Chapter VI

QUALITATIVE ANALYSIS OF RESULTS - I:
PHILOSOPHY EXTRACTED FROM
ONGOING COLLEGE PROGRAMMES

[Note: A Computer Disc on the ideals, objectives, activities, relations and ethos of the college is enclosed in the thesis. Collateral reading/listening of the two is expected to maximize understanding of the message]

PREAMBLE

When philosophy is formally as a subject to be covered in the lecture course as preparation for examination there is a limit to realising the full possibilities inherent in the field - to realizing the *philosophia* (love of wisdom) element. Expecting the philosophy portions to be 'covered' in the class and then to be formally applied consciously as we sometimes apply scientific principles in technology is an unrealistic aim. As shown in the end of Chapter V, the quantity of time available and proportion of content in philosophy in the B.Ed. Course is very low; and B.Ed, itself is a one-year course. Besides, the nature of philosophy is such that it cannot be applied in the way the precise findings of science can be applied.

Hence it is more realistic to widen the understanding of philosophy as not merely the transaction conducted in the philosophy class, but as something that pervades in the entire programme and ethos of the college and its interaction with other institutions and the community. This will provide plenty of opportunity for drawing out the philosophy components in the total programme of the college. There will also be occasions when a spiritual, moral, aesthetic or rational principle will be foregrounded and applied 'from above'. Even this kind of frontal application, will be more effective when the whole team or community of the college stands behind the message, than when the message goes in the name of the philosophy lecturer alone.

What is presented below is a thick description of the college and its activities as a resource from which philosophy can be read, and as a field in
which philosophy can be applied. The last three sections in the chapter present some special inputs arising out of the present study.

A. 'THICK' DESCRIPTION OF ST JOSEPH COLLEGE FOR WOMEN

i. Inaugural Session

Usually the B.Ed. course in our college starts with an inaugural session on the opening day of the academic year parents, teachers and students participate in this. The principal organizes an inter-religious prayer, with songs, scripture reading, message etc. She conveys the vision and mission of the institution as envisaged by the founders and also the updated goal. Then she orients the parents and students on the syllabus and general discipline of the institution. This shows the philosophy of the institution. In the philosophy class teacher can point out this activity and help the students to identify the latent philosophy.

ii. Inaugural Mass

In the first week itself we organize an inaugural mass for the catholic students and teachers, others can also participate in his, but it not compulsory. Thus invoke gods' blessing and enter into the formation of the future teachers. While discussing the Idealistic philosophy this experience can be cited and help the student teachers to understand and experience Idealism in the true and correct sense.

iii. Daily Morning Assembly

The morning assembly itself is a solemn activity in our college. It includes prayer song, Holy scripture reading, reflection, prayer, thought for the day, taking of pledge and national anthem. The students are doing it in every morning. The pictures of students singing in the morning assembly and the select group leading the prayer song are shown in Pictures VI (1) & (2)
Pic VI(1)

Morning Assembly

Pic VI(2)
This activity can also be used to teach philosophy. One can easily identify the philosophies involved in it, and pick up the principles of idealism, naturalism, pragmatism, realism and existentialism from this activity. Only thing is that the students should be oriented properly to pick up philosophy from this activity.

iv. Discussion on important Social Issues

Discussion on important social issues can also be used to teach philosophy. (eg: suicide of farmers, activity curriculum involved in S.S.A programme, grading system in S.S.L.C., self-financing institutions etc.). Picture VI (3) shows the investigator inaugurating a programme conducted by Torture Prevention Centre in the College. They can apply various functions of philosophy in the discussion. In order to support or oppose an issue they have to do analysis, synthesis, criticism, make rational judgements, arrive at conclusions etc. When the students perform all these consciously the functions of the philosophy will be made clear to the students.

v. Songs

Chanting of carefully selected songs are also helpful to develop philosophia. A Few typical examples are given below

Prayer Song

I. There shall be showers of blessings
   This is the promise of Lord
   There shall be seasons refreshing
   Send from the saviour above
   Showers of blessings
   Showers of blessings we need
   Mercy drops round us are falling
   But for the showers we plead

II. My life is in you Lord
    My strength is in you Lord
    My hope is in you Lord
    In you is in you
    I'll praise you with all of my life
    I'll praise you with all of my strength
With all of my life
With all of my strength
All of my hope
Is in you

O Light that fills all
Dwell in my heart
Pour Thy Grace on me
That my feet may not stumble
Aren't Thou the smile in the flower?
Aren't Thou the wisdom in the book?
All high places arrayed with light
Worship in common. Aren’t Thou the Power?
As the intelligence in my mind
As speech in the tip of my tongue
As good action in my tender hands
As Good You should have entered
O Light that fills all
Dwell in my heart
Pour Thy Grace on me
That my feet may not stumble

O Lord make me Thy voice
In the waves of sound make me Thy song
O Lord make me Thy lyre
Make me the melody in Thy lyre
O Lord make me in Thy form
And the effulgence in Thy form
O Lord make me Thy home
Come and dwell in Thy home

vi. Value Education Classes

Value education is included in the new B.Ed. syllabus of the M.G. University. Even before that this institution had the practice of providing value education classes regularly. A lecturer is in charge of value education classes. She provides theory classes, shows useful video cassettes organize discussions on the theme provided through the video cassettes, teach prayer songs, organize classes by Swamijis etc. Value dilemmas and value clarifications are also provided. This activity is very effectively used to teach philosophy in the application level. Inculcation of values itself is a philosophy. Axiology is a branch of philosophy. It can be effectively imparted through value education classes.
Value Education Documentation was also related to the Value Education programmes of the College. The students were also asked to prepare value education documentation which includes collecting press cuttings from Malayala Manorama Sunday Supplement and Deepika Sunday Supplement. Spirituality in New Indian Express Daily and Religion in The Hindu Daily etc. arrange it and use it for value education. This activity also found to be very useful to teach applied philosophy.

vii. Interaction with Eminent Persons

When eminent persons from the field of education and from other fields (eg: Dr. N.V. Manuel, Dr. Sukumaran Nair, Dr. K.R Sivadasan, Freedom fighters, Justice Sreedevi, Ombudsman Justice K.P. Radhakrishna Menon, Former NCERT, Director J.S. Rajput (shown answering students' questions in Picture VI (6)), Dr. S. Lakshmi, Dr. C.J. John (Psychiatrist etc.) were invited to the college on different special occasions we arrange interactive sessions for the students. They get chance to listen to such eminent personalities and can ask their doubts, seek their suggestions in different matters. This activity is helpful to develop a philosophical bent of mind in the students. Picture VI (4) shows Dr A. Sukumaran Nair enriching students from his vast ocean of experience. Picture VI (5) shows Dr Lakshmi (former Vice-Chancellor Mother Theresa University) flanked by Dr Vasantha and Dr Rema

viii. Celebrations

We celebrate different important days in a meaningful manner. Organise different activities in a befitting manner.

(a) Onam is celebrated in a colourful way every year. The lecturer uses this occasion to inspire the students to think and identify the philosophy involved in this celebration and write a note about it as a voluntary assignment. A minority of students respond to this positively. But all of them get a chance to reflect over the philosophy of different colourful celebration in the society.
The investigator inaugurating awareness programme by Torture Prevention Centre

Dr. A. Sukumaran Nair enriches students from his vast ocean of experiences

Pic VI(5) Dr. L. Vasantha, Dr. S. Lakshmi and Dr. S. Rema interact with students

Pic VI(6) NCERT Director Rajput facing a barrage of questions from the students during his visit to the college
(b) **Teacher's Day**: This day is celebrated in different ways. The student teachers prepare and present seminar papers on different aspects or roles of a teacher viz. Teacher as a nation builder, teacher as a social engineer, teacher and professional ethics, teacher and accountability, teacher and value education, competences required by a teacher etc. Reflection on the personality of the Eminent Teacher of the country Dr. S. Radhakrishnan is also part of the programme. Or we invite best teachers from the locality who were recognized by the nation as best teachers (National award holders) and honour them and listen to their sharing of experiences. These events also can be used to teach philosophies of education.

(c) **Children's Day**: This occasion is utilized to think and reflect over the life and philosophy of Nehru.

(d) **Independence Day**: On this day we invite the freedom fighters of this locality, honour them, listen to their words of wisdom and share their nationalistic feeling sing patriotic songs in different languages. Students present meaningful skits. These activities are also capable of developing philosophy in the minds of future teachers. See also Picture VI (7).

(e) **Population Day**: Students display suitable pictures and paper cuttings on the notice board and bulletin board to catch the attention of both teachers and students and to inspire them to think on the theme. They organize formal meeting to think over this pertinent issue. The investigator utilized this occasion also to develop *philosophia* attitude in the students.

(f) **World Literacy Day, Mother's Day, World Health Day**: These days also we commemorate to imbibe the spirit.

(g) **Anti-ADAT Day**: Future teachers celebrate this day by giving proper message to their own friends, taking pledge by burning panparg etc. The meaningful observation of this day is helpful to assimilate its
Pic VI(7) Independence day celebrations

Pic VI(8) Christmas day celebrations

Pic VI(9) College day celebrations

Pic VI(10) College day celebrations
spirit. This process itself shows their own philosophy of life. They are oriented to identify the latent philosophy in their own activities. They also organize talks, seminars, symposia, cultural programme, quiz etc. according to the spirit of the day that they commemorate.

(h) *Awards Day:* This day is observed to honour the outstanding students of the previous batch. It is a very solemn celebration of the whole institution. We invite eminent persons to distribute the awards. The awards are instituted mainly by the PTA, Alumnae, management, well wishers, former patron etc. This celebration is also used to teach philosophic ideas.

(i) *Christmas celebration:* Christmas celebration also we do in this institution in the presence of the less fortunate brethren of this locality or we, the college community go to their place and share the joy of Christmas with them. To give more meaning to this celebration we motivate the students to visit the near by Government hospital and share the joy with the patients there. See *Picture VI (8)*

(j) *College Day:* College day (See *Pictures VI(9&10)*) also is celebrated in a solemn way, with variety entertainments presented by the students. In the selection of the items in the entertainment programme, selection of themes of each item etc. the staff members insist that all the items and themes should be relevant today and it must give some positive message to the audience. This process selection of items, themes and other co-operative efforts also can be used to teach philosophy in a more meaningful way in philosophy also apply philosophy in their daily life. Knowingly or unknowingly we use philosophy in our life. We can not escape from philosophy. Our entire life is engulfed in philosophy. The denial of all the philosophies itself is another philosophy. These ideas can be imparted through this activity. Or they can pick up these ideas from listening to the conversations done by ordinary people.
Pic VI(11) Inter Religious Dialogue on Peace Day

Pic VI(12) Computer literacy programme for the model school children
ix. Prayer Group

A prayer group is functioning in the college. The membership is open to all, but not compulsory. Very few students show interest to participate in the midst of their busy schedule in this institution. One of the staff members is in charge of this group. Usually they meet on Friday noon intervals and spend 30 minutes in prayer. When a special need of any student is to be placed before the Lord (illness, accident, etc. of family members), the students join in larger numbers, irrespective of caste and religion. It fosters oneness and unity among the students. Also students develop an attitude to turn to God Almighty in the midst of trials and tribulation of life. Also they learn to say thanks to God and men. This practice is also useful to develop philosophy of life.

In Part B of this chapter the substance of an excellent book on Counselling. It contains a deep analysis of PRAYER as relevant for philosophy.

x. Closed Retreat for Catholic Students

The institution organizes closed retreat for the Catholic students for 3 days. Usually we arrange this programme during Pooja holidays, so that the other students should not miss any working day. We invite priests to conduct this retreat. This is also open to all but not compulsory. A few Non-catholic students also attend this programme. Those who attend this programme (Catholics and non-catholics) unanimously agree that the retreat days were the most useful days in their life. They acknowledge that their tensions were released and that they can concentrate well, study well, love sincerely etc. This is our experience for the past four decades.

xi. Inter religious Dialogue

On World Peace Day (See picture VI(11)) we arrange inter religious dialogue. Christian, Hindu, Islamic leaders give their view on different religion. All the students attend this programme. The students' opinion is that, this programme is useful to develop a healthy outlook towards other
religion. The healthy outlook on religion itself is an application of philosophy. It can also be interpreted as the effect of a religious/inter-religious experience on philosophy. The philosophy teacher can easily monitor this transaction this view.

Classes by Swamijis also form part of the Inter-religious dialogue. The institution organizes classes by Swamijis also. Usually they take classes on Vedas, Upanishads and values. All the students attend this programme.

xii. Catechism classes for Catholic students

The institution provides catechism classes (1 hour per week) for catholic students, to deepen their faith vision. Faith vision itself is an offshoot of philosophy. So catechism classes also can be used to develop philosophy in students.

xiii. Yoga

Classes on yoga and Indian ways of prayer is also we give for the future teachers. Yoga and Indian ways of prayer can be effectively used to teach Idealism and especially Indian philosophy.

xiv. Silent prayer before each class

All the teachers begin their class either with a prayer led by the students or with a silent prayer. Both of these can be used to impart idealistic viewpoints.

xv. Prayer songs during break time

The students get a chance to listen to prayer songs during noon interval or morning before the assembly. Devotional songs of different religions are played during this time. This activity is also capable of developing philosophia among students.
xvi. Policy of the management

The management of this institution, CMC Vimala Province has a definite educational policy. This is effectively conveyed to the staff members, and we organise various activities accordingly. The policy of the management is to help the institution to maintain certain standards in all its dealings and transactions to exhibit its own philosophy to all its stakeholders. The students might silently imbibe this philosophy from this institution.

xvii. Infrastructure facilities

The management of this institution is very particular to provide the best infrastructural facilities to the students. Even before the NCTE fixed its norms in order to pull up institutions which were grossly short of basic facilities, this institution had lavish provision in terms of building and equipment. This liberal provision is also part of the philosophy of the management. Even before NCTE norms came and most colleges started computer centres, this college had a good computer centre. See Picture VI(12)

The motto of this institution is "LET LIGHT BE A SOURCE OF ENLIGHTMENT". The management wants to enlighten the future teachers through all possible ways. Provision of the best infrastructure facilities is part of realizing this objective. Architects of the 'modern school' are generally of the view that the buildings and physical infrastructure of the physical environment can determine the attitudes and philosophy of the dwellers. The students can become conscious of this if the philosophy teacher calls attention to it.

xviii SUPW Activities

Socially Useful Productive Work (SUPW) is part of the B.Ed. curriculum. The staff members of this college organise a variety of activities as part of SUPW activities. They conduct surveys in the suburban areas and coastal areas, find out the needs of the people, arrange medical camps for
the people. We also provide classes on health education, balanced diet etc., and demonstrate how to prepare balanced diet in low coast. In order to become more useful to the people we co-operate with the local authorities, field publicity Government of India, and Rotary Club, Cochin South, while conducting the above-mentioned social activities. These occasions are also very rich in the educative possibilities of philosophy.

As part of SUPW activities students learn the book-binding techniques, prepare decorative materials, prepare excellent teaching aids and conduct Each One Teach One Classes (See Pictures VI(13-16)) They themselves prepare books and donate them to the poor students in this locality. Students themselves clean the college building and campus and make it more beautiful and attractive. This is also useful to practise different philosophies.

xix. Sports Day and Arts Day

Sports day and arts days also are also organized for the students by the students. Two days each are devoted for this. To foster team spirit, to develop healthy competitive spirit, to understand one’s own abilities, to appreciate the abilities of others, to honour the winners, to judge the performance of others impartially, to learn the norms of different items etc., these days are highly useful. These occasions can also be tapped properly by the philosophy teacher. Pictures VI(17-20) show fascinating scenes on Sports Activities.

xx. Functioning of Clubs

Students are free to join in any one club. The clubs which are functioning in this institution are listed below.

(a) Social-service Cell: They empathise with the poor and marginalized and contribute something for their welfare. As a student teacher they have their own limitations. In spite of all these in each year they contribute something (money, usable clothes, cultural programme food items etc. for the poor people.)
Pic VI(13) SUPW Activities: Each one teach one programme by the student teachers

Pic VI(14) SUPW Activities: Exhibition of decorative items produced by student teachers

Pic VI(15) SUPW Activities: Exhibition of teaching aids produced by student teachers

Pic VI(16) SUPW Activities: Training in different types of art work by Alumnae of the College
Philosophy extracted from Sports
(b) **Literary Club:** To improve the literary talents of the fellow students they organize essay competitions, poetry writing competitions etc. To improve the general knowledge they organize book exhibitions. They motivate the students to celebrate the world literacy day (Sept 8) in a meaningful manner.

(c) **Debate Club:** To improve the oratory skill, general knowledge of the future teachers, facilitate reading habit etc. debate club is functioning. The members of this club organize debates on relevant issues like - dowry system, status of women in society, problems of employed women, women rights etc. This activity is also a demonstration of the applied philosophy of the institution and that of the participants. This outlook is imparted to the students.

(d) **Nature Club:** Nature club members look after the cleanliness and beauty of college premises and maintain an aquarium in the college. They provide awareness classes on Environment pollution and Need and importance of environment protection. They also provide such classes in schools during their practice teaching. This activity also bears its own philosophy. The investigator helps the students to identify this philosophy. An impressive tableau by the Nature club is shown in *Picture (VI. 21)*. Also *Pictures (VI. 22-25)* show the Nature Club members' work on Herbs and their uses.

