ የሰነ ልቦና ጤንነት እና መረጋጋት ያለው (good psychological health)

የ ስነ-ልቦና ጤንነት የሚለው ቃል ጠለቅ ያለ ትንታኔ እና ትርጉም የሚስፈልገው ሲሆን ይህም ማለት የቤተክርስቲያን ምክክር ባለሙያዎች በሁሉ ፍጹማን እንዲሆኑ ባይጠበቅም፤

ነገር ግን ጎልተው የሚታዩ በሌሎች ሊያስተቹ የሚችሉ ጠባያት እንዳይኖራቸው ግን መጠንቀቅ ያስፈልጋል ይህም የሚሆንበት ምክንያት በምክክር ሂደት ውስጥ አመካካሪዎች ለተመካካሪዎች የጥሩ ጠባያት ማሳያዎች መሆን ስለሚገባቸው ነው፡፡

መጽሐፍ ቅዱስም "የማይነቀፍ፣የአንዲት ሚስት ባል፣ልክኛ፣ራሱን የሚገዛ፣ እነደሚገባው የሚሰራ፣ እነግዳተቀባይ፣ለማስተማር የሚበቃ፣ የማይሰክር፣የማይጨቃጨቅ ነገር ግን ገር የሆነ፣የማይከራከር፣ ገንዘብን የማይወድ፣ ልጆቹን በጭምትነት ሁሉ እየገዛ የራሱን ቤት በመልካም የሚስተዳድር"፩ኛጢሞ፫ መሆን እንዳለበት ይገልጻል ከላይ በተጠቀሰው የመጽሐፍ ቅዱስ ጥቅስ ውስጥ ያሉትን እያንዳንዱን ቃላት ብንመለከት የሚያስረዱን የቤተክርስቲያን የምክክር ባለሙያ በሁሉም አቅጣጫዎች የጥሩ ባህርያት አርአያ መሆን እንዳለባቸው ነው፡፡

፫. ንቁ የሆነ (being sensitive)

የምክክር ባለሙያ ንቁ መሆን አለበት ስንል በምክክር ሂደቱ ውስጥአመካካሪዎች ስለራሳቸው አጠቃላይ ሁኔታ(አቀማመጥ፣አነጋገር፣አካላዊእንቅስቃሴ) እንዲሁም የተመካካሪዎቹን ፍላጎቶች እና መልእክቶች(በቃልም ሆነ በአካላዊ እንቅስቃሴዎች የሚተላለፉትን) መረዳት የሚችል መሆን አለበት፡፡

፬. ግትር አለመሆን (being flexible and open minded)

የምክክር ባለሙያ የተመካከሪዎቹን የተለያዩ አስተሳሰብ፣አመለካከት፣ገጠመኝ ወዘተ ለመስማት ዝግጁ መሆን እንዲችል እኔ ያልኩት ብቻ ይሁን የሚል ግትር አለመሆን ያስፈልገዋል፤ ይጠበቅበትማል። ሐዋርያው ቅዱስ ጳውሎስ "ለእያንዳንዱ እንዴት እንድትመልሱ እንደሚገባችሁ ታውቁ ዘንድ ንግግራችሁ ሁልጊዜ፣ በጨው እንደ ተቀመመ፣ በጸጋ ይሁን።" ቆላ ፬፣፮ ብሎ እንደተናገረ ለእያንዳንዱ ብሎ ቅዱስ ጳውሎስ የሚነገራቸውን ሰዎች ልዩ ልዩ መሆን ካስረዳ በኋላ ከዚህ ልዩነት ተነስተው ንግግራቸውን እንዲያስተካክሉ ይመክራል።

በተጨማሪም ጌታችን እና አምላካችን ኢየሱስ ክረስቶስ በሚያስተምርበት ወቅት ለህግ መምህሩ በህግ፣ ለሳምራዊቷ ስለ ባሎቿ ወዘተ አንሰቶ እንዳስተማራቸው።

ስለዚህም የቤተክርስቲያን አመካከሪዎች ይህንን በማስተዋል እንደሚያጋጥሟቸው ተመካከሪዎች አቀራረባቸውን ለማስተካከል ዝግጁ መሆን ይጠበባቸዋል።

፮. ብቁ ሆኖ መገኘት (competence)

የምንኖርበት አለም ከጊዜ ወደጊዜ እየተለወጠች መምጣቷ በውስጧ የሚኖሩትንም ሰዎች በብዙ መንገዶች ራሳቸውን እንዲለውጡ ታስገድዳቸዋለች በዚች ተለዋዋጭ ዓለም ውስጥ የሚኖሩ ተመካከሪዎችን የሚያመክር ባለሙያም ጊዜው ከሚያመጣቸው ለውጦች ጋር ራሱን ማራመድ እንዲችል እና በለውጡ ውስጥ ብቁ ሆኖ መገኘት ይጠበቅበታል። "ዘመኑን እየዋጃችሁ፣ በውጭ ባሉቱ ዘንድ በጥበብ ተመላለሱ" ብሎ ሐዋርያው ቅዱስ ጳውሎስ እንደተናገረ። ዘመኑን መዋጀት ስንል ከሣሬ አስር እና ሀያ ዓመት በፊት የነበሩ ሰዎች ያጋጥማቸው የነበሩ ችግሮች እና አሁን ባለንበት ጊዜ ያሉ ዎች ሚጋጥሟቸው ችግሮች መንስዔ እና መገለጫዎች ስለሚለያዩ የቤተክርስቲያን የምክክር ባለሙያ ይህንን ማስተዋል እና ሁል ጊዜም ራሱን ብቁ ማድረግ ይጠበቅበታል።

፯. ራሱን በተመካከሪዎቹ ቦታ ተክቶ መመልከት የሚችል

(Empathetic understanding)

