

**THE UNDERSTANDING OF  
PASTORAL CARE AND COUNSELLING  
IN THE CHURCH OF SOUTH INDIA,**

**WITH SPECIAL REFERENCE TO THE WORK OF  
THE CHRISTIAN COUNSELLING CENTRE, VELLORE**

By

**NALINI ARLES**

B.Sc. (Mysore University, India)  
B.D. (Serampore University, India)  
M.Th. (University of Aberdeen, Scotland)

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## ABSTRACT

The late sixties in India saw the emergence of counselling centres, new courses and literature on pastoral counselling. These centres emphasised skills, used various therapies, advocated a non-directive approach and a "paid to care" model. However, the practice of counselling raised tensions between psychology, culture and theology. This thesis translates these tensions into a series of research questions which are addressed in a form of five hypotheses tested throughout the chapters using historical, theological and socio-economic/cultural methodologies in the context of a case study of the Christian Counselling Centre (CCC) in Vellore.

This thesis traces pastoral care and pastoral carers in the missions period from 1706 to 1947 and in the Church of South India. The traditional form of pastoral care developed during this period included preaching, healing, sustaining, reconciling and nurturing with guidance as the predominant emphasis. Conflicts arose between the theory and practice of pastoral care. The Synod and Diocesan councils' interpretation of pastoral care as aiding evangelism, and addressing pastoral situations, proved impossible in practice as pastors had large pastorates with administrative duties. The limitations of the advice-giving form of pastoral care in meeting the problems of urbanisation and industrialisation were shown by the Christian Mass Movements, the Rethinking Group, the Tambaram Conference of 1938, the Christian Home Movement and the Industrial Missions. VT Kurien introduced Rogerian non-directive counselling. The suggestions of counselling, education, specialised training for clergy and laity and borrowing insights from human sciences led to 1) the development of chaplains in industries and hospitals; 2) the training of the laity and the clergy in counselling and industrial missions; 3) new courses in pastoral counselling; 4) the formation of the CCC and 5) an increase in literature on pastoral care and counselling.

Chapter three discusses the history and development of the CCC and its understanding of counselling. Chapters four and five trace the CCC's approach to problems examining its assumptions, goals and application of non-directive counselling in the Indian cultural context, and discuss the unsuitability of the non-directive approach for that context.

The concluding chapter substantiates the hypotheses by confirming that the traditional pastoral care as understood in the mission period and as it developed in the Church of South India differed fundamentally from the Western non-directive model which was adopted into the concept of pastoral care in the Church of South India as exemplified in the Christian Counselling Centre. The findings suggest that the Western approach needs modification to include the Indian emphasis on advice-giving or guidance, as suggested in the eductive method of MM Thomas and other Indian Christians, for two reasons: 1) theological analysis exposes the failure of Western form of pastoral counselling to meet the spiritual needs of Indian people and 2) the Western form has proved to be culturally unsuitable in an Indian context.

### DECLARATION

I hereby declare that this thesis has been composed by myself, that it has not been accepted in any previous application for a degree, the work of which is a record that has been done by myself, and that all quotations have been distinguished by either quotation marks or indentation, and all the sources of information have been duly acknowledged.

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### Abbreviations Used in the Thesis

AJT	Asian Journal of Theology
BTF	Bangalore Theological Forum
CCC	Christian Counselling Centre
CHM	Christian Home Movement
CISRS	Christian Institute for the Study of Religion and Society
CLS	Christian Literature Society
CMAI	Christian Medical Association of India
CPA	Clinical Pastoral Association
CPE	Clinical Pastoral Education
CPFII	Changing Patterns of Family in India
CPNB	Christian Participation in Nation Building
CSI	Church of South India
CUNN	Church Union News and Notes
CUNV	Church Union News and Views
DLT	Darton, Longman and Todd
EAJT	East Asia Journal of Theology
EAPR	East Asian Pastoral Review
EFD	Empowerment for Development
EPH	Edinburgh Publishing House
ERT	Evangelical Review of Theology
FICCS	First International Conference on Counselling for Social Change
IAPCC	International Association for Pastoral Care and Counselling
ICS	Indian Case Studies in Therapeutic Counselling
ICHR	India Church History Review
IJPC	Indian Journal of Psychological Counselling
IJT	Indian Journal of Theology
ISPC	Indian Society for the Propagation of Christian Knowledge
ITS	Indian Theological Studies
IVP	Inter-Varsity Press
JPC	Journal of Pastoral Care
MCC	Madras Christian College / Madras Counselling Centre
MDNN	Madras Diocesan News and Notes
MPA	Medico-Pastoral Association
NaCoC	The Nature and Calling of the Church
NCCI	National Christian Council of India
NCCR	National Christian Council Review
NIC	North India Churchman
OUP	Oxford University Press
PICCFSC	Proceedings of the International Conference on Counselling for Social Change
PP	Pastoral Psychology
Proceedings	Proceedings of the NCCI Triennial Conferences
PTA	Pastoral Theology Association
PTE	Programme for Theological Education of the WCC
R&A	Renewal and Advance
RCII	Rethinking Christianity in India
RS	Religion and Society
SAPTOC	Some Aspects of Psychology and Theology of Counselling
SCM	Student Christian Movement Press
SIC	South India Churchman
SPCK	Society for the Propagation of Christian Knowledge
SSC	Senate of Serampore College

TAJ	Transactional Analysis Journal
TRACI	Theological Research and Communication Institute Journal
TVW	Training Voluntary Workers
UCNI	United Church of North India
UIRM	Urban Industrial Rural Mission
UTC	United Theological College
WCC	World Council of Churches
WCSRC	William Carey Study and Research Centre

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I N T R O D U C T I O N

India in the late sixties saw the emergence of counselling centres<sup>1</sup> initiated both by foreigners<sup>2</sup> and Indians who had studied counselling in Western countries, particularly in North America. Such centres were not related to or based in institutions such as psychiatric hospitals, industries, community health centres or correctional institutions, but were specialised centres offering counselling to individuals and groups, and training in interpersonal relationships, vocational guidance, marriage and child counselling, stress management, relaxation therapy and psychotherapy. Though they differed in structure and emphasis, they all adopted a non-directive approach to counselling and emphasised specialisation in skills and techniques. Non-directive counselling was proposed by Carl Rogers\*, who interpreted the counsellor not as a problem solver but as a catalyst helping the counsellee to make decisions.<sup>3</sup> For Rogers, concepts such as love, self-respect, acceptance, positive regard and maturity, helped in understanding the counsellee and in facilitating the relationship. The counselling centres in India utilised these concepts and emphasised non-direction, personal wholeness and concentrated on individual growth and the development of human potentialities.

During my work as a Hospital Chaplain the demand for counselling led me to undertake training in counselling. Training from the Christian Counselling Centre of Vellore and later counselling courses from theological education proved useful by providing theories and skills in understanding the

emotional dynamics of conflicts. But, in my practice of counselling and in the use of the above model of counselling, I found certain problems.

1) Tensions in understanding the ministry of pastoral care.

a) Pastoral care as a unique ministry with its own integrity in which counselling is an aspect is now being confronted with counselling which itself is taught and practised as a unique profession. The definition of counselling in the traditional pastoral care differed from that of the counselling practised in these centres.

b) Tensions between pastoral care as a spontaneous and continuous response to human crises and joys both physical and spiritual and counselling as a response to the needs only at the request of the counsellee.

c) Tension between pastoral care as the function of the whole people of God and counselling as exercised by select and trained men and women.

d) Tensions between pastoral care as rooted in the faith and mission of the church and counselling as influenced by insights from the human sciences. Is it possible to integrate counselling, with its roots in psychotherapy - a medical model, with pastoral care which is rooted in Biblical tradition?

2) The practice of counselling also raised tensions as the Western concepts, approaches, methods and goals of counselling conflicted with the Indian cultural context. The tensions were in understanding:

a) The meaning of the term counselling.

The South Indian languages did not have a word for "counselling" and in my language (Tamil)<sup>4</sup> we used Aalosanai and Vazhi kaattal which meant "advice" and "guidance" (showing the way). This was why the sign-boards at counselling centres were written in English. When the Christian Counselling Centre in Vellore erected a sign board in Tamil, it read "Aalosanai Nilaiyam (advice giving centre). The new word invented for "counselling" and the

resultant cognate word for "counsellor" implied a 'mental health catalyst' - (Mana Vala Ookkuni)."<sup>5</sup> Later the sign-boards continued to use the transliteration, "Christian Counselling Centre".

b) The concept of counselling.

Counselling was expected to mean "advice" and "guidance" for problem solving. When the term counselling was used, often the aim was to instruct on Christian experience and to guide non-Christians to faith.

c) The Role of the counsellor.

The helper/counsellor in the traditional pastoral care influenced by the guru-shishya system was expected to be the problem solver. This was contrary to the basic principle of counselling developed in the West, which encouraged people to think and decide for themselves. When this latter principle was used, the response was: "You don't know the answer... If we are to solve our own problems, then why should we come to you?".

d) The goal of counselling.

The goal of counselling on the Western model is to help people become autonomous, self-regulating or self-authenticating and responsible. An example of this:

Of equal importance for regrowth where possible is the integrity of the ego, however young and immature it may be in the adult of today, and his capacity to mature in due course and take over responsibility, not only for his outer but also for his inner life. "<sup>6</sup>

Such a focus of counselling conflicts with the community oriented culture which encourages inter-dependence rather than individualism.

e) The decision making process.

Unlike the West where individuals are responsible for taking decisions, in India, it is often the family which decides, since the locus of control lies in the family. Hence decisions taken by the counselees were not carried through when their families did not approve.

f) The failure to address economic problems.

Counselling developed in the West was structured to deal with emotional rather than structural problems. This does not help as most of the emotional problems of Indians are rooted in economic issues in the context of mass poverty and need immediate answers.

g) The limitation of clinical approach.

Western counselling is structured on an appointment system and paid to care model which is not the norm in the Indian context. People come at all times for counselling.

3) Theological Problems. Two radically opposite, alternative sets of assumptions are unequally yoked in the practise of counselling, which if not understood can endanger the care given. There is a difference between pastoral care and counselling in their approach to sin, evil and suffering. The basic difference is in the understanding of the human being. Counselling is influenced by humanistic philosophies, whose basic assumptions about human nature can create tensions with the biblical view of the person. Counselling proceeds from an understanding of an optimistic view of human nature where the person is seen as being capable of changing dysfunctional behaviour under the guidance of a therapist and thereby attaining his/her potential. This view places confidence in self and considers evil as external and undermines evil.

Suffering is dealt with as a marginal issue since counselling theories are based on assumptions of hedonism or utilitarian ethics and a psychotherapeutic understanding of evil. The former focuses on eliminating suffering. The latter understands evil and deliverance built on psychological models as symbols. The symbols are ego-psychic and deal predominantly with intrapsychic problems.

## RESEARCH QUESTIONS

The pastoral care, cultural and theological tensions cited above lead to the essential research problems this thesis intends to explore.

The limitation of pastoral counselling developed independently of pastoral care has been discussed by both European and American pastoral counsellors. RA Lambourne, for example, warns of the danger of counselling coming to be recognised as a normative mode of pastoral care and argues that such counselling is defective, since it is developed exclusively from a psychotherapeutic model.<sup>7</sup> This observation leads to a central research question this thesis seeks to address:

Has pastoral counselling in the Indian context become so influenced by Western humanism that it is uprooting traditional models of pastoral care?

The ideological argument for the introduction of non-directive counselling in India reflects a reaction to the advice-giving model. The advice-giving approach is considered limited and as retarding growth, since decisions are made for the counsellee preventing him/her from thinking and thus making him/her dependent on the counsellor. Non-directive counselling is proposed as an alternative model which is counsellee-centered. A second research question thus emerges:

Can the advice-giving model which is influenced in India by the guru-shishya system be done away with in a community orientated culture?

The failure of Western forms of counselling to address the spiritual problems of people has been identified by Thomas Oden\*. In his **Pastoral Theology**, Oden aims to restore pastoral counselling to the larger

understanding of pastoral care partly for theological reasons.<sup>#8</sup> In a similar way, Howard Clinebell\* in *Basic Types of Pastoral Care and Counselling*<sup>#9</sup> argues that "insight" theory which emphasises growth through self-understanding and personality integration through resolving inner conflicts is not adequate to meet the needs of the non-middle class and minority groups within the American context, whose needs are 'immediate', 'concrete' and in search of answers.<sup>#10</sup>

David W Augsburger\*, moreover, shows the fallacy of treating Western models, values and views of human nature and community as normative.<sup>#11</sup> He argues for pastoral care and counselling to move away from the Western heritage to incorporate other world views. Exploring the cultural, social and family differences that demand various forms of caring, Augsburger constructs an integrated model of counselling and concludes that pastoral care and counselling should take "different beginning points, processes and ends". "Pastoral care around the world... must be, as varied as is the human family".<sup>#12</sup>

The appropriateness of Western models of counselling for what can be termed the 'spiritual' needs of persons leads to a third research question arising out of the theological tensions:

Can the Christian Church in India adopt Western forms of pastoral counselling as the model for pastoral care without surrendering a theological understanding of the person based on biblical revelation?

#### LITERATURE REVIEW

There is no direct work on pastoral care or on the development of pastoral counselling in the Indian setting. However one could find sections or paragraphs on pastoral functions in books and articles. References to the

use of non-directive counselling are found in Indian Christian literature from the late sixties but without a critical evaluation of such an approach and its relevance to Indian cultural context.

William Stewart's\* books focus on the meaning of the church, its role and functions. **The Church and its Ministry** primarily written for the ministers of the United Church of North India<sup>13</sup> introduces the pastor as a friend and integrates this with the shepherd analogy. **The Nature and Calling of the Church** further discusses the title and symbol of the pastor as rooted in the Bible.<sup>14</sup> He clarifies pastoral functions and mostly deals with the doctrine of the church. Lesslie Newbigin's\* article "The Vicious Circle" elaborates the concept of ministry, in which he emphasises the need for the laity to be trained and ordained in the ministry.<sup>15</sup> The focus is on team ministries. These thoughts are further emphasised in the "Ministry of the ordained and unordained".<sup>16</sup> In **Training Voluntary Workers**, Wilfred Scopes\* stresses the importance of the laity supplementing pastoral care and argues that the paid agent was unacceptable in the Indian religious context.<sup>17</sup> RD Paul's\* **The First Decade** is an historical account of the Church of South India (CSI) and has similar attestations of the role of the laity in the pastoral care within CSI.<sup>18</sup> His main focus is to evaluate the growth and effectiveness of CSI in the first decade. In all these there is no explicit definition of pastoral care.

The need for counselling is emphasised in the books of Kenyon L Butterfield\*, PD Devanandan\*, MM Thomas\* and VT Kurien\* and the articles by DD Pitamber\*, AC Oommen\* and Emmanuel James\*. The need for counselling centres to develop human potential was identified in the thirties in Kenyon L Butterfield's report on **The Christian Mission in Rural India**.<sup>19</sup> He refrained from suggesting any school of counselling or methods but his

concern was to develop human potential. *The Changing Pattern of Family in India*<sup>20</sup> and *Christian Participation in Nation Building*,<sup>21</sup> both edited by PD Devanandan and MM Thomas, were reports of various conferences and training programmes of the National Christian Council of India and the Christian Home Movement in collaboration with the Christian Medical Association of India. They emphasised the need for counselling and recommended that the clergy and select laity should be trained in counselling. The term "counselling" was used to describe advice-giving, teaching, training and guidance. Neither of the reports proposed a counselling centre nor professional counselling. The first report emphasised counselling as a method to bring attitudinal changes which would help in nation building. The second book emphasised counselling as a method to help the families cope with effects of industrialisation, as extended families were breaking into unit families. Both the books emphasised the danger of developing individualism and argued in favour of interdependence and community care.