**Back to Nature Programme** is a programme introduced by the investigator to fall in tune with the Nature Club programme. Here the tutorial periods in philosophy of education are organized during a segment of the year as activity to study naturalism in practice. The tutorial batch divides itself into still smaller groups and explores different locations in and around the college campus and presents their group reports, with final discussion in the whole group. *Pictures VI(27-31)* present our excursion party interacting with nature at Munnar. *Picture VI(26)* shows the Natural Science students led by Dr. Jessy exploring the mangroves in Mangalavanam, Ernakulam
Pic VI(21) Cultural Programme: creating awareness to protect nature
Pic VI(22) Exhibition of uses of herbs

Pic VI(23) Exhibition of uses of herbs

Pic VI(24) Exhibition of uses of herbs

Pic VI(25) Exhibition of uses of herbs
The college goes out to study the beauties of nature
(e) **Peace Club**: A peace club is also functioning in the College. They conduct inter-religious prayer on world peace day. They display thought-provoking pictures and quotations on the bulletin board, which works as a motivation to work for peace. The pacifist philosophy is likely to be developed through this means. Only with the help of proper philosophy one can experience peace in one's life. Only by practising a worthy philosophy can peace be established among members of the society, the nation and the world. This idea can be effectively conveyed through the activities of this club.

(f) **Population Club and Health Club**: These clubs give awareness programmes to their fellow students. They display suitable pictures and thoughts (sentences) on the notice board. They teach the people in the suburban and coastal area the fundamentals of health care. They commemorate the World Population Day in a meaningful way. They organise essay competition in collaboration with Rotary Club Cochin South and give prizes to the winners. They organise talks by experts like Ombudsman Justice K.P. Radhakrishnamenon.

(g) **Quiz Club**: Members of this club organize general quiz to improve the general knowledge in the future teachers. They also co-operate with the Field Publicity Department of Government of India to organize quiz programmes on different occasions.

(h) **Women's Cell**: This group organizes awareness programme regarding women's rights and seminars on the same issue, honours women achievers, creates awareness in the students during their practice teaching.

(i) **Cultural Club**: This club organizes the cultural activities associated with different celebrations in the institution. They also conduct the Arts Day in the institution.

(j) **Human Rights Cell**: This cell observes the Human rights Day in a suitable manner, creates awareness regarding human rights among
the fellow students, displays suitable postures on the notice board. It provides classes on human rights in the school children during their practice teaching.

(k) Anti-ADAT Cell (AIDS, Drugs, Alcohol, Tobacco): The members of this cell work against the AIDS, Drugs, Alcohol and Tobacco. They teach the ill effects of these things, create awareness of the social problems that arise because of the use of these; they try to develop a desire in the coming generation to work against these evil forces. This activity also works on a latent philosophy.

xxi. Projects

Apart from the above-mentioned activities the investigator also organised certain projects as part of the practicum of Teacher and Education in Indian Society paper. The activities organised by the investigator is listed below.

(a) Seminar – organize a seminar on New Education Policy (1986)
(b) Panel Discussion – “Sociology or Philosophy: The true determinant of Education.”
(c) Symposium – on “Education and Development”
(d) Action research
(e) Visit to different types of secondary schools and preparation of school profile.
(f) Identify committed teachers and prepare their profile.
(g) Conduct a survey of secondary schools on the chosen area on the causes of underachievement and suggest improvement thereof.
(h) Visit different secondary school children and their parents and find out the problems of secondary education.
(i) Conduct a Quiz programme on The Syllabus included in “Teacher and Education in Indian Society” paper.
(j) Press cuttings and documentation: The students worked on these projects produced very wonderful reports. They presented their projects in the class. The students freely expressed their feelings and experiences while working on the respective projects assigned to each one of them. It was found to be very useful and interesting and more than a philosophy class. These projects and its presentation also can be effectively used to teach applied philosophy.

xxii. Munshi

This is a small programme in the Asianet Channel viz. Munshi which is very thought provoking which analyses the relevant pertinent issue. At the
end the Munshi gives an idiom (saying) which is very rich from philosophical point of view. The total duration of this programme is 5 minutes only. This programme also can be used to teach philosophy in the application level.

xxiii. Newspaper cuttings

Relevant news that comes in the dailies also collected and used to teach philosophy in the application level. The investigator has a good collection of such paper cuttings.

xxiv. Study of carefully selected books

The investigator provides some suitable books the reading of which helps a person to develop philosophia; e.g., Nature study book.

(a) A few students interestingly went through the book and opined that this book is useful to develop Naturalistic feeling and emotions in them.

(b) Ideals from the Kural of Valluvar: by a student well versed in Tamil

(c) At the Interface – A journey through the interface between science and philosophy by Dr. C.G. Ramachandran Nair, a distinguished university professor of chemistry who had outgrown the limits of science and got projected into the philosophy of science. This book triggered the border between science and philosophy on the part of some physical science students.

(d) Several Readings and Challenges in philosophies of Education – direct and indirect (vide the section on special interventions.)

xxv. Discussions.

The investigator organizes discussions occasionally

(a) Is personal philosophy needed in the life of a teacher?

(b) Which school of philosophy is the most suitable one in the schools of Kerala, today?

(c) Identify the school of philosophy that we apply in the schools today.

(d) Impact of English education on India.

(e) Self financing institutions – a blessing or curse etc.

All these activities are very helpful to teach philosophy in the application level.
B. COUNSELLING PROGRAMME WITH RESEARCH ENRICHMENT

Counselling Programme of the College

Counselling programme has all along been an essential programme of the College. Sr Devotia, a qualified counsellor with long experience with students as well as the public has set up a Counselling Centre as an extension of the college. Sr Subha Maria, Lecturer in Psychology provides counselling using Brain Wave Therapy. She has been taking counselling classes to B.Eds some years. Mrs Lissy Varghese, now Lecturer in English also has long service in student counselling.

The Counselling Wing of St Joseph Training College for women and the specialized counsellor already has the benefit of the rich collection of books and journals in the library. But in the course of this study the investigator came across a rare book which has the potential to improve the counselling practice and relate it closer to the B.Ed. curriculum in psychology and philosophy. The book relates to 'holistic' counselling.

Someone has said: 'Who we are is God's gift to us; who we become is our gift to God.' Whole people keep growing to maturity in all aspects of their lives. All parts of our person need attention in order to become whole in a balanced way.

Enrichment of the Programme from the present Research

Towards the closing stages of the research the investigator came across by chance [It may be more appropriate to say in the ethos of the College “by God's Grace”] a rare book on counselling written by a couple devoted to the cause, backed by decades of successful practice in a variety of conditions: John & Agnes Sturt (1998), Created to be Whole: Becoming the Person You were Meant to Be. A quick analysis for research purposes it was brought to the notice of the three counselling specialists in the college and other interested staff members. Though the College already has a rich collection of reading materials, all of the counselling experts opined that this book is of a different class in terms of applicable theory. Besides stating many new approaches in simple language, it also contains practical
exercises, self-rating scales and other research instruments. It is a boon to the community coming at a time when the College is about to start M.Ed. Course and develop as a Research Centre in tertiary education. A brief analysis of the concepts and action constructs gleaned from the book is presented below.

Abstract of John & Agnes Sturt (1998),
Created to be Whole: Becoming the Person You were Meant to Be –
presented to the Counselling Unit of the College and to some volunteering students during Teaching Practice to aid in their observations and informal counselling if occasion arises.
It needs to be refined further with local adaptations as a working tool

The Sturts (John and Agnes Sturt) define wholeness, wellness and shalom. They introduce a new term 'wholth', and contrast it with the opposite state, 'illth' in Part I of the book. In Part II they focus in turn on the five major areas of our person. It is somewhat artificial to divide ourselves into five parts, because they all overlap. However, it is helpful to address each area specifically.

Created to be Whole is the final part of a trilogy, written as a series of 'workbooks' for personal growth and development. They are designed for people to use on their own, in small groups or to work through with the help of a counsellor. Created for Love addresses the fundamental issue of how we feel about ourselves, and others.

First the Sturts present 'Wholth' with illustrations and episodes. The opening case which will be followed up later is that of a married couple, Tony and Jan, getting estranged:

Tony felt trapped. He was stuck in a job that gave him little satisfaction, apart from providing sufficient income to pay the bills and mortgage. He was now forty-two, married and with three demanding teenagers. He and Jan were growing apart in their relationship, and had little real communication with one another or their children these days. Family life had become a struggle, not a pleasure. He found himself returning home later and later from work each night, sometimes stopping at the pub on the way. He was unfit and even mowing their small lawn left him breathless, which was not surprising as this was about his only exercise.

The vision of life that he once had was gone, and his world seemed to be folding in on him rather than expanding. Tony had been convinced that life had some meaning and purpose, but now was not sure; maybe he had lost his way. He was afraid to share his feelings of failure and despair with his few friends. Jan regarded his reflections as neurotic. There seemed to be no one to turn to. They attended church as a family quite frequently, but did not find it relevant to their daily lives.

Jan was a practical person. If she had thought like Tony’s, she did not dwell on them but just got on with life. There was a family to feed, a house to maintain, elderly parents to care for and little time for introspection. 'If you don't think about it, perhaps it will go away', was her motto. As the eldest of six children, she
had learned early in life to ignore her own needs. Her younger brother had cerebral palsy and she had been expected to take a major part in his care.

Marrying at nineteen removed her from this situation, but put paid to her dream of a career in nursing. It was a hard decision to make, but she had hoped that marriage with Tony would provide the fulfillment she was looking for. They had never discussed together their expectations of marriage, or of one another. Now such conversations were too painful and usually led to a fight.

'Wholth' is explained with diagrams and illustrations: Health and wholeness, which the Sturts abbreviate to 'wholth' is the opposite of how Tony and Jan described their worlds. Life for a whole person is expanding rather than contracting. Whole people are not free from problems and difficulties but these become challenges to them rather than threats. Wholeness can be simply defined as: To be growing in all areas of life: physically, intellectually, emotionally, socially and spiritually.

Figure 1.1. A model of wholeness

The word 'whole' comes from the Old English word hal, from which we derive a range of modern English words: whole, heal, health, holy (hallowed), holiday, hale (as in hale-and-hearty), Hail!

These words share a common theme relating to health and well-being in terms of individuals and relationships. Being whole does not only refer to the body but to the soul. Health and holiness belong together. This includes our world view and value system. It implies balance and integration of the personality. It is something to be possessed but also to be shared. Whole people provide a model and also hope for those who feel that life is without meaning or significance.

HUMAN DEVELOPMENT POTENTIAL needs to be developed in all its dimensions: physical growth, intellectual maturity, emotional growth, social development. Such items that have been underdeveloped in our system are given greater weightage in our abstracting.

Spiritual Growth: The term 'Spirituality' is used by different people in a variety of ways. In the past it referred almost entirely to religious matters pertaining to God and to the soul. More recently it has become an inclusive term embracing anything to do with one's philosophy of life, inner being or lifestyle. In a real sense, all things are spiritual, and a division between 'secular' and 'spiritual' is artificial. Tielhard de Chardin expressed it well: 'We are not human beings having a spiritual experience, but spiritual beings having a human experience.' Neglecting our spiritual development starves the essence of who we are. We have personally found that the most profound way to grow spiritually is by experiencing a relationship with God.
through Christ. This discovery has helped us to know ourselves better, and provided the desire to become the people we were created to be.

**Medical World View Alternatives** that have worked in several parts of the world to facilitate the conceptualisations are used to enrich understanding. The World Health Organisation defines health as 'a state of physical, mental and social well-being, not merely the absence of disease'. This is a statement with which most medical and health workers would agree. But in practice, almost all the focus of Western medicine is placed on dealing with physical health matters, and it is assumed that if a person is free of illness then mental and social health will follow. Certainly it is hard to give any consideration to mental, social or aesthetic aspects of life if we do not have enough food to survive or are suffering from a major illness.

A typical case is cited from West Sepik Province of Papua New Guinea which could open the eyes of the 'advanced' extension persons working in 'under-developed'

The group had been allocated an area of jungle, several days walk from the coast, in which to develop a medical programme. The land included a flat section near a river bed - Taro was local medicine man or witch doctor with a powerful reputation. After he had been consulted patients were carried back to their hospital to see what the white man's medicine can offer.

One sensitive worker observed that people who had already attended Taro's clinic recovered more quickly than those who had come to them first. He asked himself, "What was he providing that was missing from our care?"

The so-called primitive medicine starts with the person and looks at his or her environment and relationships for the cause of illness. This is an expansionist process. Western medicine starts with the patient, then focuses on the system or organ that is disordered in a reductionist process. If the diagnosis is not obvious from clinical or perhaps X-ray examination, then the biochemistry of the organ is examined through blood tests. In this way, the 'what' is usually discovered but seldom the 'why'.

Dr John Travis MD founded the world's first **Wellness Centre** in Mill Valley, California, in 1975. His model of the Illness-Wellness continuum is shown in Figure 1.2. It demonstrates the limits of the normal medical or treatment approach. The Wellness Model includes the treatment model but moves beyond it.

Most people spend much of their lives at the 'neutral point', neither unwell nor fully well.

**Fig 1.2 Illness-Wellness Continuum**
Moving on from the neutral point starts with self-awareness: This includes understanding how your body works, what your needs are, and how you can achieve wellness. It is an evaluation of your life. The objective is ‘high level wellness’, which is not a destination but a journey, not a goal but a lifestyle. This process is assisted by health education, and there is much more information on health available now than in previous generations. We need an open yet critical mind to sift.

The next step often involves taking a risk, moving from the known way and trying out new options. It presupposes a desire to grow, to discover life and attain high level wellness. One of the reasons people do not move towards wellness is fear of change or failure.

There is a big difference between the Wellness Model and the traditional treatment model. For most people, treatment involves expecting someone else to fix the problem. The sickness contract is: ‘I have a problem, and you have the knowledge, Doctor, so I’m paying you to fix it.’ The Wellness contract is: ‘I have a problem and I’m prepared to do something about it, but need a little help from others who have more knowledge.’ The medical professional then becomes a partner in my healing, not the director.

The key is responsibility. Taking responsibility for myself is the start of healing and moving towards physical, emotional and spiritual wholeness. It involves discovering my own needs and finding ways to meet them; being aware of my limitations but also possibilities for growth; learning to ask the right questions, not just waiting for answers. It means becoming an actor in life and not merely a reactor. I may require some help in this journey but I will find the resources I need. It is a process of knowing who I am in my uniqueness, and striving to fully become the person I was created to be.

Life expectancy: Wellness living has the effect of postponing many diseases from mid life to the brief period before the end of normal life span. It certainly improves the quality of life significantly.

While this Wellness Model is particularly relevant to physical wellbeing, it can also be applied to the other four aspects of wholeness that we are considering. Though most people have found friends and a level of social adjustment, many of us could improve our communication skills and competence in conflict resolution. There is usually room to become more ‘other-centred’. It is also easy to stay in the neutral point spiritually and fail to grow in spiritual wholeness.
PSYCHOLOGICAL MODELS are next explained:

1) Abraham Maslow propounded the process of self-actualisation. By this he referred to the way a personality develops and grows out of neurotic or infantile behaviour and is able to face real problems in life with maturity. He asserts that this concept of growth towards maturity and wholeness is part of being human.

Man demonstrates in his own nature a pressure toward fuller and fuller Being, more and more perfect actualisation of his humanness. In exactly the same naturalistic, scientific sense that an acorn may be said to be pressing toward being an oak tree... Creativeness, spontaneity, selfhood, authenticity, caring for others, being able to love, yearning for the truth are embryonic potentialities belonging to his species-membership, just as much as are his arms and legs, brain and eyes. Maslow cites much clinical data to support this thesis, but admits that his conclusions are based on 'adults who have, so to speak, succeeded. He said "I have little information on the non-successes, the ones who dropped out along the way".

2) Psychiatrist Viktor Frankl survived the horrors of Auschwitz and other Nazi concentration camps for several years, and records his experience in his moving book Man's Search for Meaning. He observed in other prisoners as well as in himself, that people who had a reason to live or a task waiting for them to fulfil were more apt to survive than those who did not. This same conclusion has been reached by psychiatric investigations into Japanese, North Korean and North Vietnamese prisoner-of-war camps. Frankl claims that mental health is based on a certain degree of tension between what one has already achieved and what one still has to accomplish, or the gap between what one is and what one should become.

His Logotherapy is founded on the belief that finding meaning in life is the primary human motivational force. He cites a number of public opinion polls in different countries showing that eighty per cent of people put 'finding a purpose and meaning in life' as their primary goal. This is significant against the backdrop of modern society which is characterised by boredom, where meaning is often sought in pleasure, power, materialism or drugs. Frankl taught that meaning in life is discovered in three different ways, by: (a) Creating work or doing a significant task. (b) Encountering something or someone and learning how to love others. (c) The attitude we have towards suffering. If there is meaning in life, there must also be meaning to suffering and death.

3) Another significant contribution to the development of psychological health is the Reality Therapy of William Glasser. Its emphasis is on helping people take responsibility for themselves in their present and future behaviour. In using this approach with patients in psychiatric institutions, Glasser found that some of them
decided they did not need to hide there any more, and they were able to go back into society.

4) **Rational Emotive Therapy** was developed by Albert Ellis, who asserts that psychological problems are often the result of irrational beliefs and thought patterns.