የቤተክርስቲያን አመካካሪ ራሱን በተመካካሪዎቹ ቦታ ተክቶ መመልከት የሚችል እንዲሆን የተፈለገበት ምክንያት ተመካካሪዎቹ ያሉበትን ሁኔታ በሚረዳበት ወቅት እርሱ ቢሆን ምን እንደሚሰማው፣ ምን ሊያደርግ እንደሚችል ወዘተ ማሰብ እንዲችል እና ከ ምን አገባኝ እና እንዴት እንዲህ ይደረጋል (ከመፍረድ) ከሚሉ ስሜቶች ነጻ ሆኖ መፍትሔ ለማሰብ ይረዳዋል።

በመጽሐፍ ቅዱስ በ መጽሐፈ ነገስት ካልዕ ውስጥ ተጽፎ እንደምናገኘው ነቢዩ ናታን ለ ንጉስ ዳዊት ታሪክ በነገረው ግዜ ለመፍረድ እንደቸኮለ እና የታሪኩ ባለቤት ግን እርሱ እንደሆነ ሲነገረው እንዳዘነ ተጽፎ እናገኛለን።

"ናታንም ዳዊትን አለው። ያ ሰው አንተ ነህ" ፪ኛ ነገ ፲፪፥፯ በተጨማሪም በ ሉቃስ ወንጌል እንደተጻፈው

"የጠራው ፈሪሳዊም አይቶ። ይህስ ነቢይ ቢሆን፣ ይህች የምትዳስሰው ሴት ማን እንደ ሆነች እንዴትስ እንደ ነበረች ባወቀ ነበር። ኃጢአተኛ ናትና ብሎ በልቡ አሰበ። ኢየሱስም መልሶ፡- ስምዎን ሆይ፣ የምነግርህ ነገር አለኝ አለው። እርሱም፡- መምህር ሆይ፣ ተናገር አለ። ለአንድ አብዳሪ ሁለት ተበዳሪዎች ነበሩት በአንዱ አምስት መቶ ዲናር ነበረበት በሁለተኛውም አምሳ። የሚከፍሉትም ቢያጡ ለሁለቱም ተወላቸው። እንግዲህ ከእነርሱ አብልጦ የሚወደው ማንኛው ነው? ስምዎንም መልሶ፡- ብዙ የተወለቱ ይመስለኛል አለ። እርሱም፡- በእውነት ፈረድህ አለው። ወደ ሴቲቱም ዘወር ብሎ ስምዎን እንዲህ አለው፡- ይህችን ሴት ታያለህን? እኔ ወደ ቤትህ ገባሁ፣ ውኃ ስንኳ ለእግሬ አላቀረብህልኝም፤ እርስዋ ግን በእንባዋ እግሬን አራሰች በጠጉርዋም አበሰች። አንተ አልሳምኸኝም፤ እርስዋ ግን ከገባሁ ጀምሮ እግሬን ከመሳም አላቋረጠችም። አንተ ራሴን ዘይት አልቀባኸኝም፤ እርስዋ ግን እግሬን ሸቱ ቀባች።" ሉቃ ፯፥ ፱-፻

ስምዎን ራሱን በሴቲቱ ስፍራ አስገብቶ ሳያስብ እሷን ሀጢአተኛ ብሎ መፍረዱን እና ጌታችንም ሲገስፀው እንመለከታል።

ስለዚህም በሰዎች ላይ በፍጥነት እንዳንፈርድ እና ሰዎችን በቀላሉ እንዳንገምት እኔ ብሆንስ ብሎ ማሰብ ያስፈልጋል።

፯. የታመነ/ አመኔታ የሚጣልበት ሊሆን ይገባዋል (being trustworthy)

የቤተክርስቲያን አመካካሪ አመኔታ የሚጣልበት ሊሆን ይገባዋል ሲባል ታማኝ፣ ከተመካካሪዎቹ የሚነገረውን ምስጢር የሚጠብቅ፣ህላፊነት የሚሰማው መሆን አለበት ማለት ነው ይህ ከሆነ ተመካካሪዎቹ አመኔታ የሚጥሉበት መሆን ይችላል ማለት ነው። ቅዱስ ጳውሎስ "እንደዚህም ሲሆን፥ በመጋቢዎች ዘንድ የታመነ ሆኖ መገኘት ይፈለጋል።" ፩ኛ ቆሮ ፬፥፲፪ ብሎ እንደተናገረ በሀገራችን ተረትም "ካህንና መሬት አንድ ናቸው" ይባላልና ካህን የነገሩትን መሬትም ያደረጉባትን ችለው/ ጠብቀው ይኖራሉና።

ተጨማሪ የውጤታማ ምክክር ባለሙያ መገለጫዎች

❖ **ተመካካሪዎቻቸውን በስማቸው ይጠራሉ፡** ይህም ለተመካካሪዎቻቸው ያለመረሳት እና አመካካሪው የእኔነት ስሜት እንዳለው ያሳያል በመጽሐፍ ቅዱስ ወሰጥም ጌታ ብዙዎቻቸውን ሰዎች ስማቸውን እየጠየቀ እና እየጠራ ያናግራቸው እንደነበር በጌታው ስሙ ሢጠራ ደስ የማይሰኝ ማንም ስለሌለ እንዲሁ የህይወትን ጉዳይ ለያማክሩት በፈለጉት ሰውም እንዲሁ። **ለምሳሌ፡-** "ኢየሱስም አለው፡- አንተ ፊልጶስ፥ ይህን ያህል ዘመን ከእናንተ ጋር ስኖር አታውቀኝምን?" ዮሐ ፲፬፥፱ ምንም እንኳን ጌታችን እና ፊልጶስ በደምብ ቢተዋወቁም ጌታችን አሁን እነገረው ያለውን ምስክርነት ለማጽናት ስሙን ጠርቶ ሲነግረው እናስተውላለን።