The need to develop non-directive counselling is seen in the books of VT Kurien, BJ Prashantham\* and Joe Currie\*. However the need to integrate counselling theories within the cultural settings was recognised by Indian Christian thinkers who criticised the Western model of counselling as having questionable relevance to the Indian context. VT Kurien in his *Introduction to Pastoral Counselling*<sup>22</sup> established non-directive counselling as an alternative to the advice-giving approach and proved the effectiveness of non-directive approach by a few case-studies. Though he established pastoral counselling as an aspect of pastoral care, he gave no definition of pastoral care. His select borrowing of the concept of the non-directive approach forbade any discussion on the limitations of the approach. The trend to elaborate the non-directive approach with no relation to pastoral care was

seen in BJ Prashantham's *Indian Case Studies on Therapeutic Counselling*<sup>23</sup> and Joe Currie's\* *Barefoot Counsellor*.<sup>24</sup> The former built on the non-directive approach set out by VT Kurien and developed counselling theories and introduced various skills and therapies. Its eclectic approach was overshadowed by an overemphasis on transactional analysis. The latter's emphasis was on the need for non-professional counsellors whom he referred to as "Barefoot Counsellors". The purpose of his book was to help lay people understand the Rogerian approach and Carkhuff's description of the qualities of a counsellor.<sup>25</sup> Kurien and Prashantham attempted to integrate counselling theories into the Indian cultural context but ended up describing the various theories and concepts. They and others, such as DD Pitamber and Emmanuel James, called for an integration of both directive and non-directive approaches but avoided suggesting any methodology and failed to deal with the proposal.<sup>26</sup> DD Pitamber sought for a methodology in teaching pastoral care and counselling in theological colleges without limiting it to counselling the ill. He explored the implications of MK Gandhi's *satyagraha* for pastoral care and counselling but did not develop it fully.<sup>27</sup>

### HYPOTHESES

The brief review of literature above demonstrates that the research questions I have posed remain largely unanswered or at least have been inadequately addressed in the Indian context. This would suggest that an in-depth study of the development of pastoral counselling in India is required if the questions are to be resolved or at least partially answered. In order to provide a structure whereby the research questions can be tested a series of hypotheses are advanced at the outset. These will form the structure of the thesis on which the methodologies employed in the chapters

are based. The limitation of the hypotheses to the Church of South India is explained in the section on methodology below.

Hypothesis I: There is a traditional form of pastoral care developed in the mission period and carried over into the Church of South India at its inception which conceived counselling as guidance, advice and teaching and thus differs fundamentally from the Western model which is based on humanistic and non-directive psychotherapy.

Hypothesis II: Western models of pastoral counselling have been adopted into the traditional understanding of pastoral care in the Church of South India.

Hypothesis III: The traditional advice-giving model influenced by the guru-shishya system is the predominate model in use in India. It must be incorporated in a modified form [as suggested by MM Thomas and others] into any pastoral counselling approach advocated within CSI.

Hypothesis IV: A form of pastoral counselling which has been derooted from pastoral care will fail to meet the spiritual needs of the people and thus be defective from a theological perspective.

Hypothesis V: Where Western models of pastoral counselling have been substituted for traditional forms of pastoral care, these have proved to be culturally unsuitable to the Indian context thus suggesting that a culturally relevant model of pastoral care and counselling is needed for the Indian Church.

## METHODOLOGY

In order to test the above hypotheses, this thesis has adopted the following methodologies:

1) Case Study. I have chosen to limit my study to the Church of South India and in particular to the Christian Counselling Centre in Vellore. These limitations are required because the issues must be given a specific focus and context. I have confined my study to the Church of South India, not only because I am a member of it but also because it has been instrumental in introducing Western concepts of pastoral counselling into India, chiefly through the Christian Counselling Centre in Vellore.

It should be noted, moreover, that the Christian Counselling Centre is representative of other centres which practise Western models of counselling, hence suggesting that my findings can be applied more widely in the Indian context. In addition, the CCC is the first and the oldest centre in India. It has been highly influential in the church as evidenced by its use in training by churches and church-related institutions. Not being restricted denominationally, it has served as an ecumenical centre for training and research in counselling and is associated with the Board of Theological Education of the Senate of Serampore College<sup>28</sup> and with the International Council on Pastoral Care and Counselling.<sup>29</sup> It has developed its diploma and degree programmes and is also used as a training and research centre<sup>30</sup> by the government educational and welfare departments, universities and industries in India.

2) Historical. A large portion of the thesis is devoted to studying historically the development of pastoral care and counselling in the Church of South India with the following aims:

- a) To understand the original concept of pastoral care in the missionary period;
- b) To describe the understanding of pastoral care in the Church of South India as it is expressed in the CSI Constitution and in Synod and Diocesan reports;
- c) To identify the influences on the concept of pastoral care in the Church of South India emerging from various movements -such as the Ashram Movement, the Christian Home Movement, the Industrial Missions and the Medico-Pastoral Association;
- d) To trace the emergence of models of pastoral care, the modified approach, and the use of non-directive counselling.

3) Social, Cultural and Economic Analysis. These will be applied in the following ways:

- a) a description of the family in the Indian concept with its hierarchical order and resulting methods of decision-making;
- b) an examination of the concept of self or ego in the Indian context as an emphasis on self-transcendence in the light of Western concepts central for non-directive counselling such as self-assertion and personal autonomy;
- c) a presentation of the Indian understanding of personality as socio-centric rather than ego-centric;
- d) a description of individual identity in India as resulting from family, tradition, caste and rank;
- e) identifying the social organisation in India and its relationship to the guru-shishya system;
- f) outlining the traditional form of problem-solving in an Indian cultural context.

4) Theological. The theological method is employed to make normative or evaluative conclusions regarding the use of Western models of humanistic psychotherapy within the Church of South India. Normativity is based on biblical authority but as interpreted by leading Indian theologians. The attempt is not to provide a comprehensive outline of theological concerns on the subject but to touch those points which are most frequently faced by laity and clergy in the context of counselling. Such issues are humanness, grace, human failure, values, liberation, human suffering and the nature of evil. These views come in conflict with the counselling theories which are built on assumptions of secularism where human nature is understood as inherently good.

Hypotheses I, II and III are tested largely by the historical method but with some application of social, cultural and economic considerations. Hypothesis IV depends on theological analysis with hypothesis V being tested through the social, cultural and economic analyses.

This research is based on literature, interviews with persons involved in counselling<sup>"31</sup> and on my personal experiences as a Chaplain in Christian Medical College Hospital, Vellore and the CSI Hospital, Bangalore, and as a Women's Worker in the CSI Karnataka Central Diocese;<sup>"32</sup> my training and association with the Christian Counselling Centre of Vellore; and teaching pastoral counselling in a theological seminary."<sup>33</sup>

#### STRUCTURE OF THE THESIS

In order to address the questions posed and test the hypotheses, the thesis follows a structure as outlined below.

Chapter One traces the understanding of pastoral care and pastoral carers, called the "agents", in the mission period prior to the formation of the Church of South India, i.e., from 1706 to 1947. The practice of the mission societies set the framework for the pastoral care in CSI. The first section studies the lay model, of using "the catechists" and "the Bible Women" to supplement pastoral care, initiated by the Danish mission, which became the norm from the eighteenth to the early twentieth century. It traces the limitation of this model and the development of the clergy model, and the understanding and practice of pastoral functions and pastoral care. The second section studies the various movements and conferences which influenced the concept of pastoral care, such as the Christian Mass Movements, the Ashrams and the Rethinking group,<sup>#34</sup> the International Missionary Council Conference of 1938 and the studies by the National Christian Council. It also studies the formation of the Church of South India and its definition of pastoral care and pastoral functions.

Chapter Two attempts to trace the understanding of pastoral care and counselling in the Church of South India. The first section traces the concept of pastoral care as found in the administrative bodies such as the Synod and the Diocesan Councils and the practice in the Pastorates. The second section deals with various movements such as the Ashram Movement, Christian Home Movement, Industrial Missions and Medico-Pastoral Association and their responses to the changing pastoral situations. It traces their concern to help families and individuals cope with the new demands, as extended families broke into unit families altering obligations and responsibilities; their use of the term counselling to mean "Guidance" and "Non-Directive" counselling; their recommendations for specialised training in counselling for select laity and the inclusion of courses on counselling in theological colleges and the responses made by theological colleges. The

third section traces the literature on pastoral care and counselling especially reviewing VT Kurien's book which introduced Rogerian non-directive counselling. It concludes with the various trends leading to the identification of the need for counselling and resulting in the establishing of the Christian Counselling Centre at Vellore in 1970.

Chapter Three gives an account of the formation and development of the Christian Counselling Centre, Vellore.

Chapter Four deals with the Christian Counselling Centre's approach to counselling in relation to various problems, and its understanding of social change.

Chapter Five analyses the Christian Counselling Centre's concepts of counselling, its theories, assumptions and relevance in the Indian context.

Chapter Six draws the thesis to a conclusion by summarising the findings of the hypotheses tested and offers suggestions for further study and research.

#### NOTES ON CERTAIN TERMS AND CONCEPTS

Certain terms and concepts need to be clarified prior to the presentation of the main material in this thesis. As noted below, some of these terms and concepts have been subject to various interpretations and debates. This section indicates how I understand the terms for the purpose of this study.

Missions. The thesis is limited to the Protestant missions which worked in South India starting with the Danish Lutherans in 1706 and followed by the British, European and American missions. It does not deal with the earlier

tradition of St Thomas and the Syrian Church. This is not due to a prejudice or bias but because the study is confined to the Church of South India."<sup>35</sup> The method refrains from studying the policy of each mission but focuses on similar concepts and concerns regarding pastoral care.

The Church of South India. The concern is to trace the understanding of Pastoral Care and Counselling in the Church of South India. It refrains from either discussing or analysing the history of church union. CSI was formed in 1947 as Congregationalists, Presbyterians, Reformed, British Methodists and Anglicans came together in a larger union. It was made up of dioceses which worked together under the authority of the CSI Synod."<sup>36</sup>

The Synod. The CSI Synod is the supreme legislative body, comprising the representatives of the dioceses, the majority being lay people. It is responsible for theological and spiritual discipline, for changes in worship and in the functions of the clergy. When necessary, it refers the theological and functional aspects of clergy to the bishops for approval.

The Presbyter. This is the term used by CSI for its clergy. CSI also uses the terms 'minister' and 'pastor' but not 'priest'. The union leaders rejected the term priest in favour of presbyter."<sup>37</sup>

Client. This refers to the professional term used by secular psychologists for the one who is counselled. It is now used by pastoral counsellors.

#### Definition of Pastoral Care

In this section I intend to compile a few definitions and select summary statements of pastoral care, acknowledging that pastoral care is a broad subject and that no one definition is adequate to sum up the caring activity

of the church. To avoid the danger of becoming insular and narrow by confining to one definition, as each definition has its limitations, various understandings of pastoral care are quoted. An attempt is made to draw from them a summary statement primarily to use as a framework to understand the way pastoral care was understood and practiced in the mission period and in the Church of South India.

There seems to be a vast amount of literature on pastoral care but the poverty is in the lack of definitions of pastoral care. Among the available definitions, as Pattison notes, some are "summary definitions" without a rationale. He attributes this to several factors: the assumption that pastoral care is a matter of doing and needs no definition; the need to have a concept as a 'hold-all' to explain the activity with no precision; and the fact that the multi-faceted nature of the practice of pastoral care makes it difficult to define it.<sup>38</sup>

Pastoral care in the past was understood as 'cure of souls'. Though the content and nature of pastoral care differed according to the denomination and context, yet there is a similarity in the understanding of pastoral functions. Pastoral care was an activity of the church centred around the clergy, describing certain transactions which took place between them and the parishioners. Pastoral care is broad, it encompasses much, but not all of the everyday work of a minister in the midst of a congregation and parish. It included individual and corporate discipline, spiritual direction, guidance, hearing confession, giving advice, visiting people in homes, prisons and hospitals, comforting people in crisis, responding to family problems and other duties which manifested God's concern for people.<sup>39</sup> Pastoral care also extended far beyond the work of the clergy to include the life of the local congregation, the work of the laity who shared

in the visitation of the elderly and sick people, and the numerous acts of concern and care."<sup>40</sup>

Clebsch and Jaekle in their *Pastoral Care in Historical Perspective* summarise the activity of pastoral care:

Pastoral care consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding and reconciling of troubled persons whose trouble arises in the context of ultimate meanings and concerns."<sup>41</sup>

Their definition is limited since their concept of problems is confined to dealing with spiritual questions of life and death, and "representative persons" are taken to mean the ordained and the activity of pastoral care is similarly restricted to the four functions of "healing, sustaining, guiding and reconciling". Yet it has influenced the American and British pastoral counsellors. Its positive contribution is that it holds pastoral counselling as an aspect of pastoral care."<sup>42</sup>

Eduard Thurneysen, who had influence on European pastoral theologians, describes pastoral care as a form of proclamation, where the Word is addressed to the individual rather than to the congregation. The form in which the Word is communicated may be adopted to meet the needs of the individual. It is the content rather than the form which is important to Thurneysen."<sup>43</sup> William Willimon relates pastoral care to worship and asserts that pastoral care cannot take place apart from a worshipping community of faith."<sup>44</sup> A similar trend is seen in RA Lambourne who firmly places pastoral care in the context of mission and describes pastoral care as to nurture and train the congregation for its mission in the world. He describes pastoral care as a servicing function. The word mission is used as an overall term for the action of a Christian congregation in its own local setting, including evangelism, prophecy, healing, suffering, worship and service."<sup>45</sup>

Some prefer to build a picture of pastoral care by telling stories. Michael Taylor narrates six stories in which he believes that pastoral care has taken place."<sup>46</sup> In this context the journey is seen as being more important than the definition. Others prefer to discuss what pastoral care should be and what it is not. This trend is noted in the authors of the SPCK series "New Library of Pastoral Care".<sup>47</sup> For instance, Alistair Campbell\* who made a significant contribution to pastoral care, states that it should be rooted in tradition and history, and should include the socio-political dimension in caring for people."<sup>48</sup> Other writers have made explicit the importance of both the faith dimension and the corporate dimension of pastoral care."<sup>49</sup>

In my study of pastoral care and counselling I discovered that:

1) Most of the attempts to describe pastoral care inevitably take Clebsch and Jaekle's definition and either add to it or bring new dimensions in criticising its limitations. Clinebell adds "nurture" to the four pastoral functions of guiding, sustaining, reconciling and healing."<sup>50</sup> The Association of Pastoral Care and Counselling accepts Clebsch and Jaekle's definition but changes the "representative christian persons" to "representative religious persons".<sup>51</sup> Lambourne, Campbell and Pattison do not limit the 'christian representative persons' to clergy but include laity as well."<sup>52</sup> Pattison includes "elimination of sin and sorrow" to his definition of pastoral care, arguing that pastoral care should address sin and sorrow not only in personal but in corporate life."<sup>53</sup>

2) Counselling is generally considered as an aspect of pastoral care.

3) Pastoral care is not to be problem centred or limited to troubled people, but should include people who need to grow. This is the constant concern

seen in the works of Hiltner, Oden, Clinebell, Lambourne, Campbell and Pattison. Pastoral care is not limited to dealing with emotional problems but is concerned with wider issues.