We interpret every event or thought through the 'grid' of our belief system, which determines the resultant feeling or action. The A-B-C model summarises this. (Fig 1.3)

5. **Growth counselling:** In the Sturt counselling work we have moved over the years from a focus on problems to assisting people to discover their potential: from helping solve specific issues to giving them tools which enable them to resolve their own difficulties. This is a paradigm shift from rescuing people to working in partnership with them in their struggle; from helping people to empowering them on their journey. The focus is not so much on pathology as on hope; not on the past, but on the future. It involves a change of perspective, from seeing people as they are now to seeing them as they could be. It deals with the whole, not just the part.

Howard Clinebell describes growth counselling as having two aspects: firstly, seeing the growth potential within people; then helping them discover growth skills in their inner lives, in their relationships with others and with God. This is a practical expression of the proverb: 'Give a man a fish and he will eat for a day; teach him how to fish and he will eat for a lifetime.'

There are, of course many other psychotherapeutic approaches to working with people. The five just described are important aspects of the Wellness concept.

A model is got from Jewish Culture: The Hebrew concept of Shalom, which Jewish people use as a greeting, encapsulates the idea of wholeness. Literally it means peace, and the greeting is understood as 'Peace be with you', or 'Peace to you'. But the word shalom has a much richer meaning than the absence of conflict. It means peace in the sense of wholeness, health, healing, fullness and harmony. It includes relationships. Shalom implies integration within oneself, and healthy relationships with others and God as well as harmony with nature.
There is another Hebrew word, *Sheol*, which is the opposite of *shalom*. It is used to describe the 'place of shadows'. The ancient Hebrews believed that at death only the shadow of the person survived and descended into Sheol. Shadows do not relate, but slide past each other without confronting or engaging. They have no joy, no purpose, no relationships - simply shadow. Some people choose to live a kind of shadowy existence in this life. We all have a choice between a life of 'sheol' or 'shalom.'

*Shalom* is to enjoy

- Living at peace with God, delighting in him
- Living at peace with others, delighting in community
- Living at peace with our environment, delighting in God's world
- Living at peace with oneself, delighting in God's gift to the world - you.

**THE CHRISTIAN MODEL** is the frame most elaborated. Much of it is universal and not denominational. Wholeness is the goal of the Christian life, and this is the clear message of the New Testament.

Jesus came not merely to save souls but to make people whole. He said: 'I have come that they may have life to the full. He usually started where people were and with the need they presented, whether physical, intellectual, emotional or spiritual. The Greek word *soteria* is used in the New Testament to refer to salvation in the spiritual sense but also to physical 'health', or being 'made whole' Jesus taught this when he identified the greatest commandment. One day he affirmed an expert in the Jewish law for discovering the way to eternal life:

Jesus was the only human being who was totally, whole, in the sense that he was without sin. Even so, it is interesting that Luke described a growth to wholeness in all areas of life in Jesus himself.

Jesus grew in *wisdom* [intellectually and emotionally], in *stature* [physically], in *favour with God* [spiritually] and *people* [socially].

As God, Jesus was already perfect and whole; as a human being, he demonstrated a growth in all areas of life, providing a model for us to follow.

However, Jesus said: 'Be perfect, therefore, as your heavenly Father is perfect'. This sounds an impossible task, until we understand that the Greek word
translated 'perfect' is *telios*, meaning whole. This word has a range of meanings and is variously translated: finished, fulfilled, complete, perfect, full grown, reached its end. So we can appropriately paraphrase this statement as, 'Be perfectly who you are created to be, as your heavenly Father is perfectly who he is.' Jesus is not condemning us here for our obvious imperfections, rather he is encouraging us to grow and develop to our full potential in every area, with God's help.

We are all responsible for our own growth in wholeness, just as we are responsible for our wellness. Paul wrote:

> Offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of Your mind.

Jesus offers us wholeness, not merely a patch-up on our lives. He once asked a man who had been invalid, for thirty-eight years: 'Do you want to be whole? This was an offer of physical and spiritual healing, total renewal. The record shows that even though Jesus healed him physically, the man did not want wholeness. We too have this same choice. Our wholeness will be finally seen in the resurrection. 'Then I shall know [myself] fully, even as I am fully known.'

**REFLECTIONS AND EXERCISES**

1) Reflect on your life, perhaps using your journal if you keep one. What progress are you making towards becoming a whole person? Draw a circle like this and shade in the segments to represent how well you think you have developed in each of the five areas of your life.

   Discuss this with a friend, partner, or your group (if you belong to one) to obtain objective feedback.

2. Write down specific ways in which you are attempting to grow and develop

   - Physically
   - Intellectually
   - Emotionally
   - Socially
   - Spiritually

3) Reflect in your journal on some illness or accident that you have had and try to identify all the factors (other than the purely medical ones) which contributed to that situation. This is a way of looking at the 'Why?', as well as the 'What?'

In Chapter II 'ILLTH' is explained.
This chapter addresses the major causes of ill health (which we are calling 'illth') and particularly the condition of burnout. There are varying degrees of 'illth'. Some people are merely stuck in their journey, rather like Tony and Jan in Chapter One. Others are far from being whole even though they may not have a definable physical illness. They could be described as 'an illness waiting to happen'. Still others suffer from lifestyle related illnesses, such as high blood pressure, heart attacks, stomach ulcers, ulcerative colitis, anxiety disorders and depression.

CAUSES OF ILLTH include

Modern Lifestyle Factors

There are many aspects of modern living which add to the pressures of life and can be significant factors in the development of 'illth'. For example, the emphasis on individual, achievement, competition and materialism provide goals which for many people are assumed, not chosen. They are often accepted without question as 'the way life is meant to be'. These values can become 'internal drivers' which pressure people into unhealthy lifestyles. Here are three out of many factors which can contribute to the development of 'illth'.

The Tyranny of Time

Time is not absolute. It is an arbitrary mental concept within the breadth of eternity, and it began with the creation of the universe. Before that, time and space as we know it did not exist. However, thinking in a linear time-frame is useful and brings order into our lives. To survive in this modern age we are obliged to structure our lives around clocks and calendars, otherwise we are out of step with the world around us. Efficient use of our time minimises stress, living as we do in a society of 'clock-watchers'. The problem comes when time becomes our master rather than our servant. A life controlled by deadlines is in danger of moving from 'wholth' to 'illth'. The very use of the term 'DEAD lines', referring to time pressures, is significant.

Steven Covey and Roger Merill, in their book First Things First, draw a helpful distinction between chronos (the Greek word for chronological time) and kairos (the Greek word for compass). Living by 'chronos-time' means to be controlled by the clock and no portion of time is worth more than any other. It has to do with time management. 'Kairos-time' refers to quality use of time, and the value you derive from it, rather than the amount of time you put into it. This is more related to our goals and direction in life. People who are governed by 'kairos' rather
than 'chronos' are more likely to be moving towards wholeness. The struggle between 'the compass' and 'the clock' in our lives results in much discomfort.

**The Effects of Change**

All change is stressful, whether good or bad, desired or unplanned. This is particularly true if there is too much change, if it is happening too fast, and especially if it is outside our control. We usually find change harder to cope with as we grow older.

'Psychologists Holmes and Rahe in Seattle developed a 'Social Readjustment Rating Scale' which helps people identify the amount of change that they have experienced over the past year or two). Various changes, such as the death of a close family member, or a change of job, were given different ratings expressed in 'Life Change Units'. (The weight or significance of any particular change was estimated by the hundreds of people who did the test. For example, the death of a spouse was given a score of 100, divorce 73). Researchers found that the higher a person's 'change score' the greater the likelihood that they had recently had or were about to have an illness. Thus, our state of health can often be related to the amount of change currently happening in our lives.

The critical factor is not the amount of change but an individual's attitude to change and their ability to cope with it.

**The Pressure to Perform**

Most people are susceptible to peer pressure, especially as teenagers. Few people like to be different from everyone else, and even non-conforming young people often imitate the behaviour of peers. This human desire to be like others is capitalised on by advertisers in the media to encourage sales. The pressure to conform is seen in the acquiring of status symbols, such as expensive brand-name clothes, the latest model car, or a house in the right area in order to be seen to be successful. The drive for obtaining the wealth for this is often at the expense of a healthy lifestyle and good relationships.

Sometimes this pressure is more subtle. We have seen it frequently in teams, where the leader is a very capable person with a high work output. Others in the team feel obligated to keep up, even without this being stated by the leader. Team members who see themselves inadequate by comparison can burn out trying to keep pace with someone whose gifts are quite different. Comparing myself with others is a destructive and unhelpful activity. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else.

**Internal Drivers**
Many people are driven by compulsions which define the pattern of their lives. Rather than being in charge of the direction they want to go they are controlled by internal drivers, which they may not have even identified. An important part of growth to wholeness is developing objectivity and awareness.

Some people assume that becoming a Christian means inviting Christ to be the 'Driver' in our lives. I (John, first author) made that assumption originally. Then I discovered that he wanted me to be the driver of my 'car', to negotiate the tight corners and steep hills. Christ offers to be my 'Navigator', my 'Kairos'; providing me with motivation and strength if I choose to draw on his resources. The Christian life is a partnership. To use another metaphor: 'Unless the Lord builds the house, its builders labour in vain. The Lord desires to be the 'Chief Builder' or 'Architect' of our lives, but we are the labourers who do the actual building work.

Three common unhealthy influences in life and lead to burnout are:

**Workaholism**

Workaholics abound in society and suffer from an urge to be always doing something. There are a number of reasons for this compulsion. Many people have seen this pattern demonstrated by their parents or other role models. They experience a constant sense of (false) guilt if they are not working, and when they relax they feel guilty. In psychiatric terminology, the workaholic is referred to as a person with obsessive-compulsive personality traits.

Workaholics often feel under pressure to prove that they are worthwhile people by the amount of work they accomplish. Others overwork because of the pressure to conform to other people's expectations, which we described above. Sometimes these expectations for excessive work are expressed or even demanded by employers, especially if a person is hoping for promotion. Certainly a capacity to work over and above the call of duty is often praised. To continue the case given in the beginning:

Tony had become a workaholic, just as his father had been. He found little in life apart from his work to make him feel worthwhile. He was good at his job and often put in extra hours to catch up on a backlog of work. But his efforts did not seem to be noticed or valued by his manager. He also felt unappreciated at home by his wife Jan and his teenage children. The increasing expenses of a growing family, combined with a determination to prove his significance, drove him to work harder. Workaholism became an addiction for him which was just as real as addiction to food or alcohol.

**People Pleasing**

A desire to please others often starts in childhood in an attempt to receive attention or cope with difficult conditions. As the compulsion grows it can become a way of life. Decisions are based not on whether they are right or wrong but on whether they will please others. If we react to people on this basis we start taking responsibility for other's feelings and actions, instead of their own.

**Rescuing**
In unhealthy relationships, people often fall into three groups: persecutors, victims and rescuers. This may seem a little cynical but is often true, especially in unhealthy family interactions. Members of the social group may keep switching roles. Some people develop a compulsion to be rescuers. (Obviously there are times when rescuing is appropriate and is an expression of true love and compassion. However, 'chronic rescuers' find their fulfillment in life through being needed by others. The result is unhealthy for both the rescuer and the one being rescued, and usually leads to a co-dependent relationship where both need each other for survival. Persistent rescuing devalues and patronises people, inferring that they are incompetent. Becoming a rescuer is a trap for people-helper and beginner counsellors.

**Personality**

We are each created with a different and unique personality. Some of our personality and temperament traits are given, others are learned. Drs. Meyer Friedman and Ray Rosenman, cardiologists in California, studied the physiological, psychological and personality characteristics of thousands of people. They were able to link a certain type of personality with the likelihood of developing coronary artery disease. People who had what they called a Type-A personality were more than five times as likely to suffer from a heart attack than people with a Type-B personality. Personality factors were shown in extensive studies to be the strongest predictor of whether a person was likely to develop premature atherosclerosis or die from a heart attack.

The Type-A personality is defined by a cluster of characteristics. These people are usually highly competitive, ambitious, achievement-oriented workaholics. They are often aggressive, impatient and in a hurry; hence the term 'hurry sickness' is sometimes applied to this condition. They feel constantly under pressure and attempt many things at once. They usually have a strong sense of responsibility, a high need for recognition, and few non-work interests. A significant characteristic of Type-A people is their tendency to hide their feelings from others, especially anger. They bottle up their feelings. Perhaps the most dominant feature is their speech pattern. They typically speak fast and loud, using emphatic gestures, and tend to interrupt or speak over others.

The Type-B personality is the opposite picture. A Type-A person has been described as 'someone who is in a moment by moment struggle against time, other people or both'; and a Type-B person as 'someone who can work without getting
angry and relax without feeling guilty. This is an over-simplification, but it reflects the truth.

HUMAN RESPONSE TO STRESS is described next

Understanding Stress

Stress can be defined as: "My response to the pressures (stressors) of life, both external and internal, which make me feel uncomfortable".

Many people think of stress merely as something which happens to them from the outside. Some of our stressors do originate from the world around us (e.g. work pressures, traffic jams, overdue accounts) but the majority of them come from within us: We have identified a number of these already in this chapter. The amount of distress we experience depends largely on our response to our stressors, whether external or internal ones. We may not be able to do much to alter the stressors in our environment but we can do something about our reaction to them. We also have control over those that originate from within our minds.

Relationship between stress and performance

Professor Selye borrowed the concept of stress from engineering and brought it into medical thinking. His research and writing over about forty years, help us understand the effects of stress on the human body. He differentiated between harmful or unpleasant stress and good or useful stress. The former he called ‘distress’ (from Latin: 'dis' = bad) and the latter he named ‘eustress’ (from Greek: 'eu' = good. Stress and challenge are good for us, and a healthy part of life. In fact, we would not survive without an efficient stress response (the 'Flight/Fight' reaction) which is mediated by our autonomic nervous system – release of adrenalin.

Assessing Your Stress Level

Some of the information about the effects of stress can be expressed in graphic form, which is referred to as Yerkes curve. The Yerkes-Dobson Law states that: 'Anxiety improves performance until a certain level of arousal has been reached. Beyond that point, performance deteriorates as higher levels of
anxiety are attained.' This graph is useful in that it provides a convenient, way of identifying and assessing our stress level.

*Distress*

If we ignore these messages from our bodies, and continue to live on the inefficient right side of the graph, diseases (indicated by little crosses) will develop.

Repeated physiological changes, resulting from stress that is not managed properly, eventually lead to pathological changes. This is partly due to the depression of the immune system by prolonged stress, as the ratio between the 'helper' and 'suppressor' cells is disturbed.

People who manage to stay on the left hand side of the graph most of the time remain in 'wholth'. At times, circumstances of life demand that they move beyond their optimum level of performance but they are aware of what is happening and take steps to return to efficient living. They mostly experience 'eustress', and stress works for them rather than against them. Those who live most of the time on the right hand side of their graph experience 'distress'. Sometimes, hardy individuals manage to live like this for a number of years, especially in their youth, but there is a price to pay in terms of stress-related illness.

*Listen to Your Body*

One important learning from this graph is that the body develops symptoms (and later on diseases) in response to the distress we ignore. One of the keys to managing stress and developing wholeness is to listen to your body. Never waste a good symptom! Apart from the tongue, the rest of the body does not lie. Pain is a 'friend, not an enemy.'

**BURNOUT** is another major concept

*Understanding Burnout*

Burnout has been defined as: 'A syndrome of emotional exhaustion, depersonalisation and reduced personal accomplishment.' It is an occupational hazard of professional people, especially those who are involved in 'people-work' such as the care givers in society, social workers, counsellors, pastors and missionaries'. We have observed that in certain circles burnout is almost regarded as a status symbol. The inference is: 'If you haven't been burnt out yet, you haven't been working hard enough.'

Burnout follows prolonged 'distress', but essentially it is the consequence of over-use of our physical and emotional resources. It is not so much a sign of weakness as a warning indicator and a protective mechanism. It is the body's way
of trying to protect us and prevent worse consequences of an unhealthy lifestyle. If we burn out, we are probably running on the ‘wrong fuel’.

Repression is nearly always present in late stages of burnout. It is usually a symptom of the disorder and not an independent condition, though sometimes burnout may reveal an underlying endogenous depression. Depression following intense stress is the consequence of what is known as ‘adrenal exhaustion’. and this is the body’s way of slowing us down in order to allow us to recover.

The Causes of Burnout, Modern lifestyle factors, Internal ‘drivers’ are next discussed.

Internal ‘baggage’ – By this we mean things from the past that we tend to carry around with us through life, such as: childhood hurts, rejection, blocked grief, phobias, unforgiveness and bitterness.

Symptoms of Burnout

Sturts designed a ‘Burnout Inventory’ some years ago and have used it with hundreds of people. It is a subjective assessment, but if answered honestly can be reasonably accurate in diagnosing the degree of burnout.

Late Stages in Burnout

When burnout becomes established, the following characteristics are commonly seen in a person’s behaviour. These features have been summarised under five headings.

Demoralisation - meaning a loss of confidence and awareness of diminishing effectiveness. This may be accompanied by a loss of goals, vision and ideals.

Fig 2.2 The effects of holding on to or dealing with our baggage

Depersonalisation - starting to treat oneself and others in an impersonal way. Emotions and reactions to life are blunted.
Detachment - a switching-off process whereby a person becomes disengaged from people, responsibilities and activities.

Distancing - avoiding social contacts, and withdrawing from personal relationships, even with family members. Some people become 'loners' at this stage.

Defeatism - a loss of motivation, drive and joy. There is a sense of hopelessness and 'being beaten by life'.