❖ **ለተመካካሪዎቻቸው የሚመጥኑ ቃላት እና የመግባቢያ ዘዴዎች ይጠቀማሉ፡**

አንድ ሰው እድሜው ትልቅ ከሆነ ሰው ጋር እና ከ ትንሽ ሰው ጋር ሲያወራ ተመሳሳይ እንደማይሆን ሁሉ አመካካሪዎችም ከተመካካሪዎቻቸው እድሜ፣ ጾታ፣ የትምህርት ደረጃ፣ ፍላጎት ወይንም ተነስተው የመግባቢያ መንገዶቻቸውን ሊያስተካክሉ ይገባል።

ከጊዜው የተነሳ አስተማሪዎች ልትሆኑ ሲገባችሁ፣ አንድ ሰው ስለ እግዚአብሔር ቃላት መጀመሪያ ያለውን የሕፃንነትን ትምህርት እንዲያስተምራችሁ እንደ ገና ያስፈልጋችኋልና፤ የሚያስፈልጋችሁም ወተት ነው እንጂ ጠንካራ ምግብ አይደለም። ዕብ ፭፡፲፪ "እኔም ወንድሞች ሆይ፣ የሥጋ እንደ መሆናችሁ፣ በክርስቶስም ሕፃናት እንደ መሆናችሁ እንጂ መንፈሳውያን እንደ መሆናችሁ ልናገራችሁ አልቻልሁም። ገና ጽኑ መብል ለመብላት አትችሉም ነበርና ወተት ጋትኋችሁ" ፩ቆሮ ፫፡፪ ብሎ ቅዱስ ጳውሎስ ወተት ለሚያስፈልገው ወተት፣ አጥንት ለሚችል አጥንት መስጠት እንደሚገባ ተናግረዋል። በተጨማሪም ጌታችንና አምላካችን ኢየሱስ ሲያስተምር ለገበሬዎች በዘር፣ ለሴቶች በእርሾ፣ ለነጋዴዎች በእንቁ እና በመክሊት እንዳስተማራቸው።

❖ በምክክር ጊዜ ዘና ብለው እና ንቁ ሆነው ይገኛሉ፡

የምክክር ባለሙያዎች ለምክክር አገልግሎት በሚመጡበት ጊዜ የራሳቸውን የግል ችግር ወደ ምክክሩ ስፍራ ይዘው አይመጡም ይህ ከሆነ በምክክር ሂደቱ ውስጥ ንቁ ሆነው ከመሳተፍ ውጪ ሌላ የሚያስጨንቃቸው ጉዳይ ስለማይኖር ዘና ላማለት አይችሉም። በጠጠማሪም የተመካካሪዎቻቸው ችግር የግል ሕይወታቸው ላይ ተጽእኖ እንዲያደርስ አያደርጉም።

❖ ጥሩ የማዳመጥ ችሎታ አላቸው፡

አባዛኛውን ጊዜ ሰዎች ከሚቸገሩባቸው ምክንያቶች አንዱ እና ዋናው ጊዜ ሰጥቶ የሚያዳምጣቸው ሰው ማጣት ነው ስለዚህም የምክክር ባለሙያዎች ተገቢውን ሙያዊ እገዛ ለመስጠት ሊተገብሯቸው ከሚገቡ ተግባራት መካከል አንዱ ተመካካሪዎችን ግዜ ሰጥቶ ማዳመጥ ነው። ማዳመጥ ስንልም እንደ መረጃ ፈላጊ መይም መርማሪ ፖሊስ ሳይሆን ከላይ

እንደተጠቀሰው ያለ መፍረድ እና ያለ ምንም አይነት ትችት ከልብ በሆነ ማዳመጥ እና መረዳት ያስፈልጋል።

❖ ሲናገሩ በግልጽ እና በእርግጠኝነት/በልበሙሉነት ነው።

የምክክር ባለሙያዎች በሚናገሩበት ጊዜ ለተመካካሪዎች በማያሻማ መልኩ እና በልበሙሉነት ከሆነ በተመካካሪዎች ዘንድ በቀላሉ ተደማጭ መሆን ይችላሉ። መሳሌ ይመስለኛል፤ ሳይሆን አይቀርም የሚሉ ቃላትን ባለመጠቀም።

ቃላዊ እና የምልክት ተመካካሪዎችን የማበረታቻ መንገዶች

(Verbal & non verbal encouragers)

የሚያስፈልጉ ቁሳቁሶች

- ኮምፒውተር እና ፕሮጀክተር
- ጠመኔ ወይም ማርከር፤
- ጥቁር ወይም ነጭ ሰሌዳ ወይም ተገላጭ የማስረጃ /የማብራሪያ ወረቀት /ፍሊፕቻርት/፤

የተመደው ክፍለ ጊዜ
ይህ ክፍል በአስር ሰዓት ይጠናቀቃል ተብሎ ይጠበቃል።

ዓላማዎች፡-

ስልጠናው ከተጠናቀቀ በኋላ ተሳታፊዎች የሚከተሉትን ያውቃሉ ተብሎ ይጠበቃል

፩. ቃላዊ እና ቃላት አልባ ተመካካሪዎችን የማበረታቻ ዘዴዎች ምን ምን እንደሆኑ ይናገራሉ።

፪. የቃላዊ እና ቃላት አልባ ተመካካሪዎችን የማበረታቻ ዘዴዎችን አስፈላጊነት እና ጥቅምን ይረዳሉ።

፫. ቃላዊ እና ቃላት አልባ ተመካካሪዎችን የማበረታቻ ዘዴዎችን በተግባር ያሳያሉ።

የስልጠናው አቀራረብ

- ለ አራት ሰዓት ያህል ገለጻ በአሰልጣኙ አማካኝነት ይሰጣል
- ለ አራት ሰዓት-ተግባራዊ ልምምድ በአሰልጣኙ መሪነት በሰልጣኞች መካከል ይደረጋል።
- ለ አንድ ሰዓት ከ ሰላሳ ደቂቃ በሰልጣኞች መካከል ውይይት ይደረጋል።
- ቀሪው ሰላሳ ደቂቃ የጥያቄና መልስ ሰዓት ይሆናል።

