

COMMUNICATION PATTERNS IN COUNSELING PROCESS

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ABSTRACT

In counseling the client is communicating more than they are aware of, and in effective communication, the attempt is to move to a level, at which this communication is understood. This investigation aims to review the types of communication pattern found in the client and analysis an effective approach of communication in counseling process. A channel is a set of behavior in a communication matrix which has been systematically denoted by an observer and which is considered by that observer to carry information. It also advocates the use of indigenous communication especially in the counseling for children .Indigenous communication includes the transmission of entertainment, news, persuasion, announcements, and social exchange of every type. It throws light on an appropriate action of counselor which impedes communication. Counseling a child requires a trustworthy relationship between the child and the counselor. This is called 'joining'. Methods employed depend on the age of the child. Counseling the children and adolescents requires age appropriate communication skills and a genuine approach with the blending of their cultural aspects and counselors creativity.

Key words : Indigenous communication, counseling, children.

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Introduction

Interchange of communication between client and counselor has mutuality effect. Communication evolves transmission of stimuli and evocation of responses. It is well known that communication is a social process. The personality is shaped by the way a person communicates. Communication is the transfer of information meaningfully. Counseling is a process of communication. It is a continuous process and it is the process in which messages are generated and sent by one person and received and translated by another person. However, the meaning generated by the receiver can be different from the sender' intended situations.

Scheflen has outlined channels as language modalities and no language modalities. Under the language modalities certain channels are linguistic, including lexical, stress, pitch, and junctures, and paralinguistic including no language sounds and vocal modifiers. Under the nonlanguage modalities are kinesis and

postural, including voluntary and involuntary behavior, facial expression, tonus, positioning, tactile, odorifie, proxemic and artifactual, including dress, cosmetic usage and décor.

All communication conveys both content and relationship. It is suggested that while words can be used to communicate almost anything, relationship is communicated primarily by paralinguistic no language modalities.

Concepts of Indigenous Media

The concept, Indigenous media varies as widely as there are schools as well as scholars in the field of communication study, the world over. The classification of the people and media into two broad categories- "Indigenous" and "Indigenized" used to be based almost on the way people view understand and interpret the media and how they put them into use. It is universally held that life is lived in the community. A person's life has full meaning when he lives in the

community (of other people) because the identity and meaning of life is found in the community.

Type of communication patterns in the client

Eisenson, Auer and Irwin categories communication patterns of the “not so well adjusted personalities” in six ways; the no communicative person, the overly logical speaker, the undertaker, the over talker, the tangential speaker and the helpless speaker. Certainly these categories does not consist the actual threshold. It overlaps each other.

While an individual may fall typically into one of these communication patterns. One person may use several of them at different times and in various situations. The counselor has to be receptive and well trained to understand these types of communication in the client.

The result of communication studies and their importance to counseling have significance for both the experienced practitioner and the counselor in training.

Indigenous communication in counseling

The majority of children are most receptive to information which comes from the television or videos, and from their peer group. To get their attention, in formations have to be packaged in similarly exciting ways, using moving pictures, and relating wherever possible to their own experience, cultural background in effective way. Children will, if given the chance to express a preference, will select a medium of receiving and transmitting information which best suits their needs. Presently the techno communicator becomes slow to express verbally, i.e., using these own preferred methods of communication, and genuinely exchanging rather than transmitting information. It is about time this changed. Some serious attempt should make to facilitate dialogue rather than monologues in counseling.

Communication - the horizontal, or indigenous, exchange of information among people, such communication does not take

place through newspapers, radio, or extension organizations. It occurs within families, at meetings of village organizations, in the market-place, or at the well. Much of this communication is informal. They are informal ways of stress relieving. And unorganized, interpersonal, oral rather than written, controlled locally rather than by outsiders, and uses no, or low levels of, technology.

Indigenous communication is being replaced by external systems, and the survival of much valuable information, and of the local culture itself, is in danger. Indigenous communication includes the transmission of entertainment, news, persuasion, announcements, and social exchanges of every type. Forms of communication, which are related with cultural aspect of the clients are remain more effective than other forms.