At this stage, a person may well be suffering from depression, requiring medical help. The goal is to identify the symptoms of burnout much earlier than this. The earlier the diagnosis is made, the quicker will be the recovery.

Prevention and Treatment of Burnout is discussed next.

Burnout is preventable

BURNOUT INVENTORY TEST is one of the tools the College may use.

Check through these statements and relate them to what has been happening for you over the past 6-12 months. The emphasis of this test is on identifying change in your behaviour, not normal characteristics. Score your answers as follows:

0 = You do not experience this, or only occasionally
1 = This is true for you frequently, about weekly
2 = You experience this most of the time (daily)

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>YOUR SCORE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Exhausted and tired</td>
<td></td>
</tr>
<tr>
<td>2) Irritable and with a 'short fuse'</td>
<td></td>
</tr>
<tr>
<td>3) Having less and less time for people, even family and friends</td>
<td></td>
</tr>
<tr>
<td>4) Difficulty in making decisions</td>
<td></td>
</tr>
<tr>
<td>5) Difficulty in concentrating</td>
<td></td>
</tr>
<tr>
<td>6) Feeling hopeless, like 'Why bother?' or 'Who cares?'</td>
<td></td>
</tr>
<tr>
<td>7) Forgetfulness</td>
<td></td>
</tr>
<tr>
<td>8) Frequent sleep disturbance, wakefulness, never enough sleep</td>
<td></td>
</tr>
<tr>
<td>9) Starting the day feeling unrefreshed</td>
<td></td>
</tr>
<tr>
<td>10) Feelings of worthlessness &quot;I'm a failure&quot;</td>
<td></td>
</tr>
<tr>
<td>11) Loss of enthusiasm or enjoyment about your work or life</td>
<td></td>
</tr>
<tr>
<td>12) Change in appetite: over-eating or loss of interest in food</td>
<td></td>
</tr>
<tr>
<td>13) Overlooking normal duties and responsibilities</td>
<td></td>
</tr>
<tr>
<td>14) Feeling unappreciated by others</td>
<td></td>
</tr>
<tr>
<td>15) Feeling burdened by responsibilities and pressures</td>
<td></td>
</tr>
<tr>
<td>16) Aware of accomplishing less and less in the time available</td>
<td></td>
</tr>
<tr>
<td>17) Becoming excessively preoccupied with details</td>
<td></td>
</tr>
<tr>
<td>18) Unable to say &quot;No&quot;</td>
<td></td>
</tr>
<tr>
<td>19) Becoming overtly dynamic, inflexible or 'fussy'</td>
<td></td>
</tr>
<tr>
<td>20) Aware that you are striving yourself too hard in your work</td>
<td></td>
</tr>
<tr>
<td>21) Becoming cynical or hyper-critical with workmates, friends or family.</td>
<td></td>
</tr>
<tr>
<td>22) Boredom with work or life in general</td>
<td></td>
</tr>
<tr>
<td>23) Loss of a clear perspective on your work or life</td>
<td></td>
</tr>
<tr>
<td>24) Feeling out of control in areas of your life</td>
<td></td>
</tr>
<tr>
<td>25) Having regular somatic symptoms such as:</td>
<td></td>
</tr>
<tr>
<td>headache, back ache, chest pain, abdominal cramps or wind, mouth ulcers, diarrhoea, indigestion, skin rash, persistent colds, allergies, sinusitis, accidents .... or other</td>
<td></td>
</tr>
</tbody>
</table>

Score one point for each regular symptom

TOTAL SCORE

Burnout is reversible
BURNOUT PREVENTION ASSESSMENT

This is a check list of some important ways to prevent burnout. Score each question with the number that is right for you. Between the highest number on the left and 0.

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>YOUR SCORE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Do you have a full day off to do what you like?</td>
<td>Weekly (5); Mostly (4); Frequently (3); Occasionally (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>2) Do you have time-out for yourself to be alone to be quiet, think, meditate, pray?</td>
<td>Daily (6); Most days (5); Frequently (4); Occasionally (3); Seldom (2); Never (0)</td>
</tr>
<tr>
<td>3) Do you have good vacations (about 3-4 weeks a year)?</td>
<td>Every year (5); Frequently (4); Occasionally (3); Seldom (2); Never (0)</td>
</tr>
<tr>
<td>4) Do you do some aerobic activity for at least a half hour at a time?</td>
<td>3-5 x a week (5); Frequently (3); Occasionally (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>5) Do you do something for fun, e.g. play a game, go to a movie/concert/outing?</td>
<td>Weekly (4); Monthly (3); Occasionally (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>6) Do you practice any muscle relaxation or slow breathing technique?</td>
<td>Daily (5); Frequently (4); Occasionally (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>7) Do you listen to your body messages (symptoms/illnesses, etc)?</td>
<td>Always (3); Mostly (2); Occasionally (1); Seldom/Never (0)</td>
</tr>
<tr>
<td>8) If SINGLE: Do you have friends with whom you share at a feeling level?</td>
<td>Regularly (5); Frequently (4); Occasionally (3); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>9) If MARRIED (or in relationship), would you describe your intimate sharing as happening?</td>
<td>Daily (5); Frequently (4); Occasionally (3); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>10) How would you describe your ability to communicate with others?</td>
<td>Excellent (5); Fair (4); Average (3); Difficult (2); Inadequate (1); Poor (0)</td>
</tr>
<tr>
<td>11) Do you sleep well, at least 7 hours a night?</td>
<td>Almost every night (3); Frequently (2); Occasionally (1); Never (0)</td>
</tr>
<tr>
<td>12) Are you able to say 'No!' to demands when this is appropriate?</td>
<td>Always (3); Mostly (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>13) Do you set realistic goals for your life, both short and long-term?</td>
<td>Regularly (5); Occasionally (4); Sometimes (3); Seldom (2); Never (0)</td>
</tr>
<tr>
<td>14) Are you careful to eat a good diet? Always (4); Mostly (3); Not often (2); Seldom (1); Eat a lot of 'junk food' (0)</td>
<td></td>
</tr>
<tr>
<td>15) Is your weight appropriate to your height?</td>
<td>Consistently (3); Hard to control (2); Seldom (1); Over/under weight (0)</td>
</tr>
<tr>
<td>16) How would you describe the amount of healthy touch you receive from people?</td>
<td>Adequate (3); Frequent (2); Occasional (1); Seldom (0)</td>
</tr>
<tr>
<td>17) Can you deal with anger without repressing it or dumping it on others?</td>
<td>Always (4); Mostly (3); Occasionally (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>18) Do you have a good laugh?</td>
<td>Daily (3); Frequently (2); Seldom (1); Never (0)</td>
</tr>
<tr>
<td>19) Do you engage in a creative hobby? (e.g. gardening, music, photography, a craft etc)?</td>
<td>Weekly (4); Frequently (3); Occasionally (2); Rarely (1); Never (0)</td>
</tr>
<tr>
<td>20) Do you nurture your self-esteem (e.g. with self-affirmations)?</td>
<td>Regularly (4); Frequently (3); Occasionally (2); Seldom (1); Never (0)</td>
</tr>
</tbody>
</table>
21) Do you practise forgiveness of others who hurt you?
   - Always (4), Regularly (3), Occasionally (2), Rarely (1), Never (0)  
22) Have you dealt with old hurts and 'baggage' from the past?
   - All you are aware of (5); Most of it (4); Still working on it (3); A lot left unfinished (0)  

Assessing Your Results of the Tests

It is useful to evaluate the results of both tests together:

The Burnout Inventory Test score is interpreted as follows:

1-5 is compatible with good health and no indication of burnout.
6-10 is the 'orange' zone, with early indications of impending burnout.
The trend is more easily reversed at this stage, otherwise burnout may follow.
11-20 is the 'red alert' area, suggesting that lifestyle changes are urgently needed.
otherwise burnout is inevitable.
21-30 indicates varying degrees of burnout.
30+ Scores of over 30 suggest a person is clinically depressed, or close to it.

The Burnout Prevention Assessment evaluates the resources that you have to prevent or reverse burnout as follows:

A score of 80 or more indicates that you have excellent resources.
Between 70-80 suggests they are reasonably good,
50-70 barely adequate skills.
Less than 50 suggests that changes in your lifestyle are urgently needed.
A low score does not mean that you are suffering from burnout at present, but that if the pressure is on, you do not have adequate skills to prevent it developing.
More important than the total score is the individual score for each item of the second test.

This gives you a measure of how well you are doing in that particular area and provides a practical worksheet for making changes and developing new skills. The questions cover all lives areas of who we are physical 'intellectual, emotional, social and spiritual. These are some of the ways in which we cannot only prevent burnout but grow towards wholeness. Most of them will be dealt with in more detail in subsequent chapters.

REFLECTIONS AND EXERCISES

1) How is the 'kairos' chronos, balance in your life?
To what degree are you able to say 'No' and 'Yes' appropriately to demands in your life?
Reflect on these questions in your journal, and/or discuss them in your small group.

2) What are your internal 'drivers'? We all have them. Some are helpful and others are destructive and prevent wholeness. Have a look again at the three described in this chapter: workaholism; people-pleasing and rescuing. Can you identify with any of these, and to what degree do they dominate your life? Do you want to be free from their control, so that you can benefit from their positive aspects but not be driven by them? Are there any other 'drivers' in your life?

Write about them in your journal or discuss them in your group. Ask God to help you get them into balance in your life. If one or more of them seem to be too difficult to deal with, it could be useful to seek the help of a counselling professional.

3) Are you a 'race-horse' or a 'turtle'? To what degree are Type-A characteristics strong in your life? Some of these are desirable, but when they are out of balance they can destroy your 'whoth'. Remember, these are basically learned behaviours, so they can be modified to be consistent with healthy living.
4) Consider the graph in Figure 2.1. Where on the curve do you think you are most of the time? What symptoms does your body produce to let you know that you are past the optimum level? Are you aware of developing any stress-related medical conditions?

5) Are you aware of any 'internal baggage' that you are carrying around, such as: unforgiveness, blocked grief, broken relationships, a sense of rejection or low self-esteem?
   - Reflect on these in your journal. They will seriously hinder your wholeness and limit your life if they are not dealt with.

6) What are you doing to care for your whole person?
   - Use the diagram (fig 2.3) and write in what you ARE doing at present to grow in these areas. Then write in another colour the things you WILL do with God's help to develop in these areas

III. BLOCKS AND KEYS TO WHOLESNESS

Growth is the most obvious evidence of life.

BLOCKS TO WHOLESNESS

Small children love to play with building blocks. This develops their creativity and sense of fun, even if they build just for the joy of knocking it over. The way we learn to play is a metaphor for life. Just as a child may be uncreative with his building blocks, so an adult can lack creativity and vision in working towards wholeness. Life's 'blocks' can be seen as obstructions, or alternatively as material from which we can build our lives. Limited vision is one of these hindrances to growth.

Block 1. Lack of Vision

If building blocks are stacked in front of children they will most likely knock them down. When adults create or create obstructions they often make excuses; 'I can't see past' etc. Lack of vision of life's potential limits us as people. Just as bored children want to be entertained, so as adults we may seek distraction rather than challenge. So they don't try. People who desire growth to wholeness are focussed but not restricted. They have clear goals but do not suffer from tunnel vision.

Solomon said, 'Where there is no vision, the people perish.' Without goals in life we stagnate. Whole people have a vision of life which is far greater than themselves. They are outward looking without ignoring their inner development. What motivates us and what prevents us from taking on challenges in life? Our modelling is one of the powerful influences. If we see others going forward, achieving and making progress we are likely to follow their example and set clear goal for ourselves.
Block 2. Our Modelling

If children have no interest in playing with blocks, the parent may try to motivate them by demonstrating how to build such things as towers, bridges, walls or patterns. This can stimulate their creativity. Similarly our growth to wholeness we can be inspired by others. The strongest influence in our lives is usually our parents. If our parents and 'family do not provide a healthy model of wholeness for us, we must look elsewhere for other options. They did their best, but were probably struggling with the modelling they had received themselves while growing up. Reviewing our modelling need not be a blaming exercise, but a way of understanding ourselves better.

Block 3. Childhood Hurts

Earlier we described how people carry 'internal baggage' with them through life. This hinders progress and can lead to burnout. It stands to reason, that if I have a heavy load to carry I will not move on as freely as someone who is less encumbered.

Where does our 'baggage' come from? It is often the result of hurts accumulated in childhood, such as abuse (emotional, physical or sexual), neglect, rejection, negative 'parent messages', shame, guilt, loss and fear. These are real hurts. Other hurts (which can feel just as real) come from misinterpretations that the child makes. Children are good observers but bad interpreters. Their perception of situations that were intended for "their good" can sometimes be interpreted by them as hurtful.

Hurts are often pushed down inside because they are painful to face; This kind of 'baggage' will hinder growth to wholeness. In Figure 2.2, Bucket A illustrates a life that is too full of what has been internalised earlier, leaving little room or energy for other things.

Block 4. Low Self-Esteem

Another major block preventing growth to wholeness is believing I am of little or no value. This means seeing myself negatively, thinking I am worthless or even hating myself. The painful preoccupation that this view of self brings inhibits personal growth. I can become so absorbed in my self-rejection that I am at an impasse. This prevents me from moving on to discover my potential and the
purpose for which I was created. So if low self-esteem is blocking my growth, I need to recognize this and take steps to overcome and change this perception.

In counselling drive home the point that change is possible... It is a long journey, but as the Chinese proverb says: 'A journey of a thousand miles begins with the first step.'

Block 5. Emotional Immaturity

Maturity results from growing in every area of life including our emotions. Personal growth needs the full awareness of our emotions and the ability to deal with them appropriately. This is where many people are blocked, having been taught to ignore, deny or repress them. In our society, emotions have bad press. Being 'emotional' is a term often used to describe someone who is neurotic or out of control, unable to handle life or deal with difficult situations. Emotions are an important part of who we are, and if we are unaware of them we do not yet know our true selves.

People with low self-esteem have an urge to achieve and 'do' in order to prove that they are OK. A total focus in life on doing to the neglect of being, on achievement to the detriment of who we are becoming, results in unbalanced development. To 'be' involves discovering my unique self, especially my feelings which are individually mine. If I do not like the way I feel, I may repress or ignore these feelings. Facing these negative feelings can be hard, but the effort is worthwhile. Growing emotionally is a lifelong journey. We explore this further.

Block 6. Unforgiveness and Bitterness

We all have an instinctive desire to get even or to pay back. If we cannot do this, we may nurse the hurt and want revenge. It seems fair that the one who caused the hurt should pay. Revenge turns to hatred which then becomes bitterness... which affects our immune system.

Block 7. Grief and Loss

Sometimes the block to emotional growth is unresolved grief. People often say, 'Time will heal.' *Time by itself does not heal grief,* although healing takes time. The grieving person must work through their emotions of denial, anger and self-pity. If the loss occurred in childhood, it is more difficult to deal with the resulting grief.
and pain. Children often cope by burying their feelings internally, hoping they will go away.

The case of Shirley — who was not told of mother’s impending death considering that she was too young to understand — she was unprepared for mother’s death. The secrecy added to her grief. The family grieved, but she was left out of the process. I (Agnes) met Shirley when she was in her twenties. She was sometimes suicidal and felt abandoned by her family, friends and God. Only when she went back to the memories of her childhood experience of grief was she able to start working on her buried emotions and do some unlocking on her buried emotions and do some unblocking to free herself.

**Block 8: Fear of Change**

The unknown can be scary. When fear of change absorbs our thinking, it can lead to destructive phobias. Fear of change can lead to a sense of hopelessness, but this is only in our minds.

**KEYS TO WHOLENESS**

**Key 1 Developing a Wider Vision**

Enlarging my vision means to focus on things outside myself, looking towards other possibilities in life. Instead of being stuck in a mould and fixed in my thinking I become willing to make changes. Often a crisis will provide this motivation, broaden our horizons and help us to discover other options.

On leaving school, I (Agnes – second author) was told that I had a serious thyroid problem. I wanted to ignore it, but advice from the doctor was to rest and become less active. I was later ordered to have complete bed rest. My whole being resisted this, and it went right against what I wanted in life as a seventeen-year-old. After the initial frustration, I realised that this was a gift, providing a wonderful opportunity to read all those books which I had often looked at on my parents’ bookshelves, but had never opened. So, while resting my body, my mind devoured a wide range of books, particularly biographies.

For me (John) my personal journey of growth started in my late thirties. I was given a book by the Swiss Christian psychiatrist, Paul Tournier, entitled The Meaning of Persons as I read it, I discovered how little I knew about myself or what life was all about. This gave me the vision and desire to grow and mature in order to become the person I was created to be.

**Key 2. Growing in Self-Awareness**

Vision is primarily looking outside myself, whereas self-awareness is focusing inwards and discovering who I am becoming. People who lack self-worth are reluctant to look at themselves for fear of what they might discover. It takes courage to change our thinking and reverse a negative view of ourselves. To realise that I am made in God’s image and am of great value to him is the basis of a true identity. Growth in self-awareness means finding out who I am in all aspects of my being:

- Physically discovering how my body functions and reacts
- Intellectually understanding my thoughts and belief system
- Emotionally being aware of, accepting and using feelings
- Socially relating in healthy ways to others
- Spiritually responding to God
Key 3. The Courage to Take Risks

Some people find risk-taking more difficult than others and are afraid to leave their comfort zones. Courage is determination to do what is right in spite of fear. None of the blocks to wholeness that have been mentioned can be moved without using this key. As our vision enlarges, we will be confronted with challenges to change inadequate responses and habits that we have developed over the years.