ቃላዊ ተመካካሪዎችን የማበረታቻ መንገዶች

(Verbal encouragers)

❖ **ተመካካሪዎችን የተላያዩ ቃላትን በመጠቀም ማበረታታት**

ለምሳሌ: በጣም ጥሩ ነው፣ እህህ፣ እሺ፣ ከዛስ፣ **ይህው ነው** ወዘተ

❖ **የተመካካሪዎችን ንግግር ቀንጨብ አድርጎ በመድገም ተጨማሪ**

ማብራሪያ መጠየቅ(paraphrasing) ለምሳሌ: " ያጋጠመኝ ንግግር ነበር

ማለት?"

❖ **ተመካካሪዎችን ጅምር አረፍተ ነገር እንዲጨርሱ ማድረግ**

ለምሳሌ:" ስለዚህ አንተ/አንች.....?"

❖ **የድምጽ መጠንን መቆጣጠር (balancing ones pitch)**

የተመካካሪዎችን ሁኔታ እየተመለከቱ የድምጽን መጠን መቆጣጠር ያስፈልጋል ለምሳሌ በሀዘን ሰአት እና ተመካካሪዎች ደስተኛ በሆኑበት ሰአት ተመሳሳይ ድምጻት አንጠቀምም።

❖ **የተመካካሪዎችን ዝምታ መረዳት (understanding silence)**

"ሊቀ ካህናቱም በመካከላቸው ተነሥቶ። አንዳች አትመልስምን? እነዚህስ በአንተ ላይ የሚመሰክሩበህ ምንድር ነው? ብሎ ኢየሱስን ጠየቀው።እርሱ ግን ዝም አለ አንዳችም አልመለሰም። ደግሞ ሊቀ ካህናቱ ጠየቀውና። የቡሩክ ልጅ ክርስቶስ አንተ ነህን? አለው። " ማር 10፡28

በዚህ ምእራፍ ላይ እንደተጠቀሰው ጌታ ለሚጠይቁት በቃል መልስ የሚሰጥበት ጊዜ እንደነበረ ሁሉ አንዳንድ ጊዜም በዝምታ ያልፋቸው እንደነበር እና ዝምታውንም እንዳልተረዱት እና ይልቁንም በክሱ እንደተስማማ አድርገው ሲወስዱት እንደነበር ማስታወስ ያስፈልጋል። በምክክር ሂደት ውስጥ ተመካካሪዎች ሀሳብ ከሚሠጡበት እና ከሚገባቸው መንገዶች መካከል አንዱ ዝምታ ነው ስለዚህም አመካካሪዎች የተመካካሪዎችን ዝምታ በአግባቡ መረዳት እና መተርጎም መቻል ያስፈልጋል።

ምልክታዊ/ ቃላት አልባ ተመካካሪዎችን የማበረታቻ

መንገዶች

(Non-verbal encouragers)

ምልክታዊ የመግባቢያ መንገዶች ስንል ከፊታችን ላይ ከሚነበበው ስሜታችን አንስቶ አጠቃላይ የሰውነት እንቅስቃሴያችንን ያጠቃልላል። የስነልቦና ባለሙያዎች እንደሚያስረዱት በሰው ልጆች የመግባባት ሂደት ውስጥ ፲፮% የሚሆነው መልእክት የሚተላለፈው በቃላት ሲሆን ቀሪው ፺፮% ደግሞ በአካላዊ እንቅስቃሴ እና በመሳሰሉት ነው የሚተላለፉት።

ለዚህም ማስረጃ ይሆን ዘንድ አንድ ምሳሌ እንመልከት "አንድን ሰው አሞሀል ወይ?" ብለን ብንጠይቀው እና ፊቱን አጨፍግጎ "ምንም አልሆንኩም" ቢለን በቃል የነገረንን ብቻ አምነን ዝም እንደማንል ይልቅም "ፊትህ እንዲህ ሆኖ?" ብለን እንጠይቀዋለን ቃዬል ፊቱ መጥቆሩ እሱ በቃላት ከሚናገረው የተለየ እውነታ እንዳለ ያስረዳል።

"እግዚአብሔርም ቃየንን አለው። ለምን ተናደድህ? ለምንስ ፊትህ ጠቆረ? መልካም ብታደርግ ፊትህ የሚበራ አይደለምን? መልካም ባታደርግ ግን ኃጢአት በደጅ ታደባለች ፈቃድዎም ወደ አንተ ነው። አንተ ግን በእርስዎ ንገሥባት።" ዘፍ ፬ ፮፥፮

በተጨማሪም "ከፍትፊቱ ፊቱ" እንዲሉ ይህ እንደሚሰረዳው በተግባራት ጊዜ ትኩረታችን ቃላት ላይ ብቻ ሳይሆን አካላዊ እንቅስቃሴን እና አጠቃላይ ሁኔታን እንደሚጨምር እነረዳለን።

❖ ጥሩ የዐይን ለዐይን ግንኙነት(good eye contact) ስለ ቃላት

አልባ የመግባቢያ መንገዶች ስናስብ ወነኛው ጥሩ የአይን ለአይን ግንኙነት ነው። ብዙ ሰዎች ጥሩ የዐይን ለዐይን ግንኙነት ስንል አንድ ቦታ ላይ አፍጥጦ መመልከት አለመሆኑን እና በተቃራኒውም ቶሎ ቶሎ አይንን ሰበር ማድረግ እንዳልሆነ ልናውቅ ያስፈላጋል። ጥሩ የዐይን ለአይን ግንኙነት ማለት ተመካካሪዎች በሚናገሩበት እና አመካካሪው በሚናገርበት ጊዜ ጥሩ የአይን ለአይን ግንኙነት ሊኖራቸው እንደሚገባ መረዳት ያስፈልጋል "ወግ በዐይን