4) The British pastoral theologians such as Lambourne, Campbell, Pattison, Taylor and others, are concerned not only for pastoral care to be rooted in scripture, history and tradition but to include the socio-political dimension.<sup>#54</sup> The socio-political dimension has hitherto not been a concern of the American authors, but, recently this trend is seen in Clinebell's **Basic Types of Pastoral Care and Counselling.**<sup>#55</sup>

Before I attempt to summarise my view of pastoral care, let us consider what pastoral care is not. Pastoral care is often perceived as a response to the crises of life. If seen solely in those terms, then pastoral care is impoverished and defective. The biblical model of care draws a balance of not only caring for the hurting but for those who are well also. As described by J Foskett and D Lyall\*, this is illustrated in the parable of the lost sheep: in caring for the lost sheep the care of the other sheep was not abandoned.<sup>#56</sup> Pastoral care is not limited to elimination of personal defects or problems using counselling. Such a view is defective since dealing with personal needs, by taking seriously the uniqueness of each individual, leads to "the privatisation of problems and suffering". When a problem is individualised, it neither becomes public nor is seen in relation to a system or society. This approach gives no place to address systemic evils.<sup>#57</sup>

My view is that pastoral care should be an extension of the various ministries such as preaching, worship and sacraments; an activity of the congregation consisting of the pastoral functions of guiding, sustaining,

reconciling, healing and nurturing to enable people towards physical and spiritual well being, to achieve growth and to address both personal problems and systemic evils which cause suffering and pain. Clebch and Jaekle's four functions of guiding, sustaining, healing and reconciling are used as a frame of reference, without adopting their view that one function predominates to the extent of polarising other functions at different periods."<sup>58</sup> I agree with Pattison's\* criticism that their view is unrealistic, since these functions interrelate with one another and act concomitantly."<sup>59</sup> Interpreting pastoral care only by the four functions is not adequate to address societal responsibilities, as these functions have not been defined sufficiently in terms of the care of society."<sup>60</sup>

I am convinced that pastoral care has to be broad, flexible, adventurous and lay as well as have different beginning points, processes and ends. The ministry of Pastoral Care has always been broad, as Pattison aptly describes:

... pluralistic, variegated and flexible, according to need and circumstance, as well as having an identifiable core of healing, sustaining, reconciling and guiding."<sup>61</sup>

My intention is to use these functions and the above summary as a frame of reference providing a broad base for the study and identification of the understanding of pastoral care in the Church of South India.

### Counselling

There is a vast amount of literature discussing the various aspects, types and techniques of counselling. The common features in them are:

- 1) The terms psychotherapy and counselling are used synonymously or as related terms;"<sup>62</sup>
- 2) Counselling is basically seen as a relationship between the helper and

the helped; and

3) Counselling is seen as an activity helping people to achieve mental health and well being."<sup>63</sup>

Within this framework several definitions are attempted by clarifying the period of activity or describing the people involved in counselling, either narrowing it to a religious group or other professionals or to encompass all kinds of carers or describing the kind of relationship. For example, Hurding defines counselling as "That activity which aims to help others in any or all aspects of their being within a caring relationship."<sup>64</sup> His definition puts counselling on a broad base as 'others' means a wider community. He does not limit counselling to change one aspect of personality but extends it to "all aspects of personality": emotional, volitional, rational, psychological and spiritual. The "caring community" indicates a basic commitment by both parties. Hesselgrave is eager to include the context in his understanding of counselling."<sup>65</sup> He not only uses 'qualified person' to describe the people involved in counselling, but emphasises the missionary context, which has a bearing on the presenting of problems with their spiritual dimension.

Rogers adds the method 'non-directive approach' to counselling.

Effective counselling consists of a definitely structured, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation."<sup>66</sup>

### Pastoral Counselling

My view of pastoral counselling is that it draws from the resources of a religion in helping others and my definition is similar to that of David Augsburger:

Pastoral counselling is a liberating and healing ministry of the faith community that is based on a relationship between a pastor (or a pastoring team) with counselling skills and a family or a person who comes together to engage in conversation and interaction. The relationship is a dynamic process of caring and exploration, with a definite structure and mutually contracted goals, and occurs within the tradition, beliefs, and resources of the faith community that supports them."<sup>67</sup>

### The Development of Pastoral Counselling

Clebsch and Jaekle in their definition of pastoral care have noted that pastoral care has been constantly impinged upon by outside influences. The rise of secular psychologies from the enlightenment period demanded a response. Some Christians assimilated secular theories while others reacted against them. A Congregational minister, Washington Gladden, in 1891, sought for co-operation between the clergy and the medical profession. His book **The Christian Pastor** showed a link between mental and physical health. This was a new beginning and brought new perspectives in caring for people."<sup>68</sup>

This trend continued with the teaching of psychology of religion in theological seminaries which enhanced openness towards Freud, Adler and Jung. This also led to conferences and debates between psychologists, clergy and medical persons who met under the banner of healing."<sup>69</sup> Anton Boisen not only contributed to a number of American psychiatric, psychological and scientific journals but introduced theological students to psychiatric hospitals for training which later led to the formation of Clinical Pastoral Education."<sup>70</sup> By the thirties the psychology of religion was moving towards counselling. This trend was seen in Rollo May's **The Art of Counseling** (1939), Russell L Dicks' **Pastoral Work and Counseling** (1945), Seward Hiltner's\* **Pastoral Counseling** (1949), Carroll A Wise' **Pastoral Counseling: Its Theory and Practice** (1951) and Wayne E Oates' **An Introduction to Pastoral Counseling** (1939)."<sup>71</sup> All these were students of

Anton Boisen. Beside the psychology of religion, traditional pastoral care was influenced by the chaplaincy and educational movements, which Hurding notes as forming the "powerful river of pastoral counselling".<sup>72</sup>

Other influences on pastoral counselling were secular psychotherapy, psychoanalysis and especially the Rogerian method of counselling. In reaction to the Freudian pessimistic views of humanity, Rogers argued that human beings are innately good, creative and free to develop their potential.<sup>73</sup> Contrary to the diagnostic method, Rogers produced a non-directive approach which proved attractive and provoked research.<sup>74</sup> Seward Hiltner introduced the Rogerian method to pastoral carers. Carroll Wise, Thomas Oden and others continued to incorporate into pastoral counselling the client-centred approach, the skill oriented approach of listening, qualities in the counsellor such as genuineness, honesty, and unconditional positive regard for counsellee. The concepts such as unconscious motivation, childhood roots of adult behaviour, insight as the goal of counselling process and the non-directive method also found acceptance in pastoral counselling which Clinebell described had positive and negative effects.<sup>75</sup> Pastoral counselling drew from growth oriented therapies such as the Gestalt therapy and various humanistic psychological theories.

Accordingly, pastoral care and counselling were distinguished; the former as the cure of souls concerned with spiritual well being and the latter as concerned with people under stress. Pastoral counselling became highly specialised and fee based in an office setting, which AV Campbell described as a "psychological" and "professional" captivity of pastoral care.<sup>76</sup> Thomas Oden criticised the reduction of pastoral counselling to a specialised activity saying:

I have tried as a theologian to defend a fee-basis counseling. I have even sought to provide it a biblical and theological

rationale. But now I find myself hard put to account for the now all-too-familiar pattern of the ordained, full time fee-basis pastoral counselor who now has no congregation, no explicit pastoral role, and cannot tell you the inner relation between the therapeutic task and the Christian community. One has to skate pretty far out on the thin ice of the secular theology in order to easily embrace the premise that this is all there is to pastoral office - diakonia without marturia, counseling without kerygma - and that pastoral counseling may be fully expressed without any reference to Christian Koinonia, Word, baptism, Lord's supper, ministry, ordination, prayer, scripture and the language of the religious community out of which it emerges and to which it is presumably accountable."<sup>77</sup>

The growing concern was that a form of pastoral care shrunk to pastoral counselling was spreading around the world. Both American theologians and counsellors such as Hiltner, Oden, Clinebell, and Aden, and their British counterparts such as Lambourne, Campbell and Pattison were concerned to restore pastoral counselling back to the church and to root it in pastoral care."<sup>78</sup>

I have chosen Oden to trace this process. Oden's discussion to restore pastoral counselling describes the journey of pastoral counselling. He both practised and taught client-centred therapy, transactional analysis, was involved in the T-Group Movement and conducted various experiments. From a roller-coaster ride through these, he noted that pastoral counselling had been a silent listener to psychology. As a believer and practitioner of dialogue between psychology and theology, he attempted to build bridges between them. His books **Kerygma and Counseling** and **The Contemporary Theology and Psychotherapy** were outcome of such efforts."<sup>79</sup>

In the former, he related Karl Barth's analogy of faith to Rogers' client-centered therapy and proved that effective psychotherapy implied a full self-disclosure in an atmosphere of trust."<sup>80</sup> Such therapeutic growth, however limited, is similar to the Christian understanding of revelation as

God's self-disclosure and man's response as leading to growth. Oden further compared God's activity to the therapist's attitudes and actions; divine acceptance, the subject of the kerygma, to the therapeutic acceptance as leading to self acceptance, and concluded that the implicit assumptions of psychology are made explicit in Christian proclamation."<sup>81</sup>

In the latter, Oden provoked the church and pastoral counselling to move away from passive listening to psychology and to become active in the dialogue between psychology and theology. Systematic theologians are called to interpret theologically the concept of person and the healing process instead of leaving it to the monopoly of non-theologians such as Norman O Brown, Erik Erikson, O Hobert Mowrer and Abraham Maslow."<sup>82</sup> The subject of dialogue should be interdisciplinary and go beyond Thurneysen's non-dualistic theory of dichotomy between the body and soul and Hiltner's analogy of going from therapeutic to theological categories."<sup>83</sup> The premise of dialogue should be that the therapeutic process does not clarify the love of God but that the love of God should clarify the reality of the therapeutic process. Oden used the views of Dietrich Bonhoeffer and Teilhard de Chardin"<sup>84</sup> to understand the world from within the divine context. He concluded that the terms described by therapists as leading to growth such as openness, congruence, acceptance and genuineness were the concern of theology long before they were the concern of modern psychotherapy."<sup>85</sup>

In *Agenda for Theology*, Oden attempted to free pastoral care from being intimidated by the ideology of the modern period towards autonomous individualism, secularisation, naturalistic reduction and narcissistic hedonism."<sup>86</sup> Its philosophy has reduced human existence to spiritless body, sex to vaginal ingress, totally ignoring the human capacity for self

transcendence, moral reasoning, covenant commitment and self sacrificial love."<sup>87</sup> Seeing that the twentieth century theologians and pastoral counsellors have liberally drawn from Freud and Rogers but ignored the Church Fathers, Oden called for a return to the classical tradition, Christian language, symbolism, teaching, witness, sacrament and the writings of the Church Fathers which, he claimed, have much to offer."<sup>88</sup> Since people's ignorance of traditions is furthered by modern theologians and modern interpretations of history by Alwyn Toffler, Harvey Cox or Malcolm Boyd,<sup>89</sup> he called for a return, not to cultural Protestantism or simplistic biblicism, but to a deeper critique of modernity rooted in scriptures.

In *Pastoral Theology*, Oden restored pastoral counselling, which had drifted away from its roots and was preoccupied with getting acceptance from hospital teams and psychological accreditation boards, as part of the historical pastoral heritage and not as an independent ministry."<sup>90</sup> The fee based pastoral care and highly specialised pastoral counselling were criticised as abhorrent, contrary to classical tradition, and undermining pastoral duties.

Besides the development of pastoral counselling there have been groups that demonstrated a biblical approach to pastoral counselling as possible, and explicitly used proclamation, scripture and prayer in counselling.

#### Christian counselling

In reaction to the influence of secular psychology and methodology of pastoral counselling, some have preferred to be known as Christian Counsellors offering Christian counselling. This is a diverse group varying in their emphases on general and special revelation, the use of the scriptures and in relating the Holy Spirit to counselling. It includes those

who are eclectic, open to secular methods and techniques and others who see counselling in relation to evangelism."<sup>91</sup> For example, Frank Lake and Paul Tournier use secular methods and techniques and offer counselling to non-Christians, unlike Jay Adams who believes that non-Christians should not be counselled on the basis that unravelling the problems before conversion and enabling the unconverted to cope with problems would mean strengthening their ability to handle problems without the need for God."<sup>92</sup> To Adams counselling should help people to know God. Some evangelicals emphasise Biblical counselling and use scripture in counselling, for example: Jay Adams' Nouthetic Counselling, Bobgans's Spiritual Counselling, Lawrence Crabb's Biblical Counselling, Selwyn Hughes' Christian Counselling and Gary Collins' Discipleship Counselling."<sup>93</sup> Though there are differences in their emphases, their common reactions to the secular influences on pastoral counselling are that personal experience takes precedence over scripture; that the notions of humanistic psychology are borrowed uncritically; that sin is interpreted in psychological categories; that the present is given prominence over the past; and that little consideration is given to conservative theology."<sup>94</sup>

#### Relationship Between Pastoral Care and Counselling:

Today there are endless debates on the relationship between pastoral care and counselling, the meaning of the term 'pastoral', whether it is to be associated with the role of the clergy or any carer, Christian or not.

In the West the term "pastoral" is not limited to describe the work of the clergy. In the United Kingdom 'pastoral' is also used in educational circles, particularly to describe the work of certain teachers, who are concerned about the welfare of students in secondary education, which in a sense has nothing to do with religion."<sup>95</sup> The term pastoral is used to

distinguish the caring and welfare role of the staff from their teaching function. In the American practice, one use of the term pastoral is of counselling by ministers and priests, as emphasised in Clinebell's writings,

Pastoral counselling is the utilisation of the minister of a one to one or small group relationships to help people handle their problems of living more adequately and grow toward fulfilling their potentialities."<sup>96</sup>

Another use is found in Don Browning's use of 'pastoral' to mean the 'moral context' surrounding the work of the pastoral psychotherapists which has a 'continuity with the moral stance of the christian community'.<sup>97</sup>

Pastoral counselling is perceived differently, as Hurding observes. To some it is a jargon and an anathema, but to others it is a specialised ministry involving the utilisation of a variety of healing methods to help people handle their problems.<sup>98</sup> Most of the pastoral theologians and counsellors see it as part of the ministry of pastoral care. Hiltner, Oden, Clinebell and others see pastoral counselling as having a reparative function to which the ecclesiastical setting and context give uniqueness,<sup>99</sup> pastoral counselling as primarily the work of the clergy. Lambourne describes:

... though pastoral counselling is in one sense a special gift, skill, and authorised activity, in another sense it is of the essence of the church, as much an activity of the church as heart beating is of the body.<sup>100</sup>

This is also attested in the preamble to the Constitution of the American Association of Pastoral Counselors (AAPC), founded in 1963:

We recognise that in a broad sense all clergy do some pastoral counseling. The primary concern of this association, however, is with those clergymen who, having acquired specialised training and experience, have chosen to identify themselves as specialists.<sup>101</sup>

John Patton places both pastoral care and counselling in the context of

christian community's response to persons alienated from their faith and other people.<sup>#102</sup>

Some make the following differentiations between pastoral care and pastoral counselling:

1. In pastoral care the initiative is taken by the pastor; whereas in pastoral counselling it is the counsellee who takes the initiative.
2. In pastoral care the relationship is not structured. What starts in pastoral care could be developed into counselling relationships. But in pastoral counselling the relationship is structured. The roles of the giver and the receiver are defined.<sup>#103</sup>
3. Pastoral care is needed throughout life, unlike pastoral counselling which is needed at times of crisis.<sup>#104</sup>
4. Pastoral care is the task of the whole congregation<sup>#105</sup> whereas pastoral counselling is the task of the clergy and trained laity.