There is always a risk in moving away from comfort zones. Eventually we set up a medical and counselling agency known as the Christian Care Centre. As other doctors, nurses and psychotherapists joined our team, we were able to provide a service offering ‘whole-person care’ to the community. It was a risk, but it was based on the conviction that God was leading us. Over the years, many hundreds of people have found help and healing through that Centre.

I said to the man, who stood at the gate of the years,
‘Give me a light that I might walk safely into the unknown’
And he said, ‘Put your hand into the hand of God,
That will be to you better than a light, and safer than a known way’.

Key 4. Dealing with Past Hurts

We have mentioned childhood hurts as a block to wholeness. Because many of those hurts are buried in the subconscious, dealing with them is a difficult task. To unearth something that is buried takes a great deal of work. The first step in the process is a willingness to go back and bring to mind painful incidents that can be remembered from childhood. Then these hurtful memories can be safely relived in the present, with the insight and ‘ego-strength’ of one’s adult self. It now becomes easier to move from conscious to subconscious memories. This may need the assistance of someone trained in the skill of helping people to recall and deal with memories. Through prayer these painful memories can be healed.

When I (Agnes) was seven years old, my mother was very ill. As a child I felt responsible for the family, although I could not express this then. During her illness, my younger brother and I were staying with an elderly couple who had had little experience with children. I can still recall the loneliness and uncertainty of that period and the burden of looking after my little brother.

Fifty years later, at a training session on prayer for healing of childhood hurts, I became aware that my persistent shoulder and neck tension was associated with that painful childhood memory. I realised that I was still feeling overly responsible for people, especially in my counselling work. After prayer, my neck tension went and I made a conscious decision to stop carrying other people’s
burdens on my shoulders. My goal as I work with people now is to help them grow as they face their problems.

Past hurts leave us with reminders. What do we do, with these? The key is to re-member, or 'put together again' those pieces that did not make sense in childhood because our emotions were immature.

Key 5. Forgiveness

 Forgiveness is the key which unlocks the closed door of resentment and bitterness resulting from unforgiveness. To forgive means giving forth and giving up. I give forth by reaching out to the one who has wronged me, seeking healing. I give up my 'right' to resentment and revenge. This does not excuse the one who has done the wrong. There is still need for reconciliation and restitution if relationships are to be restored, but forgiveness does not depend on reconciliation, or demand it. Forgiveness is a whole new way of living. It is the opposite of getting even, 'an eye for an eye, and a tooth for a tooth'. Wrongs that have been committed cannot 'be undone. Forgiveness is handing over the right of revenge 'to a higher court'.

David Augsburger in his excellent book on this topic says, 'Forgiveness is not an act, it is a process, a series of steps. Forgiveness takes time. After forgiving someone we may need to repeatedly affirm that decision. When Jesus told us to forgive seventy-seven times, he did not necessarily refer to seventy-seven different offences. To reaffirm your forgiveness daily that number of times would take eleven weeks. We have met many people whose lives have been crippled by unwillingness to forgive, and as a result they carry around bitterness and resentment which limits their growth emotionally and spiritually.

 Forgiveness is essentially a gift. In a profound way, by forgiving I participate in Jesus' death, when he died to take away the punishment deserved by us all. Forgiveness is costly. It is not merely saying 'I forgive you', but learning to love the offender.' This opens the way for reconciliation even if the other party does not.

 Another important but difficult aspect of forgiveness is learning to forgive ourselves. Forgiving ourselves and others is best done in humility and thankfulness to the One who has forgiven us.

Key 6. Developing Healthy Attitudes

 In the coming section we explore mental attitudes that promote wholeness. Attitudes such as open-mindedness, generous thinking and contentment are values
that we must develop as they do not come naturally. An important key to wholeness is identifying these healthy attitudes and putting them into practice as part of daily living.

The word ‘attitude’ is derived from the Latin ‘aptus’ which means fitness. Right attitudes are part of our fitness for life. William James, the famous psychologist of Harvard University, taught that a person’s attitudes have a profound influence on their physical health. 'The greatest discovery in our generation is that human beings, by changing the inner attitudes of their minds, can change all the outer aspects of their lives.'

Key 7. Spiritual Awareness

There are several keys that will open doors to wholeness for us. Of the six already mentioned, none of them is sufficient on its own to complete our wholeness. A vital key which is often neglected, but which enables the others to work effectively, is spiritual awareness. Each of us has the potential for this dimension of life.

Sometimes it comes as a spiritual awakening, a new awareness of the inter-connectedness of our beings with each other and with God.

St-Augustine said:

You have made us for yourself and our hearts are restless until we find our rest in You. In focusing on God we do not lose ourselves, but discover our true identity. This is fulfilment and wholeness. If we neglect spiritual growth, there will always be a part of us that is incomplete.

REFLECTIONS AND EXERCISES

1) VISION. Can you define your vision for your life?
   - Write out a vision statement. This may take some time. It could be worth having a quiet retreat by yourself for a day or weekend to think and pray this through.

2) SELF-AWARENESS. Identify ways in which you are growing or need to grow in your self-awareness: physically, intellectually, emotionally, socially and spiritually.
   - Talk these over with a close friend or in your group, if you are part of one.

3) SELF-ESTEEM. Write in your journal an honest description of how you feel about yourself. Does this indicate a need to grow in your sense of self-worth?
   - If so, what steps could you take to change this?
     Consider seeking help from a skilled counsellor or wise friend.

4) PAST HURTS. Reflect on your life in five-year blocks. Write in your journal a description of these periods, and identify any hurts that occurred during that time.
   - Which of these have not been dealt with adequately?
   - Talk or pray these through with someone you trust. Some hurts may be very deep or traumatic and could require professional help.

5) GRIEF AND LOSS. Recollect times in your life when you experienced significant losses, such as the death of a loved one, a close friend or even a pet. It may have been the loss of opportunities, hopes, friendships, health or youth or a marriage breakup.
   - Acknowledge the significance and reality of these losses.
• Have you been able to work through the grief and move on, or are you stuck in this process? If so, you may need some help.

6) FORGIVENESS
   a) Think about a time you forgave someone, or you were forgiven. How did you feel then and now? Have you forgiven yourself? Reflect on this in your journal.
   b) Is there someone needing your forgiveness?

   • Write down exactly what it is you are forgiving.
   • If the person is still part of your life, what steps will you take to complete this process?
   • If the person has died, or is no longer part of your life, how will you go about forgiving him or her?

IV. PHYSICAL WHOLENESS

The human body is the most wondrous of the world's wonders. - Sophocles

The quest for wholeness starts with our bodies, because we are the most conscious of them. Abraham Maslow pointed out that unless our basic physical needs for food, rest and shelter have been met, it is difficult to focus our attention on other needs such as relationships, self-actualisation, emotional and spiritual growth.

ATTITUDES TO THE BODY

Historical Perspectives

Ever since the time of the early Greek philosophers, the body has been devalued. Plato taught that matter was evil, and because the body is matter it is inherently bad. He believed that the soul or spirit was essentially good, imprisoned in an evil body, waiting for death so that it could be released to experience its full potential. This Platonic dualism strongly influenced early Christian teaching. It subsequently permeated Western culture and still affects attitudes to the body today. At the same time, our culture worships 'the body beautiful', with an obsession for good looks and the perfect figure. Physical wholeness starts with a healthy, balanced attitude to our bodies.

Physiological Perspectives

... The body is capable of far more than just maintaining itself. The muscles can be trained to perform feats of balance and precision such as those displayed by skilled gymnasts and musicians. Human creativity produced by the combination of the mind and body continues to reach new levels. However, few people exploit the potential of their bodies or their minds to full.

Biblical Perspectives
The body is given great respect in the scriptures. The biblical understanding is that God created the body first, then 'breathed into his nostrils breath of life; and man became a living soul. Thus human being is a psycho-physical unity, an 'animated body, not an incarcerated soul'.

In the New Testament, the two main Greek words translated as body are *soma* and *sarx*. The former refers to our physical body, but Paul used it in a special sense to our old sinful nature or 'flesh'. The body on the other hand is for the Lord and to glorify Him but the 'flesh' cannot do that. The body can be transformed and is the dwelling place of the Holy Spirit.

Healthy sexual identity is an important part of physical and emotional wholeness. Because men and women together reflect the image of God, our sexuality is also derived from him/her. God is the source of both our maleness and femaleness. Our sexual nature is good and holy and something to be enjoyed. It is to be respected and used in a way that honours God, especially in our relationships.

*Living in Harmony with Your Body*

For physical wholeness and high-level wellness it is necessary to develop our self-awareness. This includes some understanding of how the human body works, but more especially by discovering the peculiarities of one's own body. Taking notice of pain and other distress signals that your body gives you and learning to interpret them correctly is an important skill.

The truth is, your body is your best friend. Hippocrates, the 'father of medicine' taught: 'Your body is the best physician you will ever find.' It is not possible to be physically whole without having a healthy respect for your body, working in partnership with it rather than against it. This is all the more significant for Christians who believe that their bodies are 'temples of the Holy Spirit, through which they can honour God.

**DEVELOPING AND MAINTAINING PHYSICAL WHOLENESS**

1) **Nutrition**

*Contamination* of Food and Water; Sources etc.

*Why We Eat*

Consuming food provides *enjoyment*. In fact, a good meal releases endorphins which give a pleasurable sensation to the whole body. Herein lies a trap. People experiencing emotional tension, frustration or relationship breakdown often turn to food for comfort. Eating soothes us, because it triggers early memories
of the comfort provided by warm milk in babyhood, or lollies in childhood. The
danger is that eating for emotional comfort, which often happens between meals,
can put on unwanted weight. Insulating the emotions with food leads to insulating
the body with fat. We should eat to live, not live to eat.

Because eating is physically pleasurable and psychologically soothing, we
are all tempted to eat more than we need for healthy living. There is an optimum,
weight-for-height scale/which- has been carefully determined.

Health risks of Overweight

What we eat – nutritive elements

How we eat

2) Exercise

Only about ten per cent of people in the work-force have adequate exercise
for optimal health in the course of their jobs. It is estimated that in today's lifestyle
we have about one-fiftieth of the amount of exercise in the normal course of daily
living than would have been required if we were living a hundred years ago. Thus,
most of us have to build exercise into our lives artificially in order to be healthy.

Aerobic Exercise

The kind of exercise that is most beneficial is aerobic. This involves a
continuous use of oxygen, exercising the large muscle groups in the body.
Examples of aerobic activities are: jogging, fast walking, swimming, skipping,
cycling. For good health, these should be undertaken for about twenty minutes, five
times a week. It needs to be at a degree of effort which increases your breathing
and heart rate significantly, and makes you sweat slightly, but without straining
muscles or causing breathlessness. If you are out of breath, the exercise is no
longer aerobic. The goal is to expend at least 2,000 calories per week through
aerobic exercise. (This is equivalent to twenty, miles of brisk walking or jogging.) A
good form of aerobic exercise for people past mid-life is 'wogging' or fast walking. It
is beneficial and less likely to damage joints than jogging. It is important to wear
quality sports shoes.

Your heart rate is the best guide to the proper degree of effort required. The
calculation is based on the simple formula of 220 minus your age. This is the
maximum heart rate, and should not be exceeded. The optimum exercise rate is 70
per cent of the maximum initially, increasing to 85 per cent when fit. If you have a
history of heart disease, reduce the exercise rate by 10 beats and consult your
doctor.
Benefits of Exercise

Aerobic exercise improves health and life expectancy. Some established benefits of exercise are that it:

1) Assists weight control. During exercise, the basal metabolic rate (rate at which calories are burned up) is 23 per cent, and this increased use of calories continues for about half a day after exercising. Aerobic exercise shifts the body's energy source from sugar to fat. As a result, a person's body composition changes, less fat and more muscle. Because muscle is heavier than fat, loss of weight through exercise alone is not dramatic and body weight might even increase a little. To lose weight, exercise must be combined with a proper diet.

2) Improves the absorption and utilisation of food.

3) Strengthens the heart -- A stronger heart does not have to beat so fast to deliver the same amount of blood around the body. This is why athletes have a slow heartbeat rate.

4) Improves respiration'. Exercise improves the vital capacity, and the efficiency of the heart-lung circulation.

5) Lowers blood pressure in people with moderate hypertension

6) Reduces tension and stress and induces a sense of well-being. This effect is largely due to the release of endorphin.

3) Touch

We are all born with about 640,000 touch detectors in the skin, which need stimulation. Human beings, along with most animals, have a strong skin hunger. Researchers have demonstrated that touch is the first of the senses to develop in early intra-uterine life, and probably the last to go when dying. Studies in the 1930s showed that children who are deprived of touch fail to thrive physically and mentally and have a high mortality rate. Lack of touch is one of the main factors causing this condition, which is known as Maternal Deprivation Syndrome.

Adults still need touch, but many people (particularly in Western culture) are touch-deprived, especially the elderly... Healthy non-demanding touch dispels loneliness and helps people feel that they belong. It eases tension and lowers stress at times of pressures.

Healthy and Unhealthy Touch

We believe there is a need for re-education in this matter of touch, especially at a time when the fear of unhealthy touch from physical or sexual abuse abounds. Young children must be warned about this danger; however, children who
have experienced a lot of healthy touch from parents and siblings are likely to be healthier physically and emotionally. We should not impose touch on others, who may not want it. I cannot invade your space, but can invite you to invade mine to our mutual benefit. A hug is a perfect gift.

4) Rest and Re-creation

For optimum health we require a balance between activity and rest. The expenditure of emotional and physical energy must be offset by adequate time for recuperation and renewal. The church fathers used the term *otium sanctum*, or holy rest – to get a sense of balance, peace in the midst of activities.

Sleep

Human beings are designed, to spend about one third of their lives asleep - Researchers have identified the amount of sleep per twenty-four hours needed for health in various age groups.

Sleep disturbance can be caused by anxiety, depression, physical illness or pain. Unresolved issues playing on the subconscious mind can also disturb our sleep. Chronic insomnia needs to be investigated.

Medication to induce sleep can be helpful in the short term, but there is a danger of dependency with long-term use of sleeping tablets. Melatonin is a hormone produced in the pineal gland which regulates the ‘Body clock’. Its production declines with age, and. taking melatonin supplements at night helps some people. Unlike most medications for insomnia, it is not addictive and does not leave a hangover. Melatonin is also helpful in ‘jet lag’ to restore the body's daily (Circadian) rhythm.

Dreaming is essential to mental health, and adults normally spend twenty per cent or more of *their* sleep time dreaming. Dreaming appears to reduce emotional tension at an unconscious level. If we are prepared to take notice of our dreams and learn to understand them, they can communicate important information from our subconscious. Dreams are also one of the ways God communicates with us. Some sleeping medications interfere with healthy dream-time sleep.

Vacations: Taking periodic vacations away from our life routine is an important way to maintain optimum health and ‘recharge our batteries’ for efficient living. It has been argued that a holiday is a luxury only available to the wealthy, and not part of the lifestyle of two thirds of the world. This is probably true, but in some cultures, particularly in the East, even people who are financially secure may not appreciate the value of annual holidays. It is generally considered that three to four weeks of holiday a year is optimal for people living in industrialised societies.
**Daily Time Out:** There is also tremendous value in having daily mini-vacations or time-out for yourself, to be alone in order to be quiet, think, meditate or pray. Even ten minutes of this can enable a person to become 'centred' again.

Time alone in silence and solitude brings physical, emotional and spiritual renewal, and ensures balance and perspective in life. Driven people are threatened by taking time out and not doing anything. To be idle requires a strong sense of personal identity.

**Creative Hobbies:** Most people need more creative outlets than their work provides. There are a great number of creative activities, which appeal to different people, such as: music, handcrafts, art, sewing, weaving, pottery, gardening, reading, writing, carpentry; collecting items such as stamps, coins or ceramics. These are just a few of the possibilities. There is a danger that a hobby sometimes take over a person's life, particularly to the detriment of relationships, and so become counterproductive. But to provide relaxation, a hobby can be beneficial.

5) **Relaxation**

Much of what has just been described provides good, general relaxation. However, there is great value in building specific relaxation techniques into one's lifestyle. Relaxation exercises are easy to learn and are a natural physiological counter to the adrenaline stress response. So, instead of being controlled by our bodies when stressed, these skills enable us to be in charge of our body's responses. We have found these skills to be invaluable in our own lives and have taught them to hundreds of people over the years. The two main skills are:

**Relaxation breathing**

One of the important signs of both stress and relaxation is the way a person breathes. The normal breathing rate for an adult is about fifteen times a minute, or one complete breath every four seconds. When a person is tense, anxious or under stress, the respiratory rate increases up to thirty times a minute or more. It is characterised by rapid, shallow, irregular breathing, involving the upper part of the lungs only. This 'sick' breathing results in poor gaseous exchange (inadequate uptake of oxygen, and accumulation of carbon dioxide). As a consequence, shallow breathers often feel lethargic, 'nervous', and are prone to headaches.

The converse is also true. Deep, diaphragmatic breathing accompanies relaxation. When a baby is asleep (or a dog, or cat for that matter) only the abdomen moves in and out, not the upper part of the lungs. It has been observed that by about the age of two, children change from mostly diaphragmatic to upper respiratory breathing. As adults it is possible to re-train
ourselves to make full use of lung capacity. In fact, we can use deep breathing to
induce relaxation.'