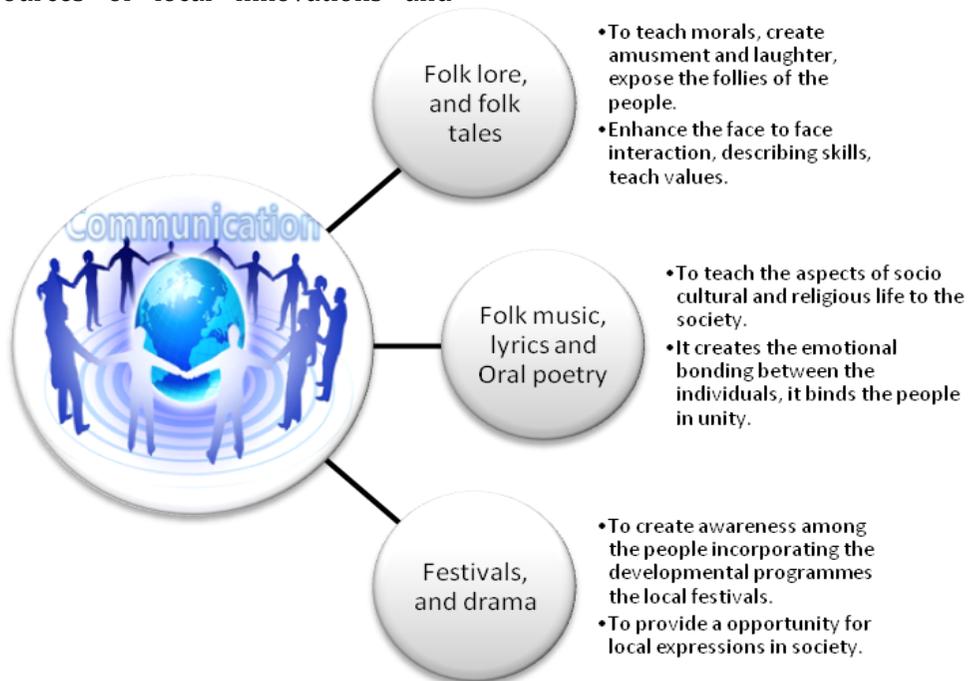
Why is it important?

Indigenous communication shared, preserved and handed down its valuable knowledge with others. But now it is being replaced by much external system which endangers such valuable cultural aspects. Folklore, folkdance, storytelling, playing dramas on our epics which include all the aspects of life, can really make counseling effective and innovative especially for children and teenagers. Indigenous channels are familiar and controlled locally so it enjoys high credibility as it always remains skeptical for mass media. All electronic and print media confined to educated people where as folk, drama, and family gathering are still deep rooted in Indian psychology and can be used as a tools for solving the personal and social problems of children's.

Informal channels carry perhaps the bulk of indigenous communication. At home, in the tea house, in the fields - all are situations where technical information and skills and counseling can be communicated. Such communication is not controlled, but is spontaneous and informal. Posters and radio program can be used for delivering important instruction into areas where it is relevant. Peoples gathering such as mosques, coffee

shops, grinding mills and wells can become good resources of local innovations and

cultural adaptations.



How to use indigenous communication in counseling

In order to communicate with others counselor has to know themselves first. Counselor need to be authentic and honest about himself, theirs feelings, thoughts, desires and needs. Without this self-knowledge counselor may project himself ourselves on others.

Identifying personality of the clients in counseling – To become more aware of the personality of the clients, counselor should identify them and express them by applying proper use of indigenous communication. What do they think of fear, anger, grief, despair etc.? If their self concept seems to be negative counselor should turn them into positive affirmations. Affirmations can be made on all levels physical, mental and spiritual. Art is another way of expressing these beliefs, through this process counselor can reach a synthesis of their beliefs and feelings in a drawing, music, making clay articles, dance etc.

Embedding

Eidetic Imagery (ISM) in children through folkdance, drama, art, storytelling and bring

change accordingly. – ISM is a visualization exercise to identify, release, and surrender certain feelings. ISM stands for Image (multi sensory), Somatic (bodily response), and Meaning (making sense of it). Through visualisation child imagine themselves in a specific situation when a certain feeling like anger was aroused, including the details of setting, surroundings, bodily responses etc., and become aware of the meaning of this situation. In the next phase child create a new image of the situation where he handles things differently. The image should be spontaneous, plausible and beneficial to all involved parties. After the visualization child can also role play their new image to make its effect stronger? Through these types of exercises counselor can build self-confidence of dealing with things in a positive way and not letting children feelings of fear, anger etc. control their lives.

Psycho synthesis can be done by relating similar situation to our religious epics – This psychology combined with spirituality is helpful in encountering our sub personalities, desires etc. Visualization is again a useful tool to see our desires (in symbolic way) and bringing them to a higher (spiritual) level. We

should develop a dialog with our desires and intuition.

Family gathering and dialogues between the family members and others should be increased. Younger children can be taught by cultural modes of communication effectively.

Counselor should use his creativity for convey the solution of his client by adequate use of indigenous forms of communication.

Conclusion

Counseling is therefore aimed at helping the individual to solve his problems/issues armed with the appropriate skills of communication. This implies that when the client participates in the counseling relationship, the counselor provides information and reaction that make for effective coping of the client with his environment, thus making the client a happier person. Speaking, hearing, seeing, feeling and thinking are all ways in which counselors and clients respond and communicate with each other in different counseling modes.

By advocating the indigenous communication in counseling does not mean that we should avoid other forms of communication. Here it can be concluded that the effective, counselors are now needed in other establishments apart from educational institutions. This implies that counselor education programmes must be geared to equip beneficiaries with the knowledge, importance, implementation and skills of

indigenous communication in counseling process.

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**Ask five economists and you'll get five different answers -
six if one went to Harvard.**

Edgar R. Fiedler