My view is that pastoral counselling is an aspect of pastoral care, or as Clinebell defines, "one dimension of pastoral care".<sup>#106</sup> This is affirmed in the writings of Seward Hiltner, Thomas Oden, Lefroy Aden, Alistair Campbell and David Lyall. Lambourne confirms this in his reaction to the individualistic emphasis in pastoral counselling:

Pastoral care, of which pastoral counselling is a part is separated from its very life unless it is substantially concerned with the continued renewal of the holiness-in-service of the church as koinonia rather than being preoccupied with the ego-formation, identity righteousness, or salvation of its individual members.<sup>#107</sup>

The pastoral counselling movement in the West reveals that it has incorporated secular wisdom and insights from the disciplines of psychology, psychotherapy and social sciences. Pastoral counselling in America has become professionalised, and fee based in an office setting. In Don

Browning's words it is 'losing contact with the moral and spiritual context of the larger church'.<sup>108</sup> The concern of pastoral theologians is to restore pastoral counselling back to pastoral care and to incorporate socio-political concerns. By contrast, in U.K., the historical, theological and religious traditions along with a socio-political concern have been emphasised in pastoral counselling.

## END NOTES

#1 Major examples are: Nur Manzil, Dr E Stanley Jones' Psychiatric Centre, Lucknow (1950); The Industrial Mission at St Mark's Cathedral in Bangalore initially started with a programme of counselling (which changed later with changes in their ideologies); Christian Counselling Centre, Vellore (1970); Madras Counselling Centre (16-8-1974, which was closed and later reopened as Jeevana Prabha Counselling Centre in 1986); Institute for Counselling and Personal Growth (Sandharshan), Delhi; Family Counselling Institute, Hyderabad; The Medico-Pastoral Association of Bangalore and Carlos Welch's 'Therapeutic family'.

#2 Notable of whom were: Dr Frank Lake who visited India in 1967 for five months and conducted eighteen seminars, of which the seminar for Bishops and the All India Seminar on Pastoral Counselling and Clinical Pastoral Care at the Ecumenical Christian Centre, Whitefield (24-28 February 1969) led to the formation of the Christian Counselling Centre at Vellore. See the Report in *South India Churchman* [hereafter referred as SIC], May 1969, p11; Dr Howard Clinebell conducted a ten day institute on Pastoral Counselling at Bangalore for a group of 18 Methodist, 3 CSI, 6 Roman Catholic and one Mar Thoma clergymen; Dr Carlos Welch who taught at Leonard Theological College and later was the founder-director of the Vellore Christian Counselling Centre, helped in this institute. See *National Christian Council Review* [hereafter referred as NCCR], XC:5, May 1970, p210; Victor Gnanaraj's interview with Carlos Welch in SIC, December 1971, p15; See *Religion and Society* [hereafter referred as RS], XXVI:2, June 1979, p70; Indians who wrote on counselling included Dr VT Kurien, Paul Siromani, Dr DD Pitamber, Dr Emmanuel James and later Dr BJ Prashantham, Father Joe Currie and others.

#3 For information on Carl Rogers and others identified with an \* next to their name in this thesis, see Appendix A: "Notes on People Referred in the Thesis". See Carl Rogers, *Counseling and Psychotherapy*, New York: Houghton and Mifflin, 1942, pp85f.

#4 "Tamil" is a Dravidian language of South India. The Tamils claim their language as the oldest on earth and take pride in the richness of their literature and have had many International Conferences.

#5 The Director of the Christian Counselling Centre at Vellore referred to this in 1987 in his talk to a group of theological students who visited CCC under the leadership of the author. Andersons, who worked with CCC reported that the first batch of students after understanding non-directive counselling told Carlos Welch, the then director, "Your Tamil sign is all wrong, it reads "Advice-giving Centre". See the "Report on India Experiences" in SIC, July 1972, pp9f. See the picture of the name board in the CCC brochure.

#6 Culver M Barker, *Healing in Depth*, London: Hodder and Stoughton, 1972, p.109.

#7 See RA Lambourne, "Objections to a National Pastoral Organisation", *Contact*, 35, June 1971, pp24-31; especially pp25-26.

#8 Thomas Oden, *Pastoral Theology - Essentials of Ministry*, San Francisco: Harper and Row, 1983, pp372.

#9 Howard Clinebell, *Basic Types of Pastoral Care and Counselling: Resources for the Ministry of Healing and Growth*, [hereafter referred as

- Basic Types...], Nashville, Tennessee: Abingdon Press, 1966, 1984; London: SCM Press, 1984 and 1987, pp463.
- #10 *ibid.*, See the section on "Making counseling inclusive and transcultural" in chapter 4, pp96-102.
- #11 See DW Augsburger, **Pastoral Counseling Across Cultures**, Philadelphia: The Westminster Press, 1986, p14; Cf. S Pande, "The Mystique of Western Psychotherapy: An Eastern Interpretation", **Journal of Nervous and Mental Disorders**, 146, 1968, pp425-432.
- #12 Augsburger, *op.cit.*, pp15ff.
- #13 William Stewart, **The Church and Its Ministry**, [hereafter referred as **CIM**], Madras: The Diocesan Press for the UCNI, 1951, pp140.
- #14 William Stewart, **The Nature and Calling of the Church**, [hereafter referred as **NaCoC**], Madras: CLS, 1958.
- #15 See Lesslie Newbigin, **The Vicious Circle**, [A Report on the 'Sacramental Life of the Local Congregation and the Provision of an Adequate Ministry' held in Nagpur, 22-25 October 1963, NCCR, January 1964], Mysore: Wesley Press, 1964, pp4f,9.
- #16 See Lesslie Newbigin, **The Ministry of the Church - Ordained and Unordained, Paid and Unpaid**, [hereafter referred as **Ministry of the Church**], London: EPH, undated, pp11 [presented to the CSI Synod. It is given in Appendix III (pp253-257) in RD Paul, **The First Decade: An Account of the Church of South India** [hereafter referred as **The First Decade**], Madras: CLS, 1958, pp294].
- #17 Wilfred Scopes, **Training Voluntary Workers in the Service of the Christian Church in India**, [hereafter referred as **TVW**], Lucknow: LPH for NCCI, 1955, pp144.
- #18 RD Paul, **The First Decade**, *op.cit.*, Also see Bengt Sundkler, **Church of South India, Movement Towards Union 1900-1947**, London: Lutterworth Press, 1954, pp457.
- #19 See Kenyon L Butterfield, **The Christian Mission in Rural India**, New York & London: IMC, 1931, pp222. This study was undertaken under the auspices of the International Missionary Council and the National Christian Council of India by Kenyon L Butterfield.
- #20 PD Devanandan & MM Thomas (eds.), **The Changing Pattern of Family in India** [hereafter referred as **CPFII**], Bangalore: CISRS, 1960, pp228. This book is a compilation of the findings of the Christian Home Movement (CHM) Consultation in 1957, first published in the **CISS Bulletin** of the Christian Institute for the Study of Society, IV:2, 1957. More information on CHM and CPFII is found in this thesis in chapter two.
- #21 PD Devanandan & MM Thomas (eds.), **Christian Participation in Nation Building** [hereafter referred as **CPNB**], Bangalore: NCCI & CISRS, 1960, pp325. This book summarises the findings of the Corporate Study on Rapid Social Change undertaken under the influence of the World Council of Churches and the NCCI.
- #22 VT Kurien, **An Introduction to Pastoral Counselling**, Madras: CLS for SSC, 1970, pp135 [Tamil edition in 1968]. Kurien's lectures given at the

Tamilnadu Theological College, Thirumariyur were published in Tamil in 1968 and two years later in English. See the Preface, p.iv.

#23 BJ Prashantham, **Indian Case Studies in Therapeutic Counselling** [hereafter referred as ICS], Vellore: CCC, 1975, revised third edition 1988, pp156.

#24 Joe Currie, **Barefoot Counsellor, A Primer in Helping Relationships**, Bangalore: Asian Trading Corporation, undated, pp191.

#25 *ibid.*,

#26 See for example: Emmanuel E James, "Counselling: Pastor's Opportunity", SIC, March 1970, pp10f.

#27 See DD Pitamber, "Some Possible Implications of Gandhi's Satyagraha for Pastoral Counselling in the Indian Context", **Indian Journal of Theology** [hereafter referred as IJT], 28:1, April-June 1977, pp92-104; "Teaching of Pastoral Care and Counselling in Theological Colleges", IJT, 29:3-4, July-December 1980, pp196-200; "Theological Research in the field of Pastoral Care and Counselling and the Churches in India", **Bangalore Theological Forum** [hereafter referred as BTF], X:1, 1978, pp54-62.

#28 The Board of Theological Education originally formed by the National Christian Council of India in 1955 joined with the Senate of Serampore College in 1977 to form a national structure for theological education in India as the Board of Theological Education of the Senate of Serampore College (BTESSC) affiliating all Protestant theological colleges and including structures involved in the search for relevant theological, ministerial and missiological interpretations. Cf. Siga Arles, **Theological Education for the Mission of the Church in India 1947-1987**, Peter Lang, 1991, pp287ff.

#29 The International Association for Pastoral Care and Counselling was formed in 1979 and has brought together an international group of pastoral theologians and counsellors in its conferences which meet once in every four years. The main purpose of IAPCC, as John H Patton notes, does not focus on "a principle or a method of learning" but on a sharing of experiences of different pastoral carers. It is the stories and experiences of people rather than the titles, issues and recommendations which create "the invisible community" of pastoral care givers as Patton writes in his "Editorial: The International Pastoral Care and Counselling Movement: What is it?", **The Journal of Pastoral Care** [hereafter referred as JPC], XXXVII:2, June 1983, pp81-85. The first conference met at Edinburgh in 1979 and considered the theme "The Risks of Freedom". Jurgen Moltmann's key note address dealt with the risks of freedom and other papers with: Freedom and Method, Freedom from the "medico-scientific model" and Freedom from Modern Secular Therapies. The conference was in search of pastoral theory, method and practice. In 1983 it met at San Francisco and considered the theme Story and Symbol and recommended the use of them in pastoral work. [Cf. Werner Becher, "International Conferences on Pastoral Care and Counselling", JPC, XXXVII:2, June 1983, pp121-126]. The 1987 Melbourne conference considered that "the symptoms and agonies of the individual are nothing but healthy reactions to an unhealthy society" to deal with which the conference took up the theme "Pastoral Ministry in a Fractured World". There was a shift from limiting pastoral counselling to meeting individual needs focussing on structural and community needs. [See Sven Hedenrud, "Pastoral Care in the World", **Asian Journal of Theology** [hereafter referred as AJT], 2:1, 1988, p149]. In 1991 it met at Noordwijkerhout in the Netherlands and

considered the theme "Contextual Pastoral Care and Counselling". The author participated in the last conference.

#30 See the Chapter Three for the history and development of the "Christian Counselling Centre" in this thesis.

#31 Through letters, phone talks and personal discussions, the author was able to gain insight from: Dr Howard Clinebell Jr., Dr DD Pitamber, Dr BJ Prashantham, Dr Kamar Manickam, JEL Newbiggin, Rev Gary Miller, Rev Peter Miller and the staff of Sandarshan Counselling Centre, New Delhi.

#32 The author after obtaining a BSc degree from Mysore University in 1970, studied in Christu Seva Vidhyalaya, Madras (1970-71), worked in Vellore Christian Medical College - Hospital in its Chaplaincy Department (1971-72) and was Chaplain at the Bangalore Church of South India Hospital and a Woman Worker of the Karnataka Central Diocese of the CSI (1972-73). The work involved visiting, counselling, preaching and conducting worship.

#33 In Vellore she was associated with the Christian Counselling Centre and did the eight week course. Later she obtained a BD degree from Serampore University (1973-76) and taught in the South India Biblical Seminary, Bangarapet (1976-1982). Her MTh thesis (University of Aberdeen, 1986) studied the Western and Indian attempt to transform the status of women in India. Back at SIBS, she taught Pastoral Care and Counselling (1986-1988).

#34 The Christian Mass Movement refers to group conversions in India to Christianity during eighteenth and nineteenth centuries. See the report of a study by the National Christian Council of India in J Waskom Pickett, **Christian Mass Movements in India, A Study with Recommendations**, New York: Abingdon Press, 1933; Lucknow: LPH, 1934, pp382. The Ashram Movement is discussed in chapters one and two of this thesis. The Rethinking Group thought of Christian faith in the context of neo-Hinduism and nationalism of the thirties. See for their understanding of faith, church and Christianity GV Job, et.al., **Rethinking Christianity in India** [hereafter referred as RCII]. The group comprised of Chenchiah, Chakkarai, Devasahayam, Savarirayan Jesudasan, GV Job, etc., Cf. DA Thangasamy, **Theology of Chenchiah**, PT Thomas, **Theology of Chakkarai** in the CISRS "Confessing the Faith in India" series.

#35 See Bengt Sundkler, *op.cit.*,

#36 *ibid.*, Cf. RD Paul, **The First Decade**, *op.cit.*, pp294; **The Constitution of the Church of South India**, Madras: CLS, 1952.

#37 See **The Constitution of the CSI**, *op.cit.*, Section on "Governing Principles of the Church", II:10,11,15; pp8-14; JEL Newbiggin, **The Reunion of the Church, A Defence of the South India Scheme**, London: SCM Press, 1960, see ppl67ff on "Priest and Presbyter"; RD Paul, **The First Decade**, *op.cit.*, Chapter IX, ppl65-174.

#38 Stephen Pattison, **A Critique of Pastoral Care**, London: SCM, 1988, pp5-8.

#39 Cf. WA Clebsch and CR Jaekle, **Pastoral Care in Historical Perspective, An Essay with Exhibits**, Prentice Hall, 1964; New York, London: Harper Torch Books, 1967, pl3; S Pattison, *op.cit.*, p9; John Foskett and David Lyall (eds.), **Helping the Helpers: Supervision and Pastoral Care**, London: SPCK, 1988, ppl-3.

- #40 Foskett and Lyall, *op.cit.*, p.109.
- #41 Clebsch and Jaekle, *op.cit.*, p4.
- #42 Pattison, *op.cit.*, p12.
- #43 Eduard Thurneysen, *A Theology of Pastoral Care* Richmond, VA: Knox press, 1962, p.147.
- #44 William Willimon, *Worship as pastoral care*, Nashville, TN: Abingdon Press, 1979.
- #45 RA Lambourne, "Personal Reformation and Political Formation" in Michael Wilson (ed.), *Explorations in Health and Salvation*, University of Birmingham, 1983, p185. This article was published in *JPC*, XXV, 3 Sept.1971 and reprinted in *Contact*, 44, 1974, pp30-40. Cf. Michael Wilson, "Personal Care and Political Action", *Contact*, 87, 1985:2, p.13.
- #46 Michael H Taylor, *Learning to Care*, London: SPCK, 1983, chapters 2 & 3.
- #47 See for example Pattison, *op.cit.*, p5.
- #48 See Alastair V Campbell, *Rediscovering Pastoral Care*, London: Darton, Longman and Todd, 1981, 1986, pp110-112 and Chapter 1; also see his article "The Politics of Pastoral Care", *Contact*, 62, 1979:1, pp2-15.
- #49 Robert H Bonthius, "Pastoral care for structures - As well as Persons", *Pastoral Psychology* [hereafter referred as PP], 1967, Vol.18, pp10-19; William E Hulme, "Concern for Corporate structures or Care for the Individual?", *JPC*, 1969, vol.23, No.3. pp 153-163. EM Pattison, "Systems of Pastoral Care", *JPC*, 1972, Vol. 26, No.1, pp.2-14.
- #50 Clinebell, *Basic Types ... op.cit.*, pp42f.
- #51 Association for Pastoral Care and Counselling: A Division of the British Association for Counselling, *Constitutional Papers*, p3.
- #52 Pattison, *op.cit.*, p13.
- #53 *ibid.*, p13.
- #54 For example see *ibid*, Chapter 5: "Politics and Pastoral Care", pp82-105. Cf. AV Campbell, "The Politics of Pastoral Care", *op.cit*, pp2-15; RA Lambourne, "Personal Reformation..." *op.cit.*, and M Taylor, *op.cit.*
- #55 Clinebell, *op.cit.*, pp46,62-64.
- #56 Foskett and Lyall, *op.cit.*, pp97f.
- #57 Cf. Michael Wilson, *op.cit.*, p14. See Bonthius in BG Glasser and AL Strauss, *Awareness of Dying*, Weidenfeld and Nicholson, 1965, p77.
- #58 Clebsch and Jaekle, *op.cit.*, p10.
- #59 Pattison, *op.cit.*, p7.
- #60 Robert L. Kinast, "The Pastoral Care of Society as Liberation", *JPC*, XXXIV:2, June 1980, p.125.