We can also train ourselves to breathe slowly, at two or three breaths a
minute. Doing this periodically during the day can lower the stress level almost back
to normal. Many sportspeople, musicians and singers have learned to use this skill.
When respiration is deepened and the rate reduced, it induces profound
physiological effects. Relaxation lowers the heart rate, blood pressure, metabolic
rate and enhances immune function. It significantly reduces the state of tension in
the body, especially on breathing out.

Muscle relaxation

This is also a simple technique to learn, but requires a little practice to
master the skill so as to be able to use it in tense situations. All it involves is
concentrating the mind on various muscles of the body and telling them.

Even though the relaxation process concentrates on the voluntary muscles
of the limbs and body, it induces relaxation on the internal involuntary muscles as
well. It also has a calming effect on the mind. Relaxation produces a general
calmness of the body and will alleviate symptoms of stress such as headaches, gut
pains, general muscle pain and tiredness. The object of relaxation is not sleep, but
the release of tension. So the exercise is best done when we are fresh, and it will
induce alertness and a sense of wellbeing.

V. INTELLECTUAL WHOLENESS

The Amazing Human Brain and Mind Team

The brain is an incredible organ, far surpassing the complexity of the most
sophisticated computer.

The mind links the body with the soul or spirit. Canadian neurosurgeon,
Wilder Penfield after performing hundreds of operations and experiments on human
brains, came to the conclusion that mind and brain were separate. He observed
that even as the brain deteriorates with age, the mind can go on to reach fuller
potential.

Estimates vary on whether human beings use only five to twenty per cent of
their brain capacity. What is certain is that many of us could develop our brains
much more than we have already. The intellectual capacity of most individuals is a
neglected area of their total wholeness. One mark of a 'fully alive' person is an
inquiring and growing mind.
ANALYSIS AND INTERVENTION IN COUNSELLING

Left brain activity mainly deductive and the right brain is more inductive. It is important to have a balance between these two sets of functions, which are affected by our culture. Western culture and education, with its emphasis on technology, stresses the importance of the left hemisphere’s logical, mathematical and language-based skills. By contrast, right brain abilities are developed in Eastern cultures, which are more intuitive and mystical. There is also a gender difference, in that right brain functions are used more readily by women than men, but this may be partly influenced by cultural mores.

While right and left brain functions are well defined, the brain is an integrated unit, and the two sides work together in harmony. For example, the left side hears the words, whereas the right side appreciates the moral or metaphor of a story and the punch lines of jokes. The left side reads the music score, while the right side determines the pitch and quality of the tones. The left brain assesses facts, while the right brain appears to be more concerned with moral values.

The significance of this in terms of intellectual wholeness is the importance of keeping a balance. Albert Einstein taught that imagination (right brain) was more important than reasoning (left brain), and claimed he often experienced an important breakthrough in his work when he was in a relaxed, right brain state, rather than while thinking logically. Archimedes discovered his famous physics principle when he was relaxing in a hot bath. Tradition has it that Archimedes was so much in his right brain, that he ran down the streets of Athens shouting ‘eureka’ (‘I’ve found it’) having forgotten to put his clothes on first! Clearly, we need a balance of left and right brain functions.

Creativity and relaxation are right brain functions. We described in the last chapter how a state of tension can be relieved by a short period of relaxation. Mental and physical imbalance results from neglecting the functions of one side of the brain in favour of those of the other. The way to grow in intellectual wholeness is to develop our non-preference areas (the less used side of our brain), not only the skills in which we are more proficient.

MENTAL ATTITUDES THAT PROMOTE WHOLENESS

Total involvement in life
Generous thinking

Solomon said: ‘One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. A generous man will prosper; he who
refreshes others will himself be refreshed’ This is a principle of life, as those who live this way will prove. It is an expression of wholehearted involvement in life: Develop the habit of giving away. Giving is more satisfying than receiving, and clutching on to what we have. Holding our possessions ‘on an open palm’ frees us from being controlled by them. This makes the difference between owning our possessions or being owned by them. Jesus identified giving as an important principle of healthy living:

Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.

This applies not only to our possessions, but also in our relationships. The more we give to a relationship, particularly in marriage, the more we will receive. Even if I do not receive back from a relationship all that I would like, I will never be the loser by giving generously.

Open-mindedness

A closed mind is a sick mind. Being open-minded does not mean that we should have no values and beliefs, or make no decisions. It refers to being open to evaluate our beliefs and being free to adjust them in the light of new insights, or else to reaffirm our original belief if the new information is invalid. A person with an open mind can grow and take risks. When we stop growing mentally, we stop living. When your mind has been stretched by a new idea, it never returns to its original dimension.

Evidence is accumulating to show that older people who keep their minds alert and active with such things as reading, crossword puzzles and playing bridge, are healthier and live longer. Many are doing university studies into their seventies and eighties. Certainly it makes the later years more enjoyable, and older people more interesting to be with.

Outward thinking

Preoccupation with myself and my own world cripples my enjoyment of life and limits my development to maturity. Living in a ‘world of one’ is a sad and lonely place to be. Albert Einstein, one of the most creative intellects in human history, said: ‘The tragedy of life is what dies within a man while he lives’. Being open to other people and interested in what they are doing refreshes us, adds joy to life, and is part of healthy living. Exploring new ideas and interests prevents mental stagnation as we grow older. Discovering what God is doing in this world (instead
of focusing only on what I am doing) keeps my vision alive. ‘Where there is no Vision, the people perish.”

Positive thinking

“Emil Coué was probably the first person to popularise the concept of positive thinking, with his famous aphorism: ‘Every day and in every way I am becoming better and better.’ This was taken up by later authors, who coined the term ‘positive mental attitude’ (PMA). Clement Stone built a multi-million-dollar corporation from a financial start of a hundred dollars, and attributes his success to PMA. Norman Vincent Peale wrote a best seller on this topic ‘The Power of Positive Thinking,’ which has influenced millions of people. The essence of positive thinking is to take an optimistic attitude towards problems, refuse to give in to anxiety or to have a negative view of circumstances. ‘Never think of failing, you don’t have to!’

Two men looked out from prison bars, One saw mud, the other stars.

Viktor Frankl never lost hope in the future while he suffered in Nazi prison camps. He observed that those prisoners who did give up were doomed. Having a strong hope, a belief that God is in control and that He will answer prayer, are key elements of the Christian faith. Optimism has been shown to be a significant factor in survival after a heart attack, and also in recuperation from surgery, with fewer medical complications. On the other hand, optimism must be balanced by realism; hope must include an honest assessment of the realities of the present.

John’s statement:

However, there was a price to pay. To maintain this view of life, I repressed my feelings and tended to dismiss problems. Fortunately, I married a realist, who has helped me to find some balance to this overly-positive view of life. Agnes found it hard at times living with a ‘super-optimist’. Our children have told me that sometimes they hesitated to share problems with me for fear that I would only look on the positive side, trivialise the issues and not really listen. Their honest feedback has helped me to keep my optimism in balance, and to listen before offering comments.

One of the most significant statements in all of literature about choosing to think positively, comes from St Paul:

Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things.

To be positive is to be enthusiastic. The world needs enthusiasts, in the truest sense. The word ‘enthusiasm’ comes from the Greek: en (in) + theos (God) meaning someone who is ‘in God’, God-filled or inspired by God.

Imagination

Disciplined thinking

Contentment
Research into mental attitudes

In 1980, psychologists at the University of Chicago decided to study people who had stressful and demanding jobs, but whose record showed that they had a low illness rate. What did these 'psychologically hardy' individuals have in common?

a) They all had a positive attitude towards change and challenge. They saw change and problems as opportunities for growth, rather than excuses to give up. They were prepared to take some risks.

b) Commitment. The psychologically healthy group were people who all had an attitude of commitment to everything that they did. They were fully involved in their work, families, community or church.

c) The third characteristic of the healthy group was that they all had a feeling of being in control. Even though they could not control their environment, they had a sense of self-control and influence - over their lives, jobs and families.

GOAL SETTING

If we aim at nothing we are sure to hit it. Healthy people dream dreams, have ambitions, set goals, and continually seek to expand their horizons. Exploring your daydreams and fantasies by keeping a journal is a good way of sorting out creative possibilities from unrealistic ones. We need realistic, achievable goals. Without proper goal setting, life becomes out of control and filled with unnecessary stress.

Effective living starts with goals, but they must be in an order of priority. For this to happen there must be planning and organisation. When this cycle functions properly we obtain the most out of life. Applying our minds to set efficient goals for ourselves is part of intellectual wholeness. Logical planning is a left brain activity, but assessing the value of the goal and its priority in our lives involves the right side.

Types of Goals

Goals are in two main categories: general life goals and specific, practical targets. Examples of life goals would tie a career; marriage and parenthood; a determination to put God first in one’s thinking; aiming to become a whole person. Specific goals are such things as embarking on a course of study to further your career; planning to set aside time each day to nurture your relationship With God, your partner or your children; adjusting your schedule to include regular exercise or relaxation.

The goal-setting process is set in the
form of answering the following questions:

What?
Why?
Where?
How?
When?

**Frustrated Goals**

We all feel frustrated on occasions. How do we respond?

1. We can try again and again and may come out successful.
2. We can change an illusive goal into one that is more realistic.
3. We can become frustrated and bitter.
4. We can act it out on others.
5. We can see the blocking of our goals as opportunities.

**CONTROL**

*Control and Demand*

**Practical application**

**RENEWING THE MIND**

The stress/control relationship is shown in the figure shown above.

**Changing your mind**

1. Identify the error
2. Take it captive
3. Make it obedient to Christ

**VI. EMOTIONAL WHOLENESS**

**UNDERSTANDING OUR EMOTIONS**

The full and free expression of all our feelings is necessary for personal peace and meaningful relationships.

We were created with a unique set of emotions, similar yet different from those of other people. Our emotions and feelings are part of the core of who we are. We were not born with thoughts. These are derived from information and facts acquired from the world around us. We own our thoughts but we are our emotions. Knowing ourselves includes knowing our feelings, and yet for many people, their
emotions are the least understood part of who they are. 'The surest sign of maturity is the ability to experience one's emotions freely and integrate them into all aspects of one's being.' It is not possible to be a whole person if we are not growing in emotional wholeness.

The four basic emotions

**Fig 6.1**

Feelings

Most feelings can be defined as an emotion plus a thought; e.g.

- satisfied = 'glad' + contentment
- compassion = 'sad' + concern
- lonely = 'sad' + awareness of isolation
- aggression = 'mad' + belligerence
- courage = 'afraid' + determination.

Accepting Our Feelings

Many people are confused about feelings because of cultural attitudes they have assimilated. The Stoics had the erroneous belief that emotions are not good for us, and that mature adults should be able to repress their emotions with 'stoical fortitude'. Like so much else from ancient Greek culture, this attitude was absorbed into Western thinking.

I (John) was a nineteen-year-old medical student in England when I received news of my father's death in north-west China. I can clearly remember being belittled by my uncle because I cried. This reinforced for me the cultural stereotype that 'big boys don't cry'. The deeper message was: 'real men don't feel'. This seemed to be true, as I observed respected mentors and colleagues going about their work amidst the tragedy and pathos of a busy hospital in the East End of London.

This 'taboo' on emotions for men applies to most feelings, such as tenderness, fear and confusion. The 'cool' look is in. Even expressions of
happiness or excitement are suspect, except perhaps at a football match. It seems that the only feeling males are permitted is anger. It may not be nice to be angry, but it is not unmanly. For women, the stereotype is reversed. They are allowed to cry, be emotional, and express all their feelings - except anger. Fortunately, this rigid thinking is changing slowly, but it is still prevalent.

Feelings are normal. They are an integral part of who we are. As we discover and accept our feelings, so we discover and accept ourselves. We are made in the image of God, who is portrayed throughout Scripture as having strong feelings, such as love, anger, tenderness, jealousy and compassion. We must make friends with our feelings. Feelings are neutral. There are no 'right' or 'wrong' feelings. It is what we do with them which determines whether they are good or bad, constructive or destructive. We can speak of positive or negative feelings in terms of their effect on our lives, but feelings of themselves have no moral value.

Owning Our Feelings

One of the most liberating truths about emotional health is that nobody can give you a feeling. I can be angry or unhappy about someone's behaviour, but that a person cannot make me angry or sad. If someone could give me a feeling, I would then be a 'puppet, controlled by others, instead of an autonomous human being. If others are able to determine my feelings, there is nothing I can do about them. Understanding this clearly leads to self-respect and a confidence that I can control my feelings.

'It follows from this that I am also not responsible for anyone else's feelings. A lot of people base their behaviour (what they say or do) on how they think others will feel or react. This cripples healthy relationships. Behaviour should be based on what is right and loving, not on how others might feel about it.

Owning feelings means to identify them and 'acknowledge them, at least to ourselves. It includes exploring them in our minds, attempting to find out what is behind them. Feelings follow thoughts. Some feelings can lead on to other feelings.

If we have difficulty in admitting the original feeler may surface to cover it up. When John and Agnes worked in a hospital setting, they observed how relatives were sometimes very angry with medical staff when a loved one died.

Controlling Feelings

Emotionally immature individuals are often controlled by their feelings. They do not know how to deal with them adequately, so they either bury them inside and
are overwhelmed by them, or else they dump them onto others. Emotionally whole people are fully aware of their feelings, and also in charge of them.

The electrical impulse from an emotional response can be picked up this way via an electrode placed in the area of the brain where feelings are recorded. It was found that a feeling will dissipate after about fifteen seconds, even an intense emotion such as anger. We can, however, decide to keep a feeling going for more than fifteen seconds by 'recycling' it.

We also have the ability to control a feeling if we want to, especially after the first few seconds, when the intensity of that feeling drops to a manageable level. So the physiological mechanism for managing feelings is in place, but we still need to learn how to control feelings. We must also have the desire to do so. It takes time to 'un-learn' old habits and develop new behaviours. Failure to control our feelings has a negative effect on our health.

Feelings and Physical Health

Feelings and Emotional Health

While it has been shown that the intensity of an emotion has virtually gone after about fifteen seconds, emotional memory can linger on for many years, especially if the emotion is deliberately perpetuated and reinforced. Our emotions and feelings never go away unless we fully deal with them. This applies to both 'positive' and 'negative' emotions. 'Positive' feelings; that we have had, such as joy, peace, hope and contentment are good memories that will enhance health and wholeness if they are reinforced.

On the other hand, 'negative' emotions such as bitterness, resentment, melancholy, fear and grief will destroy our wholeness if they are recycled and not processed adequately.

Buried negative feelings are toxic and destructive if they are allowed to continue. They not only lead to physical illness, but will block emotional growth.

Feelings and Relationships

Feelings are the raw materials with which we build intimate relationships. It is usually inappropriate to reveal our feelings to casual acquaintances or business contacts. However, if we fail to relate at a feeling level with those we care about, these relationships will remain superficial. As John Powell put it: 'If I don't know
your feelings, I don't know you, and if I don't know you, how can I love you? It is possible to 'fall in love' with someone without knowing their feelings, but it is not possible to 'grow in love' together until each other's feelings are shared and known.

We have already commented on the difficulty many men have in sharing their feelings, even in the safety of marriage. One woman described their problem this way: 'I've been married to Stan for twenty-five years, and I still don't know him. I know his likes and dislikes and some of what he thinks, but he never tells me how he feels. He used to do so when we were courting, but from the day we married, he became just like his father, cold and shut-off. I knock on the door, and it is as if nobody is home.'

Our parental and family modelling is the most powerful influence on our ability to handle feelings properly.

Marriage does not give us the ability to deal with feelings, it merely shows up our deficiencies. On the other hand, in the commitment of a loving relationship we can help each other develop this skill.

DEVELOPING EMOTIONAL MATURITY

Nobody is born emotionally mature. Young children are uninhibited in expressing their emotions, but soon learn that this can be risky. They find themselves in trouble, because adults in their lives may not be as comfortable with feelings and are threatened by children's freedom. So children learn to hide feelings. They are also exposed to the gender stereotypes described earlier. Emotional maturity is a growth process. It starts with an awareness of our feelings, then learning how to process them, and how to deal with the feelings of others.

Learning the Language of Feelings

There are literally hundreds of feeling words or expressions available to us, but some people are 'feelings illiterate'.

| Anxious | Frustrated | Kindly | Perplexed | Virtuous |
| Arrogant | Fascinated | 'Kinky' | Pessimistic | Victimised |
| Brave | Guilty | Lonely | Quiet | Withdrawn |
| Bored | Grateful | Loving | 'Queasy' | Worried |
| Cautious | Happy | Mischievous | Regretful | Yearning |
| Confident | Hopeless | Needy | Satisfied | 'Zany' |
| Disappointed | Indignant | Negative | Sad | |
| Defensive | Interested | Needy | Satisfied | |
| Ecstatic | Jealous | Optimistic | Thankful | |
| Envious | Jaded | Obstinate | Tender | |

Fig 6.3
Using a list of feeling words can be helpful. Think about each feeling, then write about it in your journal. Or talk about it with a friend.

**Learning to Process Feelings**

To process feelings is to identify them clearly and express them appropriately. Expressing feelings does not mean 'dumping' them on other people, or acting them out in an uncontrolled way such as a temper tantrum or sulking. Expressing feelings is the skill of sharing them sensitively with another person.

**Sharing feelings**

There are two essential elements to healthy sharing of feelings: honesty and love. Without honesty, the exercise is phoney, but without love it can be hurtful.