ይገባል" እንደሚባለው ማለት ነው። መጽሐፍ የሰውነት መብራት ዐይን ናት ማቴ ፮፡፳፪ ይህም ማለት በማፈር ጊዜ ዐይን ይከደናል(መሬት መሬት ያያል)፤ በንዴት ጊዜ ይደፈርሳልና።

❖ **ራስን መነቅነቅ (head nodding)**

በአብዛኛው የሀገራችን ልማድ እና ወግ መሰረት ራስን ከላይ ወደታች መነቅነቅ መስማማትን ራስን ከግራ ወደ ቀኝ ወይም በተቃራኒው መነቅነቅ አለመስማማትን ይገልጻሉ የምክክር ባለሙያዎችም ተመካካሪዎቻቸውን በሚያዳምጡበት ጊዜ ራሳቸውን በመነቅነቅ እያዳመጡ እና በሀሳባቸው የተስማሙ መሆናቸውን ሊገልጹ ይችላሉ።

እዚህ ላይ አመካካሪዎች ሊስተውሉት የሚገባው ከልክ በላይ ያለፈ ራስን መነቅነቅ ተመካካሪዎችን ሊረበሽ እና ሀሳብ ሊስጠፋ ስለሚችል ተገቢውን ጥንቃቄ ሊያደርጉ ያስፈልጋል።

❖ **የፊት ሁኔታን ማስተዋል(facial expression)**

ከላይ በመነሻችን እንደጠቀስነው ፊታችን ላይ የሚነበቡት እና የሚስተዋሉት ሁኔታዎች ውስጣችን ያለውን ስሜት ያንጸባርቃሉ ለምሳሌ ተመካካሪዎች በሚናገሩበት ሰአት "ዝም ያለ" ፊት ማሳየት ለጉዳዩ ምንም አይነት ትኩረት ያልሰጠን መሆናችንን ያሳያል ስለዚህም ከተመካከሪዎች ሁነታ በመነሳት የፊት ሁኔታን ማስተዋል ይገባል።

❖ **አካላዊ እንቅስቃሴን እና ቅርጽን ማስተዋል**
(gesture and body movement)

አንድ ሰው በሚናገርበት ሰአት ከልክ ባለፈ መልኩ እጁን የሚያወራጭ ከሆነ ሰዎች እንዲያዳምጡት ከመጋበዝ ይልቅ ሀሳባቸው እንዲበታተን ያደርጋል በተጨማሪም የምክክር

ባለሙያ በሚቀመጥበት ጊዜ ዘና ብሎ ነገር ግን ያለመለጠጥ ሊሆን ያስፈልጋል ይህ ሲሆን ሰዎች ያለ መረበሽ በነጻነት ሀሳባቸውን እንዲገልጹ ይጋብዛል።

ከላይ የተዘረዘሩትን ቃላዊ እና ቃላት አልባ ተመካካሪዎችን የማበረታቻ መንገዶች አመካካሪዎች በተገቢው ሁኔታ እና ጊዜ መጠቀም ከቻሉ ለተመካካሪዎቹ በጥሞና እያዳመጡ መሆናቸውን፣ እነርሱን ለመርዳት ያላቸውን ቁርጠኝነት፣ አመኔታ የሚጣልባቸው መሆናቸውን ማስረዳት ይችላሉ።

ማስታወሻ: ከላይ የተዘረዘሩት ቃላዊ እና ቃላት አልባ ተመካካሪዎችን የማበረታቻ መንገዶች እንደ ተመካካሪዎች የእድሜ፣የባህል ወዘተ ሁኔታዎች ሊለያይ ስለሚችል የምክክር ባለሙያዎች የህንጻ ከግምት ውስጥ ሊያስገቡ ያስፈልጋል።

የምክክር አገልግሎቱ ውጤቶች (outcomes of counseling)

የክርስቲያናዊ የምክክር ግንኙነት ቢያንስ ከዚህ በታች ተዘረዘሩት ውጤቶች እንዲያመጣ ይጠበቃል

- ይታዩ የነበሩ አላስፈላጊ ጠባዮችን ማስተካከል
- በተመካካሪዎች አስተሳሰብ ላይ ለውጥ ማምጣት
- ተመካካሪዎችን በተሰማሩበት የስራ መስክ ውጤታማ እንዲሆኑ ማስቻል

የተመካካሪዎች ሚና በ ክርስቲያናዊ የምክክር አገልግሎት

ውስጥ (Roles of clients)

ተመካከሪዎች ወደ ምክክር አገልግሎት በሚመጡበት ወቅት ለሚያጋጥሟቸው የተለያዩ አይነት ችግሮች ከ ክርስቲያን የምክክር ባለሙያዎች ጋር በመሆን መፍትሔ ለማግኘት በመሆኑ መፍትሔ ለማግኘት የሚጠበቅባቸው መሰረታዊ ነገሮች የሚከተሉት ናቸው

- ❖ ራሳቸውን ነጻ አድርገው ችግሮቻቸውን በግልጽ ለማውራት ዝግጁ መሆን
- ❖ በምክክር ሂደቱ ውስጥ ከአዳማጭነት በዘለለ ራሳቸውን ቀጥተኛ እና ንቁ ተሳታፊ ማድረግ
- ❖ ካመካከሪዎቻቸው የሚሰጣቸውን ማንኛውም አይነት ሀላፊነት ባግባቡ እና በተገቢው ሰአት መፈጸም
- ❖ ግልጽ ያልሆኑላቸውን እና ያላመኑባቸውን ጉዳዮች ለመጠየቅ አለማቅማማት(አለማመንታት)