#61 Pattison, *op.cit.*, p8.

#62 The link between counselling and psychotherapy has been forged from the 1950s. See Charles B Truax and Robert R Carkhuff, **Effective Counseling and Psychotherapy: Training and Practice**, Aldine, 1967; Allen E Ivey and Lynn Simek-Downing, **Counseling and Psychotherapy: Skills, Theories and Practice**, Prentice-Hall, 1980; Michael Balint, **The Doctor, His Patient and The Illness**, Pitman, 1957 and Michael Balint and Enid Balint, **Psychotherapeutic Techniques in Medicine**, Tavistock, 1961. Cf. Roger F Hurding, **Roots and Shoots: A Guide to Counseling and Psychotherapy**, London: Hodder and Stoughton, 1985, Chapter Two.

#63 Cf. David J Hesselgrave, **Counseling Cross-Culturally, An Introduction to theory and practice for Christians**, Grand Rapids: Baker Book House, 1984 and 1987, p39. Rogers, **Counseling and Psychotherapy**, *op.cit.*, p3. Hurding, *op.cit.*, Ch.2; David E Carlson, "Relationship Counselling" in Gary Collins (ed.), **Helping People Grow: Practical Approaches to Christian Counseling**, Santa Ana, California: Vision House, 1980, p36.

#64 Hurding, *op.cit.*, pp25-27.

#65 David J Hesselgrave, *op.cit.*,

#66 Rogers, **Counseling and Psychotherapy**, *op.cit.*, p18.

#67 Augsburger, *op.cit.*, p15.

#68 Washington Gladden, **The Christian Pastor and the Working Church**, New York: Charles Scribner Sons, 1909, pp210f. See Hurding, *op.cit.*, pp212ff,429. Hurding quotes from Wayne E Oates (ed.), **An Introduction to Pastoral Counseling**, Broadman Press, 1959, p13. Cf. E Brooks Holifield, **A History of Pastoral Care in America: From Salvation to Self Realisation**, Nashville: Abingdon Press, 1983, p176.

#69 Hurding, *op.cit.*, p213. Cf. Charles W Gusmer, **The Ministry of Healing in the Church of England**, Mayhew-McCrimmon, 1974, pp12f; Martin T Kelsey, **Healing and Christianity in Ancient Thought and Modern Times**, SCM, 1973, pp240f; Morris Maddocks, **The Christian Healing Ministry**, SPCK, 1981, pp99-111.

#70 Hurding, *op.cit.*, p215. Clinical Pastoral Education: In the twenties, a group of American ministers formulated a training with supervised encounter with people in crisis in hospitals, prisons and social agencies, since they felt that the seminaries failed to train ministers to deal with the world or to understand religion in its context. The aim was not to discover new methods but to reshape the ministry of pastoral care. Later in 1925 Anton Boisen (1876-1966) with Russell L Dicks and supported by Richard C Cabot pioneered Clinical Pastoral Training which eventually became known as the Clinical Pastoral Education. By the thirties, centres were established at mental hospitals in the United States. This had impact internationally as John Patton writes "Far more international students have received at least some American CPE experience than I had imagined", *JPC*, XXXVII:2, June 1983, p82. David Lyall from the discussion of the Planning Committee for the Edinburgh 1979 IAPCC congress notes that they have studied or were aware of CPE; see his "Should Pastoral Care be Taught in Hospitals?", *Contact*, 69, 1984:4, pp16-20. Cf. Anton T Boisen, **Out of the Depths: An Autobiographical Study of Mental Disorder and Religious Experience**, Harper Bros, 1960; Hurding, *op.cit.*, pp214f; Don Browning, "Pastoral Care and Models of Training in Pastoral Counseling", *Contact*, 57,

1977:2, p16; E Brooks Holifield, *op.cit.*, pp231-236. For the starting of CPE centre in the Philippines in 1964, see J Albert Dalton, "The Beginning of Clinical Pastoral Care in the Philippines", *JPC XXXVII:2*, June 1983.

#71 See the Bibliography for information on the works cited here.

#72 Hurding, *op.cit.*, p222.

#73 Rogers, *On Becoming a Person*, Boston: Houghton Mifflin, 1967, pp183f.

#74 Rogers, *Client-Centered Therapy: Its Current Practice, Implications, and Theory*, Boston: Houghton Mifflin/London: Constable, 1951, 1965, pp560.

#75 Cf. Clinebell, "Ego Psychology and Pastoral Counseling", *Pastoral Psychology*, 14:131, February 1963, pp28 and 26-36.

#76 AV Campbell refers to this in "The Politics of Pastoral Care", *op.cit.*, p4. See his *Paid to Care? The Limits of Professionalism in Pastoral Care*, London: SPCK, 1985, Chapter Three "The Professional Captivity of Pastoral Care", pp36-52.

#77 Thomas Oden, "Recovering Lost Identity", *JPC*, XXXIV:1, March 1980, p17.

#78 Cf. S Hiltner, *Pastoral Counseling*, Nashville: Abingdon press, 1949, p7; EB Holifield, *op.cit.*, p346; Oden, *Pastoral Theology, op.cit.*, pp372 and *Care of Souls in the Classical Tradition*, Philadelphia: Fortress Press, 1984; Clinebell, *Basic Types...*, *op.cit.*, p40 and Chapter 2: "A Holistic Liberation-Growth Model of Pastoral Care and Counseling"; Le Roy Aden, "Pastoral Counseling as Christian Perspective" in Peter Homans (ed.), *The Dialogue Between Theology and Psychology*, Chicago and London: University of Chicago Press, 1968, p164; RA Lambourne, "Personal Reformation...", *op.cit.*; S Pattison, *op.cit.*, Chapter 1; AV Campbell, *Paid to Care, op.cit.*, and *Rediscovering Pastoral Care, op.cit.*,

#79 See Thomas Oden, *Kerygma and Counseling: Toward a Covenant Ontology for Secular Psychotherapy*, London: Harper and Row, 1966, pp186; *Contemporary Theology and Psychotherapy*, Philadelphia: The Westminster Press, 1967, pp158.

#80 Oden, *Kerygma and Counseling, op.cit.*, p42.

#81 *ibid.*, p45, 63-65, 22.

#82 Oden, *Contemporary Theology and Psychology, op.cit.*, p18.

#83 *ibid.*, pp124f.

#84 *ibid.*, p11.

#85 *ibid.*, p37.

#86 Oden, *Agenda for Theology: Recovering Christian Roots*, San Francisco: Harper and Row, 1979, p.xiii.

#87 *ibid.*, pp48f,41.

#88 *ibid.*, pp30-34.

#89 *ibid.*, p33.

#90 Oden, *Pastoral Theology - Essentials of Ministry*, op.cit., p4.

#91 The eclectic group includes people like James Dobson, a Christian psychologist, who wrote *Dare to Discipline*, Coverdale House, 1975, (see pp59ff) and was influenced by EL Thorndike and BF Skinner. The evangelical group includes Gary Collins, [editor of *Helping People Grow: Practical Approaches to Christian Counseling*, op.cit., pp317], David Seamands, a missionary-pastor-counsellor and theological educator, Lawrence Crabb, David J Hesselgrave. In their second International Congress on Christian Counseling at Atlanta, Georgia, 11-16 November 1992, the author was present as an observer.

#92 Jay Adams, *More than Redemption: A Theology of Christian Counseling*, Grand Rapids: Baker Book House, 1979, pp326; Frank Lake whose writings we refer to in the Bibliography; Paul Tournier, *The Strong and the Weak*, SCM 1948 and 1963, pp150; *A Doctor's Casebook in the Light of the Bible*, SCM 1951, 1954, see pp184f. Cf. Hurding, op.cit., p435.

#93 All these except for Selwyn Hughes are American counsellors, See Hurding, p276.

#94 This criticism is similar to that of Gary Collins on CPE movement. See Gary Collins, op.cit., pp13-15.

#95 Pattison, op.cit., p9. Michael Jacobs and Bernard Mobbs, "Therapy, Counselling and Pastoral Care", *Contact*, 86, 1985:1, p5.

#96 Clinebell, *Basic Types ...*, op.cit., pp26,103.

#97 See Don Browning, op.cit., p18.

#98 Hurding, op.cit., pp21f.

#99 Clinebell, op.cit., pp34, 68f.

#100 RA Lambourne, "Personal Reformation...", op.cit., p32.

#101 See Clinebell, "The Challenge of the Speciality of Pastoral Counselling", *Pastoral Psychology*, XV:143, April 1964, p21.

#102 John Patton, *Pastoral Counseling: A Ministry of the Church*, Nashville, Tennessee: Abingdon Press, 1983, p16.

#103 *ibid.*, p16.

#104 Clinebell, *Basic Types...*, op.cit., p34.

#105 See Kenneth Leech, *Soul Friend: A Study of Spirituality*, Sheldon Press, 1977, p94; Michael Jacobs and Bernard Mobbs, op.cit., pp2-13.

#106 Clinebell, *Basic Types...*, op.cit., p26.

#107 RA Lambourne, "Personal Reformation...", op.cit., p31.

#108 Cf. Kenneth Leech, op. cit., p101; Don Browning, op.cit., p14.

## CHAPTER ONE

### UNDERSTANDING PASTORAL CARE AND COUNSELLING

#### IN THE PERIOD PRIOR TO THE FORMATION OF

#### THE CHURCH OF SOUTH INDIA

In this chapter, I consider the first part of Hypothesis I: There is a traditional form of pastoral care developed in the mission period and carried over into the Church of South India at its inception which conceived counselling as guidance, advice and teaching. We will see later how this differed fundamentally from the Western model based on humanistic and non-directive psychotherapy. We will also see throughout this study that Pastoral care and counselling were constantly impinged upon by outside influences.

The historical aspect of Hypothesis I is investigated in the mission period from 1706 to 1947. The practice of missions in caring for people set the framework for the development of pastoral care and counselling in the Church of South India.

In this thesis, 1706 to 1947 is referred as the mission period in India. As already discussed in the introduction, this study of pastoral care and counselling is limited to Protestant missions in South India. The history of Protestant missions in South India began in 1706 with the arrival of the German Lutheran missionaries and the creation of a Danish Lutheran station at Tranquebar. This was followed by the Anglican Society for Promoting Christian Knowledge, the London Missionary Society, the Church of Scotland Missions and the Wesleyan Missionary Society. The change in the East India Company Charter in 1833, which annulled the requirement of licence for

missionaries, opened the doors for a wide range of Christian missions to enter India."<sup>1</sup>

The period from 1706 to 1947 was significant since it consisted of the establishing of various Protestant missions, churches and theological colleges. My interest in this chapter is not to study the development and growth of each mission, but to trace the understanding of pastoral care and counselling as it emerged in missionary concepts of ministry. Each mission had its own theological perspective and thus differed from one another, but yet they all shared certain common concerns:

1) The church, an alien concept to the Indians, was a central concern of each mission. The similarity was in the church structure built on the two models of a) the mission teachers or teacher-catechists who were responsible for education in the schools and for pastoral care of the congregations which worshipped in the schools; and b) the clergy model which represented a select few who were chosen and trained in Bible schools and in theological colleges. The teacher-catechist was the dominant model. This continued into the 20th century wherein the teacher-catechists became solely responsible for pastoral care with pastors paying visits to administer sacraments."<sup>2</sup>

2) The attitude towards denominations: There was less denominational exclusivity among the missionaries, largely due to the Indian context of Hinduism. Missionaries of various denominations worked with one another. For example, German Lutherans worked with the Anglican SPCK in the initial stages of their work;"<sup>3</sup> and mission stations and converts were easily transferred between each other. For instance, in 1820, a number of Lutheran mission stations were transferred to the SPCK; in 1857 the SPG transferred most of its stations to the American Congregationalists in Madurai and to

the American Reformed Church in North Arcot; in 1865 the LMS and SPG agreed that the former would be restricted to Travancore and the latter to Tinnevely district and the six LMS stations in Tinnevely were given over to the SPG."<sup>4</sup>

3) The common zeal for evangelism led the missions to have joint meetings and discussions, such as the first conference of the South India Protestant missions in 1858 which led fifteen years later to an all-India assembly of missionaries. Such meetings became a regular feature for exchange of ideas, resolution of common problems and inter-mission disputes and provided the stimulus for inter-denominational co-operation which resulted in the various church unions."<sup>5</sup>

Since I am considering the missionary concept of ministry in historical perspective, careful attention to the context is required utilising a thematic as opposed to chronological or comparative approach. Various themes such as the 'role of pastoral carers', 'pastoral functions', 'pastoral duties' and 'models of pastoral care' are outlined. From these themes, the missionary concept of pastoral care is established. It should be noted, however, that my approach is not exclusively conceptual since I try to expose within the themes the underlying experiences and attitudes which came to characterize pastoral care during this period.

My attempt in this chapter is 1) to trace the development of the lay model and the concept of pastoral care and 2) to identify the various influences on pastoral care in the mission period. In so doing, I will show how pastoral care was conceived and developed during the missionary period and in what ways counselling formed a part of the overall understanding of pastoral care.

## I. THE LAY MODEL AND THE CONCEPT OF PASTORAL CARE

### 1. The Development of the Lay Model

The German Lutheran missionaries, sent by the Danish mission in 1706, were not only pioneers in evangelism but founded the lay model for pastoral care which was followed by other missions."<sup>6</sup> From their pietistic background Henry Plutschau and Bartholomew Ziegenbalg developed their evangelistic activities of preaching in bazaars, teaching personal devotion and doctrine, and established schools and institutions of care."<sup>7</sup> Schools were used as a point of contact in forming local churches and nurturing converts. The Scottish missions were pioneers in higher education as a means of evangelism."<sup>8</sup> Other missions followed a similar pattern and the institutional model of care became a characteristic feature of missionary work.

The missionaries developed two models of pastoral care.

1) The lay model: Mission school teachers, also known as Teacher-Catechists or Catechists, were expected to teach in the school and to be responsible for pastoral care of the congregation which worshipped in the schools. With the increase of converts and the cultural context which inhibited contact between sexes, the Danish mission trained women, known as School Mistresses or Bible Women or Women Workers, whose task was to tour around the district to teach women and young couples. These two sets of lay people were to supplement pastoral care and hence were trained in scripture and doctrines."<sup>9</sup> The difference between the Bible Women and the teacher-catechists was that the Bible Women did not conduct public worship, teach or preach in public. Initially, the teacher-catechists were paid a stipend by the missions and later a salary from the grants-in-aid."<sup>10</sup> The period of training and salary differed from mission to mission. Lehmann notes that the

catechists in the Danish mission had to pass a seminary course, work as teachers and assist the clergy in teaching and administration."<sup>11</sup> The catechists were taught by missionaries, first in preparandi classes and later in local bible schools some of which survived only for short periods."<sup>12</sup> The Christian Mass Movements, i.e. sporadic group conversions to Christianity in South India in 1810, 1814, 1817 and after,"<sup>13</sup> reinforced the need for clergy and for advanced training of catechists beyond the old preparandi classes.