Timing is also important in expressing feelings. The rule is to share feelings as soon as possible, particularly in important relationships, but sometimes it may not be appropriate to do so immediately.

**Receiving feelings**

For feelings to be useful in building relationships, both people need to be able to receive feelings. The art of receiving feelings is just to listen to them.

**A Feelings Contract**

Eventually we set up a feelings contract between us. It has four aspects:

1. **Owning** means identifying them and acknowledging them to myself.
2. **Sharing** means revealing them honestly and in a caring way to the person with whom I have the contract.
3. To **clobber someone with my feelings** means using them destructively, e.g., dumping my anger on the other person, sulking, being sarcastic or withdrawing emotionally.
4. To **help me with my feelings** means really listening to them and taking them seriously.

**Handling the Tiger - Anger**

Aristotle said: Anybody can become angry - that's easy! But to be angry with the right person, to the right degree, for the right purpose, and in the right way, that is not within everybody's power, and that is not easy.
Four ways of dealing with anger are shown in the figure.

1. **Vent it** means to explode or have a Vesuvius. This is the commonest way.
2. **Repress it** means banishing anger into the unconscious.
3. **Suppress it** means subduing anger temporarily until such time as it is appropriate to express it.
4. **Process it** means to use anger constructively.

**Using Anger Constructively**

Anger releases energy. It is part of our survival kit to cope with challenge and danger, and this energy can be used constructively. The case of Tony and Jan described earlier may be taken up:

Tony apologized for dumping his anger on Jan. He identified it as coming from frustrations in his job and nothing to do with her. As they developed their trust and communication skills, they were able to bring healing to past hurts.

Jan came to see in the counselling sessions that much of the negativity and frustration she experienced in their marriage had its roots in her buried anger. As a child, she had repressed her anger at being expected to take so much responsibility for the care of her disabled brother. She sublimated these feelings then by becoming a compliant, though reluctant, people-pleaser. She really loved Tony, but realized how she had placed unrealistic expectations on him to rescue her and meet all her needs. When this did not happen, she began to withdraw and they grew apart.

When Tony and Jan understood the reasons for their anger, they stopped blaming each other and making excuses. They apologized for hurts they had caused.

**Feelings and Faith**

The Christian faith is based on the solid foundation of truth and facts. God is a feeling Being. He is portrayed in Scripture as the God of love and compassion.

**VII. SOCIAL WHOLENESS**

We all start life as part of another human being: our mother. Child psychologists assure us that it is at least seven to nine months following birth before we become aware of ourselves as separate individuals and appreciate the 'independent and permanent existence of others'.

**BELONGING**

We all have a great need to feel that we belong. We can belong in many ways: to our family, culture, social group, peer group, professional or work setting or perhaps to a church. Without a sense of belonging, people feel rootless and insecure. This is one reason some young people join gangs to provide a sense of identity. The urban population drift and high mobility in Western society, with the
consequent loss of the extended family network and sense of group identity, is part of the cause of the social breakdown today.

THE COSTS OF SOCIAL ISOLATION
The damaging effect of loneliness and isolation to the physical health of human beings has been well established in many studies. Social isolation also affects us emotionally and spiritually. Later we shall analyze the difference between social isolation and chosen solitude.

SOCIAL DEVELOPMENT
During the first two years of life, a vital part of a child's social development is the emergence of basic trust and a feeling that the world is a safe place. Conversely, some children develop a mistrust of people and of their environment. Erik Erikson showed that the degree of trust/mistrust that we have greatly influences our social development. As children continue to grow, increasing self-awareness enables them to develop some autonomy. This usually brings them into conflict with others, particularly their parents. Their favourite word tends to be 'No!' and they want to do more and more things for themselves. This is part of the socializing process.

Social wholeness requires that we move from being self-centred to other-centred. This is not done by negating ourselves, but through developing a sense of self worth. Only then we can forget ourselves and focus on the needs of others.

Social wholeness takes place in stages, and is a progression from:

```
DEPENDENCE
<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
</table>
INDEPENDENCE
|    |
INTER-DEPENDENCE
```

Inter-dependence is not the same thing as co-dependence. In a co-dependent relationship, one person is inadequate in some way and the other supports their 'pathology' by becoming a rescuer. Two people experience healthy inter-dependence when they both contribute constructively to each other's lives and value each other's company. They are both concerned about each other's welfare. They like to be with each other, but do not need each other to survive. They respect
each other's 'boundaries', and can move comfortably between intimacy and autonomy in their relationship. This requires good communication skills.

FELLOWSHIP AND COMMUNITY

True fellowship (koinonia) in the Church can only happen when the members of 'the body' are in right relationship with one another and also with their 'Head'. As in the human body, the individual parts cannot function unless they are connected to and controlled by the head. The Holy Spirit can turn the organization of the Church into a living organism. Fellowship does not just happen, it has to be desired and worked for by each member of the body. In a large congregation it can be hard to feel a sense of closeness and fellowship. Here are some practical ways that social wholeness can be developed in a church.

Small Groups or 'Cells'

These can take different forms, perhaps two or three people meeting together regularly to share their lives and struggles, study the Scriptures and to pray for one another.

VIII. SPIRITUAL WHOLENESS

There is a God-shaped space inside all of us which nothing else can fill.  
(Blaise Pascal)

A young man sought out a solitary holy man, eager to talk to him about prayer. The old man said nothing, but built up his small fire and made tea. He then began to pour the tea into the young man's cup. Though it was full, he went on pouring. The tea spilled all over the ground. The young man finally protested: 'It's already too full!' 'So it is with you,' said the old man. 'Until you are empty, how can you receive what you seek?'

We cannot become whole persons if we fail to develop the spiritual tension of our lives, we have to make space for this.

Spiritual wholeness results from being connected to God and growing in relationship with him. We have all been created with a spirit which has the potential for growth, but not on its own. Just as the candle needs to be lit from an outside source to become a light, so our spirits need to be brought alive by God's transcendent touch. This process is a profound mystery, but millions of people have found it a reality, and one day we will understand.
The Holy Spirit
The transforming power of the Holy Spirit dwell in those who follow the Jesus way. The life lit by the flame of the Holy Spirit can then grow in spiritual awareness. This can be seen today, as it was in the days of the apostles, with fear turning to courage, weakness becoming strength and love growing in the lives of those who follow Jesus.

The Word of God
God has not left us to discover him by our own efforts or understanding, but has revealed himself in his word, the Bible. Jesus is identified as the Word.

Compartmentalizing
By this we mean trying to separate the spiritual from the secular activities in our lives, having a Sunday religion which is not part of the rest of the week. Spiritual wholeness includes every aspect of life. A Christian doctor is not a doctor who happens to be a Christian, but a Christian who happens to be a doctor.

Limiting God
Typical distortions are to think of God as:

- a policeman, constantly trying to catch me out
- a Divine rescuer, to be called on in emergencies
- a 'sugar-daddy', always there to pamper me
- a benign but out-dated grandfather, not on E-mail yet
- the Managing Director of the universe, too busy to care about me.

Being stuck with such pictures of God keeps us on a false trail. As we develop spiritual maturity, so our understanding and concept of God grows, even though he can never be fully known.

PATHWAYS TO SPIRITUAL WHOLENESS

Prayer

'All of life is intended to be prayer. The purpose of human existence is to live in awareness of our creatureliness as this
relates to a Creator, because this is our reality.'

*Prayer is asking.* It is recognizing that I have a need which could be met by another. So I pray with a sense of powerlessness. Jesus often taught about prayer and his life was full of prayer. There was nothing that he did without talking to God about it first. This is a powerful model for us. Jesus said: 'Ask in my name, according to my will, and the Father will most certainly give it to you.' Yet God does not want us to pray merely so that we will be dependent on him, but to build a relationship with him.

*Prayer is fellowship,* God and I communing. It is a mind-blowing concept to know that Almighty God wants to have a personal relationship with his creatures, but it is true. This means that I should not do all the talking, as prayer is intended to be a two-way conversation, not a monologue. Yet how little of our prayer, in private or in church, is listening to what God might want to say to us. If we spent as much time in listening as we do in speaking, our prayers would be very different. A human relationship would not last long if one person did all the speaking, and yet this is how we often treat God. Jesus spent many hours alone with his Father in prayer, enjoying his company, listening as well as talking. As we listen to God, he speaks into our spirits, telling us of his love for us, revealing his direction for our lives, and guiding us to wholeness.

*Prayer is individual* and unique to the person praying. 'Pray as you can, not as you can't.' As each human relationship is unique, so my relationship with God in prayer is unique. This time spent with God is spiritual wholeness-building time, when my spirit becomes one with the Spirit of God. Closeness with God can be experienced all through the day, but we also need to set aside specific times for building, this relationship, just as we would in a human friendship. As an engine needs to refuel in order to keep going, so our spiritual 'tanks' must be topped-up to maintain spiritual wholeness.

*Prayer is costly.* It takes time, effort, concentration and a willingness to make it a priority. This is not easy. Just as two lovers surrender to each other, so 'in prayer I surrender myself to the Heavenly Lover, to God who is love. 'True love is a giving of self to God, an opening of the self to God, not a seeking to feel God.' We meet God on his terms, not ours. The purpose of prayer is not to make us feel good,
although after time spent in prayer our spirits are often refreshed, calmed, renewed and in a real sense made whole.

Prayer is receiving. This seems a contradiction but is the result of ‘asking prayer’. What we receive may not be what we expected, but is often far more. The God we pray to is rich in mercy, abounding in love, full of compassion and longs for our fellowship. The wealth he wants to give us is only limited by our capacity to receive.

Prayer is worship. Prayer is one important way of leading us into the active worship of God. Evelyn Underhill defines prayer as that part of our conscious life which is deliberately oriented towards, and exclusively responds to God. She points out that while prayer begins as an intention of the intellect, it needs our feelings if we are to move towards God. Finally, it requires the determined fixing of our wills on God.

WAYS OF PRAYER

‘Teach us to pray’ was a request the first disciples made to Jesus, and all serious followers of Jesus since that time have desired this too.

It certainly stirs our hearts when we know God is speaking to us. Elijah heard him when he stopped long enough to listen to a ‘gentle whisper’.

1) To help keep the mind from wandering and being distracted in prayer, many devout prayers have used the Centring prayer. This focuses inwards by concentrating on a short ‘breath prayer’, used repeatedly. An example of this is the Jesus prayer: ‘Lord Jesus Christ, Son of God, have mercy on me a sinner.’ This moves my thoughts from my mind to my heart as I focus on Jesus. It is helpful when we want to quietly be with him in spirit, or even when doing routine tasks.

2) Praying Scripture is a way we have found helpful in our devotions, using the Psalms or praying the Gospels. A well-known form of this is Lectio Divina, which has been described in modern terms by Joyce Hugged in her book Open to God. She calls the four steps (Lectio, Meditatio, Oratio, Contemplatio) the ‘Four R’s’: read, receive, respond and rest.
3) Another way of using Scripture in prayer is to project oneself back into an actual Gospel story; this is known as Ignatian prayer. Imagine that you are part of the narrative, encountering Jesus by being one of the characters in the story or just an observer.

4) Scripture, other than narrative, can be used in personal application for our present situation by applying words spoken to people of another era and taking them as a message to us today (Augustinian prayer).

SOLITUDE
There is a big difference between social isolation and chosen solitude. We all need periods of aloneness just as much as we need to be with people. We can be alone without being lonely. ‘Loneliness is inner emptiness; solitude is inner fulfillment’. To be socially whole, we must build times of solitude into our lives, when we can stop, listen, relax and re-focus. Solitude and silence provide opportunities for us to find direction and vision, to listen to God and to others. From our solitude we can bring richness into our social lives.

Solitude is a necessary ingredient in our journey to wholeness. Being an introvert,

I (Agnes) enjoy solitude. This has not always been so as I grew up in a close family. I like being with people, and used people to fill those empty spaces of which I was afraid and unconsciously avoided. As an extrovert, I (John) enjoy people and they ‘charge my batteries’. Over the past few years I have discovered the immense value of periods of solitude and silence, just to be with God and listen to him.

MEDITATION
Setting aside time for daily meditation is essential for growth in spiritual wholeness. Meditation is like medication - it may not result in instant cures, but given time to work will help recovery or maintain health. Christian meditation is thinking about God and actively using our imagination, reasoning, intellect, memory and will to discover what God is saying to us. Meditation is tuning in and listening with our minds so that our hearts will respond. It is focusing without distraction; detaching ourselves from other things so that our attention is absorbed in God.'

RETREATS
An engine needs tuning, a house needs refurbishing and clothes may need remodelling from time to time. In the same way, we do well to evaluate where we are on our spiritual journey. Thomas Merton said, ‘Some people have to be alone before they can find their true selves. Retreats are best taken in short bursts
initially, perhaps starting with a day and building up to longer times. They are not only good for reflective people and introverts, we all need spaces in our lives.

Silent retreats are wonderful times for solitude, even though you may be participating in the retreat with others.

JOURNALING

We have emphasized that growth towards wholeness is a journey. A journal is a record of that journey and a valuable tool for plotting life's course. A diary is for planning and recording daily activities. By contrast, a journal is a personal record of thoughts, feelings, desires and goals; recording painful and joyous happenings.

Your journal records your own unique journey, not for others to share. Keep this writing in a special notebook, labelled PRIVATE. It is like a plot of land where trespassers are not welcome.

DREAMS

SPIRITUAL DIRECTION

The spiritual director helps directees discover what the Holy Spirit is doing in their life, exploring ways God is leading them on the path to wholeness.

The seven pathways we have touched on here cover some of the essentials for growth to spiritual wholeness.

IX TOWARDS WHOLENESS AND MATURITY

BALANCE
One of the principles of nature is balance: summer and winter, night and day, sea and dry land, tidal ebb and flow, interaction between plant and animal life. As human beings have exploited the earth, the ecological balance has been upset through pollution, deforestation and plundering other natural resources. This has resulted in disastrous consequences to animal life and could ultimately threaten human existence. Balance is a key factor in developing wholeness.
Balance is necessary in the emphasis we place on the physical, intellectual, emotional, social and spiritual areas of our lives, and in their relationship to one another. Balance is also required within each part. Solomon said, ‘There is a time for everything, and a season for every activity under heaven.’ The following outline summarizes this principle.

**PHYSICAL BALANCE**
- Calories in (dietary intake) ↔ Calories out (exercise)
- Work ↔ Relaxation
- Waking ↔ Sleeping
- Separateness ↔ Touch

**MENTAL BALANCE**
- Left brain activity ↔ Right brain activity
- Reason ↔ Imagination
- Talking ↔ Listening
- Seriousness ↔ Fun and humour
- Vertical, logical thinking ↔ Lateral, creative thinking
- Positive thinking ↔ Realistic evaluation
- Thinking ↔ Feeling
- Logic ↔ Intuition
- Analysis ↔ Synthesis
- Knowledge ↔ Wisdom

**EMOTIONAL BALANCE**
- Giving nurture ↔ Receiving nurture
- Loving others ↔ Loving yourself
- Other-centredness ↔ Self-focus
- Experiencing ↔ Internalising
- Sharing feelings ↔ Receiving feelings
- Stimulation ↔ Stilness

**SOCIAL BALANCE**
- Reaching out to others ↔ Receiving from others
- Companionship ↔ Alone times
- Intimacy ↔ Autonomy
- Community ↔ Privacy
- Leadership ↔ Partnership
- Control ↔ Submission

**SPIRITUAL BALANCE**
- Faith ↔ Works
- Grace ↔ Law
- Worship ↔ Service
- Doctrine ↔ Parable and metaphor
- Celebration ↔ Meditation

**OVERALL BALANCE**
- Eternity ↔ Time
- ‘Kairos’ ↔ ‘Chronos’
- BEING ↔ DOING

**SUMMARY OF THE JOURNEY TO WHOLENESS**

Figure 9.4 is an overview or map of aspects of wholeness discussed in this book. Maps can show us where we have come from, where we are, and how to reach a
desired destination. They can be very helpful, but we learn more about the road by actually traveling on it than by consulting even the best map.

Fig 9.4

CELEBRATE LIFE
Life is to be lived to the full, so say 'YES' to life. 'Celebration brings joy into life and joy makes us strong.' Joyful celebration follows when all areas of our lives are being transformed and are growing towards their potential. Jesus said that he wanted his joy to be in us, so that our joy might be complete. Joy is infectious, not only to other people but also for ourselves. It counteracts a tendency to anxiety and depression. Joy is a choice, and celebration a decision. Celebration helps to restore a sense of balance to life, gives us perspective and sharpens our vision.

MUSIC
Relaxation, rhythm and inner music are recommended for to maintain 'wholth'. Inspiration and expiration, the systole and diastole of the heart, and even the bilateral symmetry of the body, dispose us to the rhythmic rise and fall of sounds; and not love only but all the soul is pleased.

C. PHILOSOPHY AND TEACHING PRACTICE
The area discussed in this section is also an extension to the even otherwise variegated activities of the College (vide Section A), accruing out of this research. Involvement of the philosophy lecturer in teaching practice is a self-imposed task undertaken by the investigator. As a general practice only
the lecturers handling the optional subjects supervise teaching practice and observation in the practising schools. The assumption seems to be that teaching practice consists of practice in teaching the subject only. It involves equally teaching the child. Hence the philosophy and psychology lecturers have a role in it. The investigator opted to do this additional work because it was likely to increase the fields in which philosophy can be applied. It consisted of two parts: 1. Adopting in the B.Ed. teaching itself a model of teaching-learning and setting the learning environment that could serve as a model of what a model school learning environment can be. 2. Visiting schools, observing lessons and discussing the relevant philosophic components with the students.