የምክክር አገልግሎት ቅደም ተከተል(stages of counseling

የሚያስፈልጉ ቁሳቁሶች

- ኮምፒውተር እና ፕሮጀክተር
- ጠመኔ ወይም ማርከር፤
- ጥቁር ወይም ነጭ ሰሌዳ ወይም ተገላጭ የማስረጃ /የማብራሪያ ወረቀት /ፍሊፕቻርት/፤

የተመደው ክፍለ ጊዜ

ይህ ክፍል በአስር ሰዓት ይጠናቀቃል ተብሎ ይጠበቃል።

ዓላማዎች፡-

ስልጠናው ከተጠናቀቀ በኋላ ተሳታፊዎች የሚከተሉትን ያውቃሉ ተብሎ ይጠበቃል

፩. የምክክር አገልግሎት ደረጃዎች ምን ምን እንደሆኑ ይናገራሉ።

፪. የምክክር አገልግሎት ደረጃዎች አስፈላጊነት እና ጥቅምን ይረዳሉ።

፫. የምክክር አገልግሎት ደረጃዎችን በተግባር ያሳያሉ።

የስልጠናው አቀራረብ

- ለ አራት ሰዓት ያህል ገለጻ በአሰልጣኙ አማካኝነት ይሰጣል
- ለ አራት ሰዓት-ተግባራዊ ልምምድ በአሰልጣኙ መሪነት በሰልጣኞች መካከል ይደረጋል።
- ለ አንድ ሰዓት ከ ሰላሳ ደቂቃ በሰልጣኞች መካከል ውይይት ይደረጋል።
- ቀሪው ሰላሳ ደቂቃ የጥያቄና መልስ ሰዓት ይሆናል።

፩. ተመካካሪዎችን መተዋወቅ (relationship building)

በምክክር ሂደት ውስጥ የመጀመሪያው እና ወሳኙ ምራፍ ሲሆን አመካካሪው ለተመካካሪዎቹ ረሱን በሚገባ የሚያስተዋወቅበት እና ተመካካሪዎቹን የሚተዋወቅበት እንዲሁም ስለ ምክክር አገልግሎቱ ገለጻ የሚያደርግበት ነው።

"እንኪያስ። ማን ነህ? ለላኩን መልስ እንድንሰጥ፤ ስለራስህ ምን ትላለህ? አሉት።"

እርሱም፡- ነቢዩ ኢሳይያስ እንዳለ። የጌታን መንገድ አቅኑ ብሎ በምድረ በዳ የሚጮኽ ሰው ድምፅ እኔ ነኝ አለ።"

ዮሐ ፩፡፳፫

(የምክክር አገልግሎቱን ሚሰጠው የተመካካሪዎቹ የቆየ የንስሀ አባት ከሆነ ስለራሱ እና ስለተመካካሪዎቹ ተጨማሪ መረጃ ሊያገኝበት ይችላል)

፩.፩. ተመካካሪዎችን ለመተዋወቅ የሚያስችሉ መንገዶች

- **የንግግር መክፈቻዎችን(door openers) መጠቀም:-** ይህን ለመጠቀም ቀላል ከሆኑ እና በጊዜው እየተፈጸሙ ስላሉ እና ስለተፈጸሙ ጉዳዮች በማውራት ሊሆን ይችላል ለምሳሌ:- "ዛሬ ቀኑ ቀዝቀዝ ያለ ነው ኤደል?" ይህንን አይነት የንግግር መክፈቻዎችን መጠቀም ተመካካሪዎች ነጻነት እንዲሰማቸው እና እንዲረጋገጡ ያስችላቸዋል።

- **ተመካካሪዎች ራሳቸውን እንዲያስተዋውቁ ማድረግ:-** በዚህ ሂደት ውስጥ ተመካካሪዎች ስለራሳቸው መታወቅ አለበት ሚሉት መረጃ እንዲሰጡ ሚጠየቁ ሲሆን የምክክር ባለሙያው ግን ቀጥሎ የተዘረዘሩት መረጃዎች መገለጻቸውን እርግጠኛ መሆን አለበት አስፈላጊ ሆኖ ከተገኘም በጽሑፍ ማድረግም ይቻላል። በድጋሚ ሊጠይቅ ይችላል።

:

የተመካካሪዎች ሙሉ ስም፣ እድሜ፣ የጋብቻ እና የስራ ሁኔታ.....፣ የቤተሰብ ታሪክ(አባት፣እናት፣ወንድም፣ እህት).....፣ ስለግል ታሪካቸው (አሁን ስላሉበት ሁኔታ፣ከዚህ በፊት አጋጥማቸው የሚያውቅ የአእምሮ ህመም፣መታሰር ካለ).....፣ ወደ ምክክር አገልግሎት ስላመጣቸው ችግር(ምን እንደሆነ፣ መቼ እንደጀመረ፣ምን ያህል ህይወታቸው ላይ ለውጥ እንዳመጣ፣ችግሩን ለመቋቋም የሚረዳቸው መንገድ)

፪. አሁን

ማወቅ እና መረጃ (Problem assessment)

ምንም እንኳን ይህ ሂደት በዘመናዊው የምክክር ሂደት የተለያዩ መንገዶችን በመጠቀም የሚሰራ ቢሆንም በክርስቲያን የምክክር ሂደት ውስጥ ግን ተመካካሪዎች ሥለችግራቸው የተብራራ መረጃ እንዲሰጡ በማድረግ ችግሮቹን መረዳት ይቻላል።

፫. የምክክሩን ግቦች ማስቀመጥ (goal setting)

የተመካከሪዎችን ችግር በሚገባ ከተረዱ በኋላ ተመካከሪዎች እና አመካከሪዎች በጋራ በመሆን ከምክክር ግንኙነቱ ምን እንደሚጠብቁ ግቦችን ያስቀምጣሉ። በዚህ ሂደት ውስጥ የሚቀመጡት ግቦች የሚከተሉት ሀሳቦችን ከግምት ውስጥ ያስገቡ ሊሆኑ ይገባል