2) The clergy: The increase of congregations led to the first ordination of clergy in 1734. Charles Ranson notes that from 1730 to 1827 only 16 Indians were ordained and every one of them had worked first as a catechist."<sup>14</sup> The missions ordained a few select persons who had undergone vigorous training in a seminary and later in theological colleges patterned after the West. These especially selected, trained, equipped and ordained ones were "costly" as Rajaiah D Paul later commented from his study:

Even though in comparison with the emoluments of people of equal intellectual qualifications in secular professions his salary was meagre, it was still far beyond the capacity of the local rural congregation - and even a number of them put together [to employ him]."<sup>15</sup>

Though there was a steady increase in the number of clergy, their numbers were small compared to those of the teacher-catechists. Most missions employed catechists and ordained catechists who were less educated than the ministers."<sup>16</sup> This was also due to the prevalent view that a salaried ministry was alien to the Indian religious tradition. This, Ranson thinks, was an attempt to cover up by religious sentiments the economic inability to afford "a full-time ministry, maintained by traditional Western methods".<sup>17</sup> Lay people were used for pastoral care. The catechists continued to supplement pastoral care even until the beginning of the twentieth century.

This dependence on teacher-catechists was challenged by the grants-in-aid system which demanded more paper work and left the teacher-catechists with little time for pastoral work."<sup>18</sup> This was one of the many reasons which contributed to the increase of clergy with advanced theological training.

Other reasons which led to the increase of the ordained clergy included the changes in the society and the church, such as, education, politics, industrialisation and the very concept of ministry.

Education: The introduction of English education in 1835 by the efforts of T.B. Macaulay, Alexander Duff and Ram Mohun Roy"<sup>19</sup> had an impact on general education and on the ministerial training of the church. The pursuit of quality education continued. A century later, the Sargent Report"<sup>20</sup> noted that the standard of education in India was comparable with that in Western countries. This had implications for the Christian Church. Clergy with a general education and a higher theological training became necessary to meet the educational standards of the congregations."<sup>21</sup> From 1910 higher theological education was made possible by Serampore College, which offered a Bachelor of Divinity degree patterned on a Western model. Several theological colleges affiliated to Serampore: the United Theological College in Bangalore in 1917, Bishop's College in Calcutta in 1920, North India United Theological College in Saharanpur in 1927, and the Methodist Leonard Theological College in 1928. Bible Schools such as the Union Theological Seminary in Vellore (1919) and Pasumalai (1922) affiliated to take courses for the Diploma of Licentiate in Theology of the Serampore College."<sup>22</sup>

Nationalism: The formation of the Indian National Congress in 1885 and the struggle for swaraj had an influence on Indian Christians."<sup>23</sup> Home-rule was demanded within the churches, as seen in VS Azariah's continuous plea in the

National Missionary Council meetings between 1916 to 1919 for the "transfer of responsibilities" to Indians. He emphasised the indigenous church rather than the missionary societies as the important factor in Indian missionary work."<sup>24</sup> Starting in the first quarter of the twentieth century, the church rather than mission became a major debate in the National Missionary Council of India. This council was formed in 1914 as a result of the 1910 World Missionary Conference of Edinburgh and as a culmination of the co-operative and comity process emerging through the regional and decennial missionary conferences which met all over India from 1858. A repeated theme in these conferences was the need to train more Indian clergy. Accounts of these are already found in the conference reports and summarised in the works of Kenneth Scott Latourette, William Richey Hogg, Kaj Baago, Stephen Neill and Ruth Rouse."<sup>25</sup>

Simultaneously, nationalism also aroused the need to indigenise Christian faith and practice. The church in India was Western in form, thought, architecture, organisation, music and attitudes. One finds varying degrees of adaptation and rejection of the Western understanding of the church.

a) The majority accepted the Western tradition of church organisation and worship.

b) A rethinking group led by Chenchiah and Chakkarai, with its prime focus on Indianisation, wrote their own theology, expressing Christian faith in Indian thought forms."<sup>26</sup>

c) Another group led by Sadhu Sundar Singh rejected institutionalised religion and priesthood, including Indian experiments such as ashrams, advocating a pilgrim type of Christianity."<sup>27</sup>

d) Kandaswami Chetty and others refrained from baptism on account of its social implications and from disbelief in the institutional form of church,

but they practised Christian faith and expressed a desire for pastoral care, acceptance and fellowship."<sup>28</sup>

These reactions and attitudes to the concept of the church, its form, role and function, had implications for pastoral care. Behind all these concerns was a desire to relate the Christian faith to others, and to discover ways and methods of communicating it. Among the themes that emerge from such thinking are the ashram as an alternative structure to the church, the extension of pastoral care beyond the ecclesiastical boundaries, and the development of the Indian clergy.

Industrialisation: The industrial progress in the first quarter of twentieth century brought an increase in the number of factories and migrant workers with enormous social and economic problems: "migration from rural districts, the adverse effects on village industries, expansion of slums, employment of children, oppression, diseases, etc."<sup>29</sup> The rapid social changes caused migration of rural people into the cities in search of employment, resulting in the need for adjustment to new situations and the breaking of the traditional joint families into unit families which affected relationships in terms of responsibilities and obligations."<sup>30</sup> This change in the pastoral situation demanded not only an increase in the number of clergy but relevant pastoral care. The National Christian Council of India attempted to meet this need through its Christian Home Movement in the early forties."<sup>31</sup>

The need for clergy and a relevant pastoral care has been a continuous theme in the discussions within the Church in India. As early as 1900 the South India Missionary Conference debated a 'paid to care' ministry: "The pastor should not be placed over any congregation which does not give a fair

proportion of his salary".<sup>32</sup> The type of pastoral care, the kind of training for the pastoral carers and "what constituted an adequate ministry" were discussed by the All India Conference on Theological Education at Nagpur in 1939. Their findings reveal a Western concept of ministry of "a minister for a congregation":

1. A Minister should know his communicant members personally; should be in a position to celebrate the sacrament of the Lord's Supper in each congregation under his care with the frequency customary in his Church; should be acquainted with the area in which he works and with the people in that area; and should be capable of giving an effective lead to his people in their work of evangelism, of training them in the Christian faith, and of supplying such other ministrations as may be necessary for the nurture of their spiritual life.
2. In the majority of cases such a minister will require trained assistance. Thus arises the need for other workers, part time or full time.
3. For the larger purposes of the Church in its evangelistic ministry, there is need for the appointment of ministers whose work will be of a supervisory character. In satisfying this need, men with initiative and a capacity for giving guidance will find scope for the exercise of their gifts.
4. Roughly speaking, the aim should be to have one ordained minister for each Christian community of not more than one thousand (or, say, two hundred families), in an area not too great to allow frequent and efficient ministration.<sup>33</sup>

Church union had implications for pastoral care. Pastoral care was a major concern in the discussions leading up to the formation of the Church of South India. The pastoral functions, such as reconciliation, formed the underlying basis for union.<sup>34</sup>

## 2. The Pastoral Functions

### a) The Role of the Missionary

The missionaries saw themselves as evangelists but with the increase of congregations, their duties increased from preachers to leaders of public worship, celebrants of sacrament, responsible for pastoral care and the teaching and training of catechists.<sup>35</sup> In addition to these, they were

responsible for administration, maintaining of accounts, supervision of teachers, construction of buildings, etc.,<sup>#36</sup> Their varied responsibilities even in the early days can be seen in the reports of Gruendler and Ringeltaube in 1713 and 1813 respectively:

The establishing of charity schools to give christian training to the rising generation and prepare workers for the church and schools, the printing and distribution of christian literature, of weekly conferences of the missionaries and Indian workers in which reports are made of work done and fresh instructions are given.<sup>#37</sup>

... touring, preaching, teaching, administering the sacraments, collecting and distributing relief funds in famine times and dealing out paternal discipline of a flock.<sup>#38</sup>

A missionary chaplain (1816-1821) described his duties as supplying Bibles, Prayer Books, teaching catechists and teachers and acting as the superintendent.<sup>#39</sup> Along with these duties, Schwartz (1715 to 1798) acted as a diplomat, negotiated peace on behalf of the British with Hyder Ali, mediated business during the time of war, and became the administrator of the state and the guardian of the Royal Prince of Tanjore.<sup>#40</sup>

Such variegated duties are similar to Antony Russel's description of the practice in the Church of England wherein were a) the prescribed duties: leader of public worship (Sunday worship), leader of public worship (surplice duties), preacher, celebrant of sacrament, pastor, catechist; and b) the ancillary duties: "clerk, officer of law and order, teacher, officer of health and politician".<sup>#41</sup>

The missionary's functional role as leader of worship, teacher and leader of a community found acceptance in the Indian religious and cultural context. The concept of the priest had similarities with that of the priest in Hinduism, but the function of the pastoral office, as Ranson noted, was unique and without comparison, having no parallel with that in Hinduism.<sup>#42</sup>

RD Paul observed that the priestly function of the missionaries and later of the clergy was respected by the Hindus."<sup>43</sup> The concept of the teacher had similarities with the concept of "guru" found in the asrama type of educational system."<sup>44</sup> From childhood one is conditioned to respect, honour and submit to a guru and this forms the foundation for all relationships. Stephen Neill attests to this guru-bhakti (devotion to a teacher) from his experience in India."<sup>45</sup> The expectation to learn from the guru enhanced the teaching and advice-giving aspect of pastoral care.

Parents and elders were considered as gurus, a view prevalent in Valmiki Ramayana"<sup>46</sup> and in the Indian culture as expressed in a Tamil proverb: Annaiyum Pithavum Munnari Theiyvam (Mother and father are the earlier known gods). This led the converts from the beginning to treat the missionaries as "fathers" and "mothers". The missionaries accepted the "father figure" image and developed a paternalistic and hierarchical pattern of ministry which the guru-shishya system encouraged, as noted by James Bergquist and Kambar Manickam."<sup>47</sup> Firth describes:

Each congregation was independent and ruled by its own missionary, ... the missionaries would occasionally meet, as it were, in Synod, and were in a habit of accepting guidance of any more prominent men, ...[such as] Schwartz.... Each missionary in local affairs was assisted by his catechists who under his presidency, formed a sort of disciplinary council...."<sup>48</sup>

Later this type of patriarchal system formed the basis for Pastorate committee and church government.

CB Firth notes that the missionaries received the same privileges, respect and honour as the native headmen and exercised power and authority "permitted to fine, flog and otherwise punish offenders belonging to his community".<sup>49</sup> This pattern of leadership of advice-giving, settling of

disputes and protecting of the community, set the image for the future pastors.

b) The Lay Agents: The Catechists and The Bible Women

The missionaries delegated pastoral care to the catechists and Women Workers which included proclamation, teaching, guiding, healing and nurturing of the Christian congregation for its mission, matters of discipline and regulation of fellowship, to ensure each member was both hearer and doer of the word."<sup>50</sup>

Their primary task was instruction. The catechists were

to make visits and instruct the catechumens... to take care of congregations and contact non-Christians. They administered the funds for the poor and at weddings took care that everything was done decently and that no heathen customs were observed. In emergency they had authority to baptise and in case of necessity were allowed to preach at the Sunday services."<sup>51</sup>

The responsibilities of the Bible Women were

to instruct the women and girls, to repeat the sermons with them, lead them in prayer in their homes and watch their behaviour. [and] ...to teach young couples."<sup>52</sup>

A Woman Worker in 1881 reported that ten to fifteen women learnt elementary catechism, the Lord's Prayer, the Ten Commandments, etc., daily and committed them to memory. Nurturing converts through teaching scriptures, doctrines, prayer and hymns formed a major part of pastoral care."<sup>53</sup>

The descriptions of their pastoral duties included counselling: "to labour among such therefore by preaching and watching, by counselling and guiding". Counselling was understood as advice-giving: "to baptise... preach and give good advice".<sup>54</sup> Advice-giving was seen as an extension of the preaching and teaching ministry particularly concerned with spiritual welfare.



Catechists and Bible Women were arbiters of social and personal morality, a role which ME Gibbs refers to as that "of anomalous spiritual police".<sup>#55</sup> This should be understood in the local context. Religious festivals and family occasions were all celebrated at home in the Hindu setting, in which puja (worship) formed an inevitable part. Indian Christians adopted this pattern where baptism, engagement, marriage and other special occasions were celebrated at home, in which the catechists not only led the worship but also ensured that traditional practices contrary to Christian principles were not incorporated into it. Prayer and blessing were sought in times of examinations, job interviews or travel. The catechist also blessed the bridal clothes and prayed when the bride left her home. He wrote and interpreted letters and legal documents. He took on the role of presiding, negotiating and blessing performed by the Hindu priest. Such functions were later taken on by the clergy. Thus pastoral care was not limited to crisis situations but extended to occasions of joy and celebration.

Regular visitations became one of the duties of the catechists and Bible Women as seen in Rajagopal's report of 1858:

I devote three evenings a week in visiting my flock and spending a short time with each of them in ... prayer and reading of God's word....<sup>#56</sup>

The catechist's visit had the double purpose of instructing the people as well as bringing reports of the needs to the missionary. This purpose became established as the function of the elder and continued, as reflected in William Stewart's **The Church and its Ministry** (1951), which had been written for the ministers of the United Church of North India: "Let the elders know every particular home or person of the church that they may inform the minister of the condition of every one".<sup>#57</sup>

### 3. The Concept of Pastoral Care

Worship and word were inseparable parts of pastoral care. Christian religion was not confined to worship in the church, but was interested in people's welfare. Pastoral care was a joint venture, the missionary teaching through sermons and with the follow-up by the catechists in the home.

Guidance seemed to be the dominant pastoral function. Clebsch and Jaekle described guidance as assisting perplexed persons to make confident choices between alternative courses of thought and actions, especially when such choices were viewed as affecting the present state of the soul."<sup>58</sup> Missionaries and catechists in India went further than dealing with perplexed persons. The prime focus of pastoral care by missionaries and catechists in the initial period was to guide people to know what to believe and practice. Guidance was understood as imparting wisdom, teaching, giving instruction in faith, doctrine and scripture. As Lehmann aptly describes, "The old missionaries were strong in catechising... at home and in the church... They firmly grounded the children and others in the knowledge of Bible stories and other doctrines".<sup>59</sup> A Scottish missionary confirms this:

I pass my sabbaths now from ten till three O' clock with a class of about 30 natives, some of them read the Bible, repeat portions of it; some say Watts' hymns and catechism with proofs which they relish very much."<sup>60</sup>

The prime emphasis of the guiding function was to help people to develop right belief and right living. Confession and forgiveness of sins, "A real change of heart, a genuine knowledge of Christian truth and godly life"<sup>61</sup> appears as a major aspect of guidance. In visitation, the purpose was to prepare people for confession and to give instructions on the Christian ethics and discipline.

The nature of guidance in which a set dogma, rule or norm is given to a person to follow is classified as inductive guidance."<sup>62</sup> Inductive guidance was a necessary method to impart Christian teaching as the converts were ignorant about the new-found faith; the need was to teach everything, beginning with the concept of God, doctrines, beliefs, worship and ethics. This model of guidance fitted the Indian culture which is authority centred and where the guru-shishya relationship formed the basis of learning. The expectation of the people was to be led and this allowed the inductive mode to dominate pastoral care.

The pattern of inductive guidance persisted even as late as 1955. In the training of lay people Scopes points out that the expectation of the church and the lay people was that 'the elders', like catechists, should prescribe advice.

The church cannot give easy formulas or precise solutions to complex economic problems, but an instructed and enlightened laity may be expected to give their own answers."<sup>63</sup>

Behind this inductive guidance, the desire was for the nurture of the individuals through conversation addressing a personal call. Frequent visitation in the home was carried out to nurture through conversation and to create an opportunity for people to express and discuss their doubts.