1. In the new scheme in schools teachers do not always do whole class teaching. Often they divide the class into smaller groups so that there can be more interaction, more chance for self-expression of the pupils and more opportunity for the teacher to study the pupils as persons. The investigator decided to follow the same practice in her classes. The college has a total strength of 200. It is too large to pay attention to individuals or even to get eye contact with the last five rows. So the whole strength was divided into two or three batches even for the general classes. This year it was divided into two batches each containing 100 students, which is too large to know students as persons. So she decided to split the batch for about half the sessions into smaller groups of ten each in which they can do group discussions and projects.

On occasions in which this student active learning is to be done, there is plenary group work before and after. In this model the teacher-centred and authoritarian set up vanishes and the class structure becomes student-centred and more democratic. The Students enjoyed it and found it useful. The teacher also found it possible to know each student as a person. Students take the responsibility for their learning.

Pictures VI(32-35) show the active work conducted in these small groups. Even among the four small-group formations one can see subtle rearrangements according to the nature of the topic, of the mode of work, temperamental characteristics of the participants etc. Many such social
Pic VI(32)
Tutorial class in philosophy of education promoting interactive group work

Pic VI(33)

Pic VI(34)

Pic VI(35)
groupings were noted – not just the four types shown in these pictures. Even these four show varieties among themselves, but all of them together are quite different from the lecture model of social distribution. Educo- anthropologists analyse these variations in social group formations. One is in terms of proxemics – in terms of distance people try to keep between leader and followers. In the model of lecture in the hall, the teacher stands out at a higher level. In Picture VI (34) we can see the teacher’s dais and the podium in the background. The teacher often sits along with the students. In two pictures the teacher is seen standing. Actually teacher moves from group to group, guiding them, standing at the same level with them. Another way we can analyse the group formation is in terms of sociofugal and sociopetal arrangement. Sociopetal arrangement is one in which the group is attracted towards a central theme or idea – sometimes an object or symbol or discussion material or even a person carrying the idea is centred and other eyes gravitate to it. In small groups this point of attraction often shifts, but it is usually within the group. Among the four pictures VI(35) where students sit in a horse-shoe formation the socio-petal attraction seems to be most clear. In another group the students sit in two rows facing each other with the double desk in between, and something on the desk seems to attract the eyes of all the group members. In one group one member has stood up, probably to focus something; in this group the sociofugal tendency also is visible though all the four groups are clearly sociopetal. Sociofugality in small group need not always be a disadvantage. Sometimes it is deliberately organised, with one or two members keeping liaison with other groups, or between the group and external resources.

After the sessions all the sub-groups meet in a plenary session to pool the findings. Such groups also will be most effective if organised in a large circle, but it takes time to rearrange the chairs from row to circle and back to row. But members trained in sociopetal interaction can learn to focus on the issue centred even in row formation. Those who are not so trained will be simply looking at the teacher or leader at the podium.
This kind of organisation helps the teacher to know students as persons, identify the leaders, identify those who need counselling, and to build creative wholeness in the group.

Sometimes the groups were given outdoor assignments and projects — especially in the learning of naturalism. Actually scores of group reports were received, but it was in working at the theme of naturalism that the work was most lively and dynamic and the group reports, sometimes supplemented by individual creative productions most interesting. In fact when such presentations are made in the plenary group everyone listens spellbound. Even if the students in the plenary group sit in rows there is a mental and even spiritual sociopetality in the large group. To quote from one report on Naturalism (Jayambika 2002-2003 batch English Optional):

'Back to Nature' is the watchword of naturalism. Nature is our best friend, book, teacher and guide and will provide us with everything.

While naturalism, which was one of the philosophical schools in education was being taught (2002-3) one of the fundamental principles of naturalism came up — values are resident in nature. At this juncture we were asked to explore Nature in the college campus. In the next class students came up with their findings.

1. Communication: The first kind of language — music and dance — probably must have evolved from Nature. There is rhythm in everything on earth — in rain, in thunder, in the wind, in the flora and fauna.

   The trees sway from side to side when the wind blows. The bamboo trees make rattling sound. The peacock dances at the first sight of clouds. It is their way of showing happiness.

   The cries of the birds have a music of their own. From the sweet cry of the cuckoo ..., to the harsh 'caw' of the crow — everything has music in it.

   Man must have imitated these sounds and gradually learnt to speak himself.

   [THE OTHER VALUES ARE LISTED WITHOUT THE ELABORATION GIVEN IN THE PAPER]

2. Peaceful co-existence
3. Sacrifice
4. Struggle for existence and survival of the fittest
5. Symbiotic relationship
6. Adaptability
7. Cyclicality of time
8. Discipline and punctuality
9. Patience
10. Overcoming adverse conditions and forgiving
11. Godliness and love
12. Rendering help
13. Selfishness

Out of the numerous creative outpourings which came out of the students in such philosophy-in-practice projects which liberated the students to be themselves just one more sample is presented in the thesis. This comes from Anupama (2005-2006 Malayalam optional). After the exploration of nature Anupama is inspired to compose a poem in the enchanting Vanchipāṭṭu (boat song) metre, which is also called Natōnnata (going down and up like a wave, usually sung by boatmen). The metre may be roughly shown as:

\[ || \quad || \quad || \quad || \quad || \quad \text{repeated four times} \]

But the real fall and rise effect of a wave is in the melody

\[ \textit{Prakṛti en amma (Nature is my Mother)} \]

<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>പ്രകൃതി അന്നമാണ്‌ എന്റെ മാതാ മാതൃദേശം നിങ്ങളുടെ നീളം‌-</td>
<td>Sister Vimal chonna pōlé namukkellā minnūtānne</td>
</tr>
<tr>
<td>പ്രക്രിയ നാത്തില്‍ വിജ്യബ്യിത്തം</td>
<td>Prakṛtyaḥam maṭṭhavne teḻippōyitam</td>
</tr>
<tr>
<td>ന്യാത്യമതി കോണെ നംതളവഴി ഗ്രൂഹാജത‍‍</td>
<td>Aṇvinje kavāṭamām ūndrānā鸳 luṇaṁ̄tām</td>
</tr>
<tr>
<td>പ്രക്രിയാവിഗ്രാത തത്ത്യജ്‌ നിരവധിയിവി</td>
<td>Prakṛtyāṅgta tatvaṁjye nirvāchchhiljam</td>
</tr>
</tbody>
</table>

The poem has five verses (in which almost all the important principles of naturalism have been covered in addition to recapturing natural joy through the swinging metre) but only one has been cited in Malayalam as well as in with transliteration in English scripts with diacritical marks.

The translation has been given on the left in free English and on the right with a carry over of the corresponding Malayalam metre.

<table>
<thead>
<tr>
<th>As Sister Vimal has exhorted us let us – today itself</th>
<th>As our Sister Vimal told us</th>
</tr>
</thead>
<tbody>
<tr>
<td>Let us go and explore our Mother Nature</td>
<td>Let us hasten today itself</td>
</tr>
<tr>
<td>Let us open our senses — the gateways of knowledge</td>
<td>Let us open all our senses</td>
</tr>
<tr>
<td>Let us define the principles of naturalism</td>
<td>Na-tu-ra-lism learn —</td>
</tr>
</tbody>
</table>

Hundreds of such gems opened the flood gates of students' minds and poured out. They are kept as spare resource materials. Only a very small proportion can be cited here.
2. The more essential aspect of the philosophy lecturer involving herself in teaching practice is to actually visit to the schools, observe the lessons, judging them not so much from the subject point of view as from the point of view of philosophy, of the child.

Pictures VI(36-39) and VI(40-45) are presented two separate sheets. The investigator not only appraised them but also had a discussion with the student teachers on the philosophy implied. There are about hundred such pictures but a small sample of pictures is presented in the thesis with brief comments.

Picture VI(36) presents Sindhu R. teaching (or rather enables pupils to learn) mathematics through programmed instruction method. She did a lot of preparatory work to design such work and get multiple copies so that pupils can work by themselves. Picture VI(37) shows Deepthi Babu (whose optional subject was social studies) assisting Sindhu in this class. The nature of Programmed Instruction is that the person who guides the learning need not know the subject because presenting the task and reinforcing the right response is built into the material itself. The philosophy involved may be identified as realism because it is the external environment (in this case a designed environment with mathematics inbuilt) causes the pupil to learn – not the teacher. A tinge of pragmatism is also here to the extent that the pupil has to actively respond (operate) and reinforcement of the ‘right’ answer strengthens the correct bond. Genuine pragmatism will expect he student to seize the problem, struggle with it and learn though his known effort – not getting fixed from external sources. Some people criticize Skinner for advocating learning through external modelling and reducing the importance of the individual. But it has the advantage of releasing pupils from undue dependence on teachers, and saving teachers’ and pupils’ time.

Picture VI(38) Teena Dominic’s egg model for simulating the structure of the earth clarifies some principles (all illustrations can create misunderstanding too) and most pupil look absorbedly as seen in some other pictures. The one pupil who is looking outside does not seem to be of the mind-wandering type. Some purposive stimulus relevant for her might
Sindhu R. (Maths) teaches using programmed learning materials. Philosophy is to be extended to teaching practice and observation.

Teena Dominic (So.Sc.) teaches the structure of earth using egg.

Deepthi Babu (So.Sc.) assists Sindhu R. to teach mathematics using programmed learning materials.

Kripa James (P.Sc) conducts group activity.
have dawn her attention momentarily. Picture VI(39) of Kripa James was selected not for demonstration of the content or its presentation, but for her skill in helping pupils to do group work on their own with minimum help from the teacher.

All the pictures in the group (40-45) underline the new philosophy of the Copernican revolution in classroom dynamics - shift from teacher talk to pupil activity on her/his/their own. The activities are so chosen as to represent creative work (with teacher watching from a corner, and perhaps gently almost invisibly guiding, independent learning by pupils - in group setting. In fact analysis of such pictures in student-teacher groups can develop 'invisible pedagogy' components not yet sufficiently emphasised in current modes of developing teacher behaviour of an externalist mode.

The investigator took almost all the photographs (except where she herself is visible). In many points she had some clear idea in choosing a setting to be photographed. But the six photographs (40 to 45) coming together to represent many philosophies can be explained only as chance or God's Grace.

Nurturing creative competencies in pupils Pic 41 and Pic 42 may be consistent with idealism and naturalism. Where the teacher is not seen (42) it may point to naturalism (Actually teacher is present but not in the photographic range). Picture 41 shows the teacher in a corner, subdued but obviously in command. This may represent the idealistic model in the shape of 'drawing out.' In Picture 40 all the children are happily engaged generating static electricity without any special equipment. But the teacher is obviously of the top class; after triggering the meaningful and enjoyable activity, she becomes invisible. The two reading or writing or painting pictures (43 and 44) can be interpreted in a variety of ways. The last picture (45) shows Sangeetha Pillai gently and effectively guiding children's activity. She could be a pragmatist or a Vygotskyan.
Students generate Static Electricity

Shaheena C.P. (Malayalam) initiates Dramatization

Philosophy is to be extended to teaching practice and observation

Pic VI(41) Shaheena C.P. (Malayalam) initiates Dramatization

Pic VI(42) Dramatization (Malayalam Class)

Pic VI(40) Students generate Static Electricity

Pic VI(44) Individual work in small group

Pic VI(45) Sangeetha S. Pillai (N.Sc.) gives personal direction

Pic VI(43) Group Activity in Malayalam Class
D. TEACHING THE DISADVANTAGED

The next set of pictures (VI- 48-52) presents the ways of teaching the disadvantaged and underachieving students, or rather helping them to learn on their own. They represent the diagnostic-remedial approaches initiated by Dr Manuel, carrying over several models developed in earlier studies, especially Dr (Sr) Christina Augustine's work with study habits of disadvantaged children and the generative self-learning materials devised by him especially in English, mathematics and chemistry.

Usually when a pupil does not seem to get a point or does not seem to get even elementary skills in maths or English, teachers tend to give repeated drill or go on explaining it again and again, giving very little time for the pupil to work by himself. Some of the B.Ed. students helped in initiating and guiding the pupils in the Balikaram (orphanage in the College campus) and it was found that pupils who had marked time at the lower levels for months and even years suddenly began to see the point, get an insight and then move confidently to make up for lost time on her own. This method avoids the mechanical drill model and the reiteration of the surface points several times. In the method one does not simply repeat the failed competence, but go one or two points below, not only to build confidence, but also to help master a prerequisite. If the prerequisite happens to be of a generative type, it is possible to help the pupil generate a large number of learning items out of a small number of generative components e.g., ions:

Anions: \( B^- \) (K, Na NH₄ etc); \( B^{2+} \) (Ba, Mg etc); \( B^{3+} \) (Al, Cr etc)

Cations: \( A^+ \) (Cl, ClO₃ etc); \( A^{2+} \) (CO₃,SO₄ etc); \( A^{3+} \) (PO₄, P, N etc)

When presented in charts with 6 columns, which pupils can look at and work, the task will be extremely easy. Looking at the 20 positive and 20 negative ions the pupil herself generates the formula of 400 compounds. They have been rote memorising and forgetting hundreds of formulae mechanically. In organic chemistry \( 10 \times 10 \) generative components will help pupils generate \( 10 \times 10 \times 10 = 1000 \) organic compounds and their formulae. The children and the student teachers enjoyed this experience.
Counseling: Interactive teaching as a help for the counselee. Interactive teaching experience with disadvantaged students as helping the counselee to gain confidence (Soumya Joseph)
Diagnostic Remedial approaches with the disadvantaged: to increase confidence and generative learning
In terms of psychology Gestalt, constructivism (Piaget, and simplified Brunerian form) and Social constructivism (Vygotsky) are most useful in developing mental schema in easy ways. Even Skinner is better than unreinforced memorisation of massive matter under cruel conditions especially when the lower levels of Gagnean hierarchy are involved.

In terms of philosophy idealism (as in Vivekananda's 'All knowledge resides in the mind') and pragmatism (Dewey, Gandhi) go with constructivism. Much of the remedial materials are of this type. B.Ed. students who volunteered for this work were briefed in the approaches by Dr Manuel. Usually student teachers tend to explain too much. It is preferable to spend minimal time in preliminary explanation, which should be done with illustrative material. Pupils should be put to work as early as possible, first with Vygotsky's scaffolding by the helping tutor; soon removing the scaffold and allowing the student to work on her own. Pictures VI(50 & 51) show supervising teacher briefing B.Ed students volunteering to work with the disadvantaged using generative materials. VI (48,49,52) show the orphanage children being guided to work with generative self-learning materials.

This was an opportunity for many B.Ed students to get a functional command of the relevant psychologies and philosophies associated with constructive pedagogy (idealism and pragmatism as explained above). Even more important is the philosophies associated with the emotional and personal domains – humanism (Maslow and Rogers) and existentialism (as represented by Heidegger's approach reviewed in Chapter IV).

Examination of the photographs would show the pupils working in partnership, avoiding the usual method of teacher showing the aids from her standpoint, where pupils can just see. In this approach the teaching aids and learning materials are right from the beginning presented from the pupils' perspective, inviting them to 'operate' with these materials.

The pictures show the children of Balikaram working with confidence and enjoyment and interacting without inhibition with the tutorial instructors.

There was one unique case where interacting with these children and giving them study counselling served as the therapy for a B.Ed. student who
was herself a counselee in the Counselling Unit of the College to deal with her problem of diffidence and anxiety.

One of the B.Ed. students of 2004-05 had been telling her intimate friends about her own problem of shyness, diffidence and anxiety. She had several sessions with the senior counsellor in our own Unit and was feeling much better. Her optional subject was mathematics and so she was invited to join the group of B.Eds who were giving educational guidance to the Balikaram children. Our hypothesis was: Giving guidance to these children on how to study could serve as a personal therapy for the educational counsellor herself. She had already completed her teaching practice, having handled several classes in ordinary schools and somehow managed.

Picture 47 (Lower) shows her teaching a theorem which the children had found difficult. She taught this class with more confidence than what she felt in teaching the large classes in Teaching Practice. At some convenient stage the senior members went out under some pretext, leaving the student with the Balikaram children. Picture 46 (Upper) shows her talking confidently and intimately with the children. The person with whom she is talking at that moment is Reshma (Class 10), who is very much interested in dance and other extracurricular activities. Though Reshma has her own problems, she is always cheerful and social and has a way of putting strangers at ease. This experience seemed to have had a useful effect on the student.

One cannot generalise on a single case, but we have reason to at least form a plausible hypothesis that teaching the disadvantaged children could be a factor that can contribute to the mental health of the teacher. The supervising teacher also has confessed on several occasions that one of the tasks that he finds most fulfilling is that of teaching the disadvantaged. Helping them to learn by themselves is one of the most fulfilling that he has had, giving a feeling that one is actualising one's self. He has been doing a lot of remedial work with tribal students all over Kerala. Just now he has an invitation to design a large-scale socio-educational action research project to coastal children around Kayankulam and participate in it. The investigator also has been invited. Since our own convent does a lot of social ameliorative work with disadvantaged coastal dwellers, it may be possible for us to involve our education wing (including B.Ed. College) also into it. Some findings from this study will be applied in Coastal area education projects. Humanism and existentialism will find many applications here.
Qualitative Analysis of Results II:
New Constructs Applied and Special Interventions