- በግልጽ የተቀመጡ / የማያሻሙ
- ነባራዊ ሁኔታዎችን ያገናዘቡ
- ሊደረስባቸው የሚችሉ
- በጊዜ የተገደቡ

፬. የተዘረዘሩትን ግቦች ለማሳካት የሚያስችሉ ዘዴዎችን መጠቀም

(Intervention techniques)

ከላይ የተገለጹትን እና የተዘረዘሩትን የምክክር ሂደቱ ግቦች ለማሳካት እና ተመካከሪዎችን ችግሮች ለመፍታት በመጨረሻው ክፍል ከተዘረዘሩት ቴክኒኮች መካከል በመምረጥ የሚጠቀሙበት ደረጃ ነው።

አስፈላጊውን የምክክር ዘዴ የመምረጥ ስልጣን የምክክር ባለሙያው ሲሆን የመረጠውን የምክክር ዘዴ ለተመካከሪዎቹ በሚገባ ማስረዳት ይጠበቅበታል።

የምክክር ዘዴን በመምረጥ ሂደት ውስጥ ሊተኮርባቸው የሚያስፈልጉ ነጥቦች

- የምክክር ባለሙያው ስለሚመረጠው የምክክር ዘዴ ጥሩ እውቀት ሊኖረው ይገባል
- የሚመረጡት ዘዴዎች ተመካከሪዎች ላጋጠማቸው ነባራዊ ችግር ተስማማሚ መሆናቸውን ማስተዋል

፭. የምክክር ሂደቱን ማጠናቀቅ እና መከታተል

(Termination and follow up)

የምክክር ሂደት በሶስት ዋና ዋና ጉዳዮች ሊቋረጥ ይችላል እነሱም፡

- ❖ ተመካካሪው የማይፈልግ ከሆነ
- ❖ የተመካካሪዎች ችግር ከአመካካሪው አቅም በላይ ሲሆን
- ❖ የምምክሩ ግቦች ሲሳኩ

እነዚህ ከላይ ከተጠቀሱት ሶስት ጉዳዮች ውስጥ በመጨረሻው ምክንያት የምክክር አገልግሎት የሚቋረጥ(የሚጠናቀቅ) ከሆነ የምክክር ባለሙያው የተሳኩት ግቦች ቀጣይ መሆናቸውን የሚከታተልበት አማርጭ መንገድ መዘርጋት ይጠበቅበታል።

ክርስቲያናዊ የምክክር ዘዴዎች (Therapeutic techniques)

የሚያስፈልጉ ቁሳቁሶች

- ኮምፒውተር እና ፕሮጀክተር

- ጠመኔ ወይም ማርከር፤
- ጥቁር ወይም ነጭ ሰሌዳ ወይም ተገላጭ የማስረጃ /የማብራሪያ ወረቀት /ፍሊፕቻርት/፤

የተመደው ክፍለ ጊዜ

ይህ ክፍል በአስር ሰዓት ይጠናቀቃል ተብሎ ይጠበቃል።

ዓላማዎች፡-

ስልጠናው ከተጠናቀቀ በኋላ ተሳታፊዎች የሚከተሉትን ያውቃሉ ተብሎ ይጠበቃል

፩. የክርስቲያን የምክክር ዘዴዎች ምን ምን እንደሆኑ ይናገራሉ።

፪. የክርስቲያን የምክክር ዘዴዎችን አስፈላጊነት እና ጥቅም ይረዳሉ።

፫. የክርስቲያን የምክክር ዘዴዎች በተግባር ያሳያሉ።

የስልጠናው አቀራረብ

- ለ አራት ሰዓት ያህል ገለጻ በአሰልጣኙ አማካኝነት ይሰጣል
- ለ አራት ሰዓት-ተግባራዊ ልምምድ በአሰልጣኙ መሪነት በሰልጣኞች መካከል ይደረጋል።
- ለ አንድ ሰዓት ከ ሰላሳ ደቂቃ በሰልጣኞች መካከል ውይይት ይደረጋል።
- ቀሪው ሰላሳ ደቂቃ የጥያቄና መልስ ሰዓት ይሆናል።

❖ ተመካካሪዎች ዘና እንዲሉ (relaxation exersciese) ማድረግ

ተመካካሪዎች በምክክሩ ሂደት እና ከምክክሩ ጊዜ በኋላ (በቤታቸው እና በስራ ቦታ) ችግሩ በሚያጋጥማቸው ጊዜ ራሳቸውን እንዲያረጋጉ እና ዘና እንዲሉ ያስችላቸዋል ይህንንም መዝሙር በመስማት ትንፋሽ ወደውስጥ ስበው በቀስታ ወደ ውጭ እንዲያስወጡ እና ይህንንም ደጋግመው እንዲተገብሩ ማስቻል። ከዚህ በተጨማሪም በገናን እና ሌሎች ያሬዳዊ ዝማሬዎችን እንዲያዳምጡ ማድረግም እንዲረጋጉ እና ዘና እንዲሉ ያስችላቸዋል።

❖ ተመካካሪዎች አካላዊ እንቅስቃሴ (ስግደት) እንዲሰሩ ማድረግ

የሳይንሳዊ ጥናት ግኝቶች እንደሚገልጹት ሰዎች በቀን ውስጥ አቅማቸውን ባገናዘበ መልኩ አካላዊ እንቅስቃሴ መስራታቸው ለአካላዊ ጤንነታቸው ብቻ ሳይሆን ለአዕምሮአዊ መረጋጋትም ጥቅም አለው ስለዚህም ተመካካሪዎች ይህንን ልማድ እንዲያዳብሩ ማበረታታት።