Guidance through Christian literature appears to have been another method used from the beginning. Along with the Bible the Danish missionaries at Tranquebar gave the Hymn book and Luther's Catechism as the "Book of Spiritual Instruction".<sup>64</sup> Converts were encouraged to read articles such as the "Liberty of a Christian Man", "Sunday Friend", "A Simple Instruction for Master Peter", and "How should one pray", etc.,<sup>65</sup> By the 1920's, books expounding Christian teaching and doctrines were given, often refuting in polemical fashion, the claims of Hinduism and addressing proofs from natural

theology as evidences of the truth of the Christian religion. John Bunyan's *Pilgrim's Progress* and in time biographies of Indian Christians, such as Sadhu Sundar Singh, were used."<sup>66</sup> Such biographies were used as a means of pastoral care with the assumption that the life and experience of the characters in the books will help people to go through crisis and assist in their spiritual growth.

Pastoral care included guidance and confrontation: "The comforting of the afflicted and rebuking of the backsliding."<sup>67</sup> Personal care during crisis included guidance and education, which pastoral theologians now describe as aspects of "supportive counselling".<sup>68</sup>

Healing was one of the pastoral functions. Restoring health and using various modes, such as laying on of hands, prayer, exorcism and sacramental ministrations, were believed to be an aspect of pastoral care. At times guidance was used to help the process of healing by advising the use of medicines, distributing medicines and educating people about hospitals and doctors, thus removing their fears and prejudices. This is reflected in a Muslim doctor's comment on the frequent visits of Christians to hospitals in the 1930s: "Missionaries, pastors, school teachers brought or sent them until their prejudice is broken down... after which they come on their own"<sup>69</sup>, unlike the Hindus and Muslims.

Sustaining people in the new faith seemed to be the priority in this period, as much effort was put into translating the Bible into the vernacular languages and developing literature on Christian living. Sustaining was understood as helping people to endure the inevitable hurts and problems that occur during life's crises, using methods like guidance, teaching, advice-giving and accepting the hurt people or victims into the fellowship

of the local church with the assumption that within a caring community or group one would find a way of relief. Unlike Clebsch's understanding of sustaining being limited to helping people in crisis, the situation in India, where converts went through severe persecution, called for the missionaries to go beyond to a wider response.

Pastoral care at times took different forms, such as sheltering converts in homes or settlements called mission compounds in response to persecution. In their reports, nationals and missionaries from different theological persuasions confirm the seeing and hearing of converts being threatened, poisoned and reported missing.<sup>70</sup> Conversion was a major cause for persecution, as it was feared of breaking caste rules and destroying filial piety and loyalty to one's group. In the Hindu Jajmani system, castes were interrelated in an elaborate system of rights and responsibilities.<sup>71</sup> The fear was that conversion of sweepers might mean abandonment of their occupation, depriving the community of a healthy environment.<sup>72</sup> Asserting freedom and claiming one's right was seen as disobeying caste rules, as illustrated by the 1822 disturbances when the high caste people persecuted women converts for wearing blouses, which were forbidden by their laws.<sup>73</sup> Newbiggin, as late as the mid-twentieth century, writes of converts in a leather industry being made redundant, denied access to wells and evicted to live in the outskirts, due to conversion and their desire for schools.<sup>74</sup>

Persecution meant converts were driven out of their homes, jobs and lands. SM Adhav notes that in 1898 converts in India had to seek protection on hearing of Pandita Ramabai's conversion in England.<sup>75</sup> Baago shows that Brahmabandhav Upadhyaya and his friends were victims of gross spite; their conversion provoked the Arya Samaj to attack the Christian faith.<sup>76</sup> This

situation invariably demanded a response from missionaries. Some resorted to kidnapping, withholding information and sheltering the converts."<sup>77</sup>

Such pastoral functions of protecting and sustaining found acceptance as well as criticism in mission circles. The report of the World Missionary Conference of 1910, Volume VII on **Missions and Governments**, justified the missionary's right to protect converts. It noted that persecution of converts was severe in India, and that the missionaries seeking justice found the law being at times biased against Christians and often silent on the issue of persecution."<sup>78</sup>

The missionary response of taking responsibility for converts was criticised by Stanley Jones as emerging from wrong motives and approaches in evangelism. The motive was sectarian and the approach was based on an institutional understanding of Christianity rather than a pilgrim faith."<sup>79</sup> The mentality that the mission compounds produced in the converts was criticised by Chenchiah and others as leading to a separatist tendency, alienating them from their own people and developing an attitude of judgment towards others. Chenchiah and others identify this mentality as alien to the Indian mind."<sup>80</sup> Stanley Jones blamed the missionaries for overemphasising the pastoral function of sustaining at the neglect of guidance, depriving the converts of knowing the value of their culture. He wrote:

If he [a convert] does not get in touch with the inheritance of culture and life which should rightly have been his, let us not blame him for he is the victim of circumstances.

Jones called on the church to exercise guidance, saying:

we should guide him to his own inheritance that he may feel in his soul and work out his own christianity, the inheritance of the motherland."<sup>81</sup>

Missionaries understood the nature of the Indian family as organised vertically and hierarchically, where individual decisions without parental consultation were considered disharmonious and disobedient and caused guilt. Erna Hoch described the Indian family as not a "roof organisation" as in the West, but a "root organisation" in which Indians found their identity, security and belonging."<sup>82</sup> When the families rejected the converts, they looked for other structures and to missionaries. In protecting them the concern was to help them cope with their loss and preserve them in faith by providing, through the mission compound, a platform to regroup themselves and face life afresh. These concerns are similar to Clebsch and Jaekle's fourfold functions of sustaining: preservation, consolation, consolidation and redemption."<sup>83</sup>

Pastoral care included concern for the whole person and was not limited to dealing with spiritual problems. At times situations like poverty demanded immediate response of service, which the missionaries understood as part of pastoral care. This understanding of pastoral care seemed to cause tension between home boards and the groundsmen. A fragmented approach, limiting pastoral care to spiritual needs alone, lay at the root of the tensions between some missionaries and their mission boards. Ziegenbalg pleaded with the home board, which considered pastoral care as the cure of souls and wanted the resources to be used for evangelism, to realise that they were dealing with poor people who could not afford a cloth to wrap a child brought for baptism; in such circumstances it was impossible to make a distinction between the spiritual and the material."<sup>84</sup>

Pastoral care was shaped by the context. Some of the works of missionaries and catechists cannot be classified strictly under the four functions. Pastoral care was shaped by the needs of the people and the context of

poverty. For example, some of the 1876-78 famine victims were cared for in existing orphanages. Later agricultural and industrial schools were started to meet their needs."<sup>85</sup> The care institutions developed as a response to poverty and famine.

The concept of pastoral care included not only works of charity but questions of justice. Throughout the literature one sees missionary involvement in working or speaking against injustice. Ziegenbalg defended a widow by writing letters on her behalf. Schwartz acted as a mediator between Hyder Ali and the British and the buyers and sellers to ensure fair trade."<sup>86</sup> Others spoke and wrote against institutionalised evils such as child sacrifice, sati, devadasi cult and other abuses. The reports of the 1910 World Missionary Conference confirm that missionaries were involved in influencing social changes."<sup>87</sup> Their pastoral care thus included social dimensions, but lacked political and economic dimensions. Except for a few, such as CF Andrews, most missionaries did not directly address the political and economic questions.

## II. A STUDY OF VARIOUS INFLUENCES ON THE UNDERSTANDING OF PASTORAL CARE

In this section we shall study the influences of the Christian Mass Movements, the Ashram Movement and the Church Union Movement on the practice of pastoral care.

### 1. The Christian Mass Movements and the Rethinking of Pastoral Care

Mass movements were sporadic group conversions which occurred at different periods of history starting from the conversions of Paravars in 1535-37, the conversions of Nadars in Tinneveli in 1810, 1813, 1814 and 1817 and that of

the Sudras in Andhra Pradesh."<sup>88</sup> The National Christian Council study led by Waskom Pickett on the Christian Mass Movements"<sup>89</sup> deals with the causes, motives and the responses of missions to the group conversions to Christianity known as Christian Mass Movements. The response of Christian missions to these movements was based on their understanding of the motives of the converts. Each mission differed in their method of teaching, time of baptism and period of instruction."<sup>90</sup> Our purpose is not to attempt a critical study of the mass movement but to examine the effect of such conversions on pastoral care. The care of these converts according to Ranson and Pickett was left to the catechists."<sup>91</sup>

Various opinions are expressed about the cause and motives of mass conversions:

1. The response to relief work of Christian missions during the famine of 1876 and 1878, based on statistics of the area showing baptisms during the period;"<sup>92</sup>
2. A combination of philanthropic and propaganda activity based on the Ongole mission, where John E Clough used his catechists as maisteries (chief masons) in constructing a canal and as a result of the pastoral work there were conversions;
3. The willingness of the Roman Catholics to baptise those whom the Protestant missions rejected; (One such incident was Clough's unwillingness to baptise his workers judging them as wage motivated, but on hearing the willingness of the Roman Catholic church to baptise them, he baptised them, and the number was reported to have increased to 20,000 in four years)."<sup>93</sup>
4. Many were attracted into the Christian faith because of the conversion of certain zealous individuals."<sup>94</sup>

The mass movements reinforced the need for pastoral care.

i) There were large numbers of converts and only a limited number of catechists. Reports indicate several examples:

We learn of a pastor with more than three hundred recent converts under his care in seventeen villages, doubling the area of his pastorate by baptising six new groups in villages from eight to twelve miles distant."<sup>95</sup>

Deaths were not reported because of the distances where "one pastor has to care for groups of Christians in fifty two villages...".<sup>96</sup>

ii) The inadequate training of catechists and the lack of proper supervision hindered the quality of pastoral care. The catechists were entrusted with the care of the converts. The assumption that an ill trained catechist was adequate to care for the converts as well as the backward and uninstructed Christian community<sup>97</sup> was criticised by both nationals and missionaries<sup>98</sup>. They recommended better education for catechists and an increase of clergy to meet the demands.<sup>99</sup>

Pickett criticised the training of catechists as being deficient in meeting the needs of the high caste converts.<sup>100</sup> Azariah and Pickett showed the limitation of advice-giving and called for a different approach which would give preference to people, understand their world views and work out issues together. Azariah describes his experience with Sudra converts who wanted a revision of the marriage ceremony:<sup>101</sup>

... [The christian marriage ceremony] is so cold and much too short. Their own [Sudra] marriage ceremonies last about a week and are full of significant symbolism. A twenty minute service with strange meaningless ritual was a real stumbling block. However, it was explained to them that this could easily be altered. A form of marriage was hastily sketched out which would last at least two hours and which fairly satisfied them.<sup>102</sup>

In reaction to general advice Pickett and Azariah advocated specific

guidance, such as confrontation and warning when necessary. Pickett urged the need to confront the right person with the right issues. For instance, instruction on 'purdah' was needed for the high caste but not for the low caste converts who had no such custom."<sup>103</sup> Similarly, warnings against visiting the temples was applicable to high caste converts but not to low caste converts who were forbidden entry by the Hindu social system. Pickett called for pastoral care to bring attitudinal change in the oppressors by helping them to see the effects of oppression. His study noted that some of the converts followed their caste traditions and refused water from their wells to low caste Christians and ill-treated them."<sup>104</sup>

The lack of supervision also affected the quality of pastoral care. Most of the catechists and clergy were on their own, since senior pastors had administrative responsibilities in addition to the care of their own pastorates. The Church structures and administrative function seemed to take precedence over pastoral oversight, and committees and reports took priority over ministry, sacraments and the pastoral concern of giving guidance to congregations and individuals. A pastor expressed his concern: "I need a guru and a confessor even more than I need a superintendent and a pay master."<sup>105</sup>.

Pastoral care seems to be the concern in recommending for education and training for catechists.

## 2. The Ashram Movement

Originally the ashrams were religious communities where groups of ascetics lived under the leadership of sages with the aim of attaining corporate spiritual experience."<sup>106</sup> This ashram ideal had ceased to function but was

revived and modified both by Hindus and Christians in the nineteenth century. The Hindus, especially Gandhi and Tagore,<sup>#107</sup> used it in the national struggle, and the Christians used it to express their religious ideal in an indigenous form.<sup>#108</sup> In 1921, the Christu Kula Ashram at Tirupattur and the Christa Seva Sangha were started, followed by the Christa Prema Seva Sangha at Poona in 1934, Lucknow Ashram in 1935, Christa Sishya Ashram at Tadagam in 1936 and many more. The Tirupattur and Poona ashrams were monastic and based on celibacy.<sup>#109</sup> Except for the Syrian Christian ashrams, other ashrams were founded mostly by Westerners; Christu Kula Ashram by two medical doctors S Jesudasan and EF Paton, Christa Sishya Ashram by Pakenham-Walsh and Sat Tal Ashram by E Stanley Jones. The Mar Thoma Ashrams concentrated on evangelism and social service with a view to church planting.<sup>#110</sup> This study is confined to the ashrams started by the Protestants.

Though the size and constitutions of the ashrams vary, the common feature was the simple community life shared by Europeans and nationals alike, with provision for prayer and devotion including services in education and health care.<sup>#111</sup> Theorists like Chakkarai and Chenchiah, and those who started ashrams such as S Jesudasan, EF Paton, JC Winslow, Pakenham-Walsh and ES Jones, had in common the aim to relate Christianity to Indian thought forms and to facilitate spiritual and social growth in the individual and the community.<sup>#112</sup> Chenchiah and others criticised the institutional church and the Western form of worship as hindering growth.<sup>#113</sup>

They argued that organised religion was alien to the Hindu mind, since Hindu religious practice was individualistic and propagated freedom. Hindus believed in the organisation of social but not religious life. This is described by Chenchiah:

The hindu mind may be said to be institutional in social life and highly individualistic in religious life. Socially the Hindu believes in communism - using the term for the belief that society as a whole exists apart from its members and has a right to dominate his life.... But the merger of the individual in a large group should be resisted in religion. Socially, permanent groupings are essential for progress but not religiously."<sup>114</sup>

Chenchiah notes that the open yard in Hindu homes was a symbol of 'religious freedom'.<sup>115</sup> They also held that centralisation of worship was contrary to the thinking of the Hindus since the home was the place of worship and the father a priest.<sup>116</sup>

Chenchiah and others proposed the ashram as an alternative structure which transcended customs and creeds, communities and communalism.<sup>117</sup> For Chenchiah the ashram model was what both Christ and the spirit of Hinduism desired.<sup>118</sup> Along with the mission compounds, the ashrams seemed a necessity in meeting the needs of the converts. Chenchiah noted that mission compounds met the needs of the converts who rejected Hinduism and accepted Christian traditions and ashrams met the need of those who did not change their reverential attitude to their Hindu heritage, but desired to remain loyal to both Hinduism and Christianity while seeking liberation from the unwanted traditions and dogmas of both. They needed to know Jesus within their own world view, which Chenchiah interpreted as the 'living forces of hinduism'.<sup>119</sup> Ashrams provided a neutral place to get guidance for their spiritual growth.

Ashrams were basically to provide spiritual growth for individuals and the community. The church, for Chenchiah and others, had failed in pastoral care. RC Das blamed this failure on the church's interest in maintaining structures.<sup>120</sup>

For Chenchiah, ashrams provided the techniques for nurture and guidance in spiritual growth, but he does not discuss those techniques and methods.

At this point where its help is most needed [is] in assisting the individual to live the life of the spirit, the life of prayer and meditation. It is then the christian ashram that we should turn [to] for instruction in the techniques (sadhana) of the spiritual life."<sup>121</sup>

The hidden agenda of the ashrams was the care of the converts. The 1966 report of the Synod Board of Mission and Evangelism of the Church of South India recognised the nurturing function of the ashrams: "apart from being engaged in direct evangelism work in the nearby villages, they serve as training centres for men and women and for the nurture of children in Christian faith".<sup>122</sup> PA Sen saw the ashram as the place to provide pastoral care to those rejected by their families, and pleaded for more ashrams:

If we need anything these days... it is clearing houses where we can receive sincere inquirers and converts and lead them to Christ, teach them self help, simplicity, holiness, plain living and high thinking in Jesus Christ and create in them thirst and hunger for souls and for the coming of His kingdom....<sup>123</sup>

Religion was the way of life in the ashrams and it was not compartmentalised. This had implications for pastoral care in that advice and instruction were informal, allowing for continuous education to take place instead of limiting pastoral care to set hours. Pastoral care included all the functions such as guiding, reconciling, healing, sustaining and nurturing. In the forties, two trends are seen in the ashrams: concern for mental health using psychotherapy and concern for social change.<sup>124</sup> Though the ashrams had influence, this did not effect the masses, as only a few could join the ashram life.

### 3. Pastoral Care Beyond Ecclesiastical Boundaries

O Kandaswami Chetty and others called for pastoral care to be extended to those who were not members of a church. OK Chetty wrote:

The servants of Christ have work to do in both societies and they should recognise their brotherhood and devise ways of strengthening and stimulating one another in their common Lord.<sup>#125</sup>

He blamed the attitude of pastoral carers and the lack of pastoral care for the failure of the Christian believer to live up to Christian principles in the Hindu society.

It is often the fault of believers within the christian church who boycott him [the convert] for his imputed cowardice so that in course of time he either gets ashamed of his Lord or is frightened into the christian church. Instead of trimming the lamp within the magic lantern of his soul so that a more and more steady and bright picture of the Lord may be cast upon the canvas of hindu society they either put out the lamp or remove the whole lantern for repair elsewhere.<sup>#126</sup>

For Chetty, guidance is to be of an educative nature drawing from the person's experiences and allowing the person to decide without imposing views on people. This type of guidance Chetty attests as Christ's method, allowing the convert to learn through the experiences of failure and success. Chetty argues for an approach in pastoral care similar to what today is known as the educative guidance: "Christ allows freedom and is not interested in confining people to instruction".<sup>#127</sup>

The positive contribution of Chetty and others was to extend pastoral care from being limited to the narrow ecclesial community, represented in a local congregation, to the wider human community. They were forerunners of the contemporary Pastoral Care and Counselling movement in defining the term pastoral as a process of helping rather than by its content and location.

#### 4. Influences from a NCC Study and the Tambaram Conference on Pastoral Care

The studies by the National Christian Council in India reveal that it had implications for pastoral care. The reports of the Christian Home Movement and the Industrial Missions<sup>#128</sup> influenced by the NCC reveal the trend to use techniques and skills from psychology in caring for people. A conceptual shift is seen in the use of the term counselling from the traditional, limited, advice-giving to a non-directive approach. In 1930 Kenyon L Butterfield, on behalf of the NCC and the International Missionary Council, undertook a study of the rural churches in India and recommended that counselling centres be started to train the teachers and the clergy.<sup>#129</sup> Butterfield refrained from defining counselling or from prescribing any method, but his intention was to develop human potential and the neglected aspects of personality, which were similar to the goals of the human potential movement of the 1950's and 1960's.<sup>#130</sup> The human potential movement consists of various therapies such as the cognitive therapy, drama therapy, Gestalt therapy, etc., influenced by humanism and existentialism. Most of the founding fathers of these moved away from psychoanalytical theory and emphasised the here and now of the everyday experience, offering a future of self-regulating men and women. Though each differed in their focus and assumptions, the common factor was to develop the human potential.

Human potential for Butterfield was rooted in the life offered by Christ and was the essence of the Christian message. He called pastors and teachers to use a scientific approach to better their methods in developing God given potentialities. His concern to develop human potential was based on a positive view of human nature, which was more optimistic than Freud's, but unlike Rogers' refrained from affirming the ability of individuals to change themselves.<sup>#131</sup>

The 1938 Tambaram Conference recognised the importance of guidance to strengthen the Christian home. Though the conference did not analyse the effects of industrialisation, it identified industrialisation and the disintegrating influence of the West on the home. The general consensus was to call on the church to help the family, by education and advice, to cope with the new situations and to preserve Christian values of marriage. The conference avoided discussions of emotional problems but, in suggesting guidance, the assumption was that such needs would be met, resulting in growth and integration of personality. The term 'guidance' (not counselling) was used; the method suggested was 'to go to the people' and the approach suggested was pastoral rather than clinical."<sup>132</sup>

The church and the home were to provide help to preserve family life built on Christian values. The recommendations stemmed from the premise that the home and the church are inseparable institutions; one cannot survive without the other. Home was seen as the place of nurture and development for spiritual growth."<sup>133</sup> Changes in society would proceed from changes in the family.

The church was to help with education, advice, instruction on marriage to the youth, lectures for couples on responsible parenthood, child care, the use of leisure and the importance of relationships, and train in communication skills."<sup>134</sup> For instance, the church was to guide parents to formulate Christian attitudes on sex and marriage, to enable the youth to make right choice, develop wholesome relationship between sexes, co-operate with the church programmes and discuss their problems."<sup>135</sup>

The Tambaram recommendations were Western in conception and acceptable in principle, but their practical implementation depended on parental exposure

to education and Westernisation. One doubts how many Indian parents would accept their children's choice of a partner.

The conference recommended the NCCI to arrange for special training in guidance for the clergy within the country or abroad, and the theological colleges to provide courses for the clergy and the laity. However, a description of the course and appropriate literature were not provided but the NCC was asked to supply them. There was no proposal for a counselling centre but the conference emphasised the use of the available help from organisations such as the YMCA, YWCA, Christian Home Movement, Young Wives' Fellowships, Women's Fellowships (Mothers' Union), etc.,<sup>#136</sup>

#### 5. The Church Union Movement

The union was founded on principles derived from the uniting Congregational, Presbyterian, Anglican and Methodist traditions, with an implicit commitment to avoid over-emphasis on any one to the exclusion of the others. This was spelt out in the Tranquebar statement of 1919<sup>#137</sup> but omitted in the Constitution.<sup>#138</sup> The concern of this thesis is not to study the church union movement,<sup>#139</sup> but to focus on some of its implications for pastoral care.

A study of the church union movement reveals that pastoral care and pastoral functions played a major role in the formation of the Church of South India. The concept of pastoral care was more structured and put into written forms in the constitution of CSI.

a) The Place of Pastoral Functions in Church Union Negotiations

The category used to define an ecclesial 'unit' was not 'congregation' but 'pastorate', a title used for a group of congregations.

A pastorate is an organised congregation or a group of congregations recognised as such by the Diocesan Council, under the Superintendence of a Presbyter, who may be in charge of more than one pastorate....<sup>#140</sup>

A pastorate signifies a sphere within which a pastor works. Placement or transfer is discussed in relation to pastorates.

Every pastorate shall have a pastorate committee which shall consist of the presbyter in charge as chairman, the ordained ministers who are appointed to work as assistants to the presbyter in charge, and lay communicant members ... elected by the communicants of the pastorate, and may also include...nominated members.<sup>#141</sup>

Title and authority were given to the pastorate committee rather than to the congregation.

The Pastorate Committee shall have, in conjunction with the pastor, the general oversight of the pastorate and of its religious activities. The extent, the manner and the limitations of the oversight shall be defined by rules to be laid down by the Diocesan Council.<sup>#142</sup>

Pastoral functions were the concern of the protagonists of the union and were given importance in the constitution as the duties of the pastors, bishops and elders were described. In Bishop Appasamy's description of the need for ministers, the functions dominate and precede the discussion:

The need for devoted ministers who would help the people to live close to Christ, the need for worship which will enable them to pour out their heart in adoration and prayer....<sup>#143</sup>

The 'proposed needs' or 'fundamental necessities' for the union defined the roles of the pastor and bishop in terms of pastoral functions.

The Bishop of the diocese has the general pastoral oversight of all christian people of the diocese and more particularly of the

ministers of the church."<sup>144</sup>

Bishop Henry Whitehead emphasised the teaching function, noting that "the ministers have a definite and a heavy responsibility ... called by God to teach and care for His people."<sup>145</sup> Appasamy noted that the assigning of functions to the pastor and bishop was not only for smooth operational purposes but for ensuring spiritual growth."<sup>146</sup> This concern for spiritual growth through teaching, preaching and pastoral care by being available for consultations, was the main factor in relieving the bishops from administrative duties. The constitution incorporated this concern:

The bishop of the diocese shall not as a bishop or as president of the diocesan council have any separate controlling authority over the finance of the diocese."<sup>147</sup>

The reduction of the bishop's role to pastoral functions alone was a cause of the prolonged tension between the Lambeth Conference and the Church Union Movement. The then Bishop of Oxford, Kenneth E Kirk, criticised this as 'reduction of the Bishop's administrative importance' and an acceptance of 'a diluted form of episcopacy'.<sup>148</sup> The duties of the Bishop were:

1. As the chief shepherd under Christ of his flock in that part, he is responsible for doing all that he can to foster the true spiritual unity of the diocese by entering...into personal relation with every member of the flock...
2. Leadership in evangelism...
3. Teaching ... the office of the bishop is also essentially a teaching office and should do all that is in his power for the edification of the ministers and congregations ... by instructing them concerning the truths of the Christian faith...
4. Worship... shall advise the ministers and congregations in this matter.
5. ... authority in disciplinary matters to pronounce sentences of excommunication and restoration."<sup>149</sup>

The bishop in the proposed scheme was expected to be a 'father' promoting the filial relationship in the congregation, a view criticised by Azariah as creating dependency. Bishop Nasik warned of perpetuating the 'father figure image', implying that for a bishop to know the congregation by name was

impossible, as large dioceses were assigned to him. He called for a restructuring of the dioceses into smaller units.<sup>#150</sup>

The proposed pastoral functions of guiding, protecting, sustaining and nurturing were written in the Constitution.<sup>#151</sup> Duties of the elders in supplementing pastoral care included:

Visiting members of the congregation, especially the sick and erring; meeting them in groups or 'classes' for fellowship and edification and prayer; having the charge of village congregations and generally helping the presbyter in building the church.<sup>#152</sup>

These suggested duties are similar to Clebsch and Jaekle's description of pastoral functions such as guiding, reconciling, healing and sustaining.<sup>#153</sup> Pastoral care is not limited to individuals but is extended to groups. Implied in these duties is the assumption that the clergy "have responsibility for the people in their cures both individually and corporately".<sup>#154</sup> The method used to express this concern is visitation, "to visit the homes of their people to guide and to counsel them above all to pray with them".<sup>#155</sup> Though the theological functions here take precedence over sociological functions, the concern for the spiritual, psychological and physical welfare of individuals is not omitted in practice. It is an anomaly that some lost this holistic concept and mistook visitation as strictly for the purpose of spiritual guidance and instruction.

#### b) Reconciliation in the Church Union Negotiations

Reconciliation played a major role in the formation of the Church of South India. Reconciliation of man to God and man to man seems the focus of the pleaders for church union, a concern Clebsch and Jaekle identify as the aim woven into the fabric of the church's liturgy and theology as well as its pastoral care.<sup>#156</sup>

For Azariah, reconciliation was essential to bring healing by discovering a common identity and mutual strength for growth. He identified the effect of divisions on the Indian psyche, that some saw divisions as a hindrance and sought unity; others found their identity in their denomination as "Canadian Baptists" and "Swedish Lutherans", fought Western theological battles and alienated themselves from fellow Indian Christians."<sup>157</sup> Azariah pleaded with the Western church to bridge the gap of alienation among Indians by changing their attitudes towards policies, and at the 1930 Lambeth Conference vehemently argued:

Have you sufficiently contemplated the grievous sin of perpetuating your denominational bitterness in your daughter churches? We want you to take us seriously when we say the problem of union is a matter of life and death to us. Do not, we plead give your aid to keep us separate but lead us forward together to fulfil the prayer "that they all may be one".<sup>158</sup>

Western churches were called to understand the Indian cultural setting where divisions were understood as results of bitter controversies, a 'symbol of scandal'. He notes Dr Ambedkar's observation of the divisions of the church as a sign of weakness:

I am well aware of all that the Christian Church has done for all the outcastes of Hindu society. But at present we Harijans are one community all over India and our strength is in our unity. Can you in the Christian Church offer us any unity comparable to that? Have you one body that we can join as one people?<sup>159</sup>

The 1919 Tranquebar statement aptly describes the divisions of the church:

We find ourselves rendered weak and relatively impotent by our unhappy divisions - divisions for which we were not responsible and which have been, as it were, imposed upon us from without, divisions which we did not create, and which we do not desire to perpetuate.<sup>160</sup>

He claimed that:

We must have one church, a church of India in which Indian religious genius can find the natural expression of visible unity. ... Divisions may be source of weakness in christian countries, in non-christian countries they are sin and a scandal.<sup>161</sup>

Reconciliation between the churches was a necessity for Azariah to restore the image of the church and bring credibility to its worship, witness and pastoral care. He argued the futility of divisions in the Indian setting, saying a fragmented approach was unknown to the Indian mind. Some Indians, in fact, were unable to hold a single doctrinal position, not just from ignorance of church history or inability to understand doctrinal differences, but because the Indian mind was bent towards synthesis rather than analysis.<sup>#162</sup> Azariah tried to prove that Indians can hold contradictory views without being troubled by it. This view is later affirmed by psychiatrists such as Erna Hoch, Philip Spratt and Morris Carstairs from their study and experience of working with Indians.<sup>#163</sup> For instance, this is illustrated by RD Paul:

... if a Methodist person in Britain were regularly to attend an Anglican Church even when there was no Methodist chapel in the place, his fellow Methodists would look askance at him and think of him as a renegade. Perhaps the Anglican people in the place would offer their fellowship to this person only if he gave up his Methodist loyalty.<sup>#164</sup>

Such attitudes RD Paul argued were "unthinkable".<sup>#165</sup> Family ties were stronger than the denominational ties as CJ Lucas illustrated at the 1937 Edinburgh Conference on Faith and Order.<sup>#166</sup>

Azariah anticipated that reconciliation would lead to change in relationships. In the 1910 World Missionary Conference at Edinburgh, he emphasised relationship at personal, social and institutional levels as prerequisites for co-operation, suggesting that the success or failure of co-operation depended on relationships.<sup>#167</sup> The relationship he envisaged for the missionaries and the sending bodies were:

1. The missionary should move away from the 'father figure' to being a friend.

The popular appellation in use about missionaries in this country is 'father'; but a time comes when children ought to begin -and if they develop normally, do begin- to think for themselves and to have aspirations and plans of their own. That is a critical time for the father in his relation to his children. His continued influence for good, at any rate for the greatest good, in his son's life now depends on his becoming the son's friend. This change from benefactor to friend implies that a new element of reciprocity is introduced. If I rightly regard a person as my friend, I respect his individuality and remember that he has peculiarities, rights and responsibilities of his own, which require, in some measure at any rate, that a feeling of equality and freedom shall pervade our relations and our intercourse with one another."<sup>168</sup>

You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us FRIENDS!"<sup>169</sup>

2. The younger missionaries should develop a change in their expectations and understanding of the 'image of the missionary' from being paternalistic to that of co-equals:

The pioneer missionaries were "fathers" to the converts. The converts in their turn were glad to be their "children". ...we have a new generation of younger missionaries who would like to be looked upon as fathers and we have a new generation of Christians who do not wish to be treated as children. If the Christian community of the second and third generations, ... do not any longer care to be treated like children, should we not be the first to recognise this new spirit and hasten to strengthen the