❖ ተመካካሪዎች ስለ ሕይወት (የመኖር) ትርጉም (meaning in life) ወይም

አላማ እንዲናገሩ መጠየቅ፡

በዚህ ሂደት ውስጥ ተመካካሪዎች ስለ ሕይወት ያላቸውን አወንታዊም ይሁን አሉታዊ አመለካከት ለመረዳት፣ ስለ ሕይወት ያላቸው አመለካከት ጤናማ (adaptive or maladaptive) መሆኑን እና አለመሆኑን ለመረዳት፣

አሁን ከገጠማቸው ችግር ጋር የሚገናኝ ከሆነ ለማወቅ፣ ተመካካሪዎች ስለዚህ ጉዳይ ከዚህ ቀደም አስበውት የማያውቁ ከሆነ ጥያቄ ለማጫር ይረዳል

❖ አመካካሪዎች የራሳቸውን ልምድ እና የግል ተሞክሮ(selef disclosure)

ለተመካካሪዎቻቸው ማጋራት:

በዚህ የምክክር ዘዴ አመካካሪዎች ለተመካካሪዎች ከራሳቸው ግላዊ ተሞክሮ በመነሳት ለችግሮቻቸው መፍትሔ ሊሆኑ የሚችሉ ነጥቦችን እንዲቀስሙ ማድረግ ይቻላል። አመካካሪዎች ይህንን የምክክር ዘዴ ሲጠቀሙ ሊያስተውሏቸው ከሚገቡ ጉዳዮች መካከል

- አመካካሪዎቹ የሚያመጧቸው የግል ተሞክሮዎች እና ልምዶች ተመካካሪዎች ካነሱት ችግር ጋር ተመሳሳይ እና ተቀራራቢ ሊሆን ይገባል
- አመካካሪዎች ያለፉትን እና የተወጡትን ችግር ከነ ተወጡበት መንገድ ሊከፍሉ ይገባል።

❖ የሌሎችን ጠባይ በመመልከት አርአያ ሊሆኑ የሚችሉ ሰዎችን

በመምረጥ አርአያነታቸውን መከተል(behavioral modeling)

በዚህ የምክክር ሂደት ውስጥ ተመካካሪዎች የሚወዱትን/ሚያደንቁትን ሰው እንዲመርጡ እና ከዚህ ሰው ሕይወት ሊማሩ የሚችሏቸውን ነጥቦች እንዲዘረዝሩና አሁን እነሱ ለገጠማቸው ችግር ማለፊያ መንገድ (መፍትሔ) ሊሆኑ የሚችሉትን ነጥቦች እንዲለዩ እና እንዲተገብሩት ማስቻል፤ ተመካካሪዎች ያጋጠማቸው አይነት ችግር በእነርሱ ላይ ብቻ የደረሰ የሚመስላቸውን ስሜት ለመቀነስ እና ለማጥፋት ያግዛል። የግል ልምዳቸውን እንዲያጋሩ የሚመረጡት ሰዎች በሕይወት ያሉ፣ የሌሉ፣ የመጻሕፍት ገጸባሕርያት፣ የመጽሐፍ ቅዱስ ታሪክ ላይ የሚገኙ ሰዎች ሊሆኑ ይችላሉ።

ተመካካሪዎች አርአያ የሚሆኗቸውን ሰዎች ከመረጡ በኋላ የሰዎቹን ጠባይ፣ አስተሳሰብ ወዘተ በመውሰድ የራሳቸው ለማድረግ ይለማመዳሉ።

"እኔ ክርስቶስን እንደምመስል እናንተ እኔን ምሰሉ" ጆቆር ፲፥፴፪

"የእግዚአብሔርን ቃል የተናገሩአችሁን ዋናቸችሁን አስቡ፤ የኑሮአቸውንም ፍሬ እየተመለከታችሁ በእምነታቸው ምሰሉአቸው።" ዕብ ፲፫፡፯፤

"እኔ ለእናንተ እንዳደረግሁ እናንተ ደግሞ ታደርጉ ዘንድ ምሳሌ ሰጥቻችኋለሁና" ዮሐ ፲፫፡፲፮

❖ የነገሮችን/የሁኔታዎችን ጥቅም እና ጉዳት መዘርዘር

(Listing advantages and disadvantages)

ተመካካሪዎች የደረሰባቸውን እና ያሉበትን ሁኔታ ጥቅም እና ጉዳት ዘርዘረው እንዲጽፉ ወይም እንዲናገሩ ማድረግ ሲሆን ይህንንም በማድረጋቸው ምክንያታዊ ሳይሆኑ የወደዱቸውን እና የጠፏቸውን ነገሮች እና ሁኔታዎች ለመለየት፣ ነገሮች እና ሁኔታዎች ሊያስከትሉ የሚችሉትን እና ያስከትሉትን ጥቅም እና ጉዳት አውቀው/ተረድተው ጤናማ እና ትክክለኛ የሆነ ውሳኔ መወሰን ይችላሉ ዘንድ ይረዳቸዋል።

❖ ለገጠሟቸው ችግሮች እና አስቸጋሪ ሁኔታዎች ምክንያት መፈለግ

(meaning out of suffering)

ሰዎች ያጋጠሟቸውን ችግሮች እና ሁኔታዎች ዝም ብሎ ከማማረር ይልቅ ለምን እንደተፈጠሩ ለመረዳት እና ምክንያታቸውን እንዲያወቁ እንዲሁም ችግሮቹ የሚያመጡትን አወንታዊ እና አሉታዊ ለውጦች ያለችግር ለመቀበል እና በቀላሉ መፍትሔ ለመፈለግ ያስችላቸዋል። **"እንዲሁም አለ፡- ራቁቴን ከእናቴ ማጎፍን ወጥቻለሁ፤ ራቁቴንም ወደዚያ እመለሳለሁ እግዚአብሔር ሰጠ፤ እግዚአብሔርም ነገ የእግዚአብሔር ስም የተባረከ ይሁን" ኢዮ ፩፡፳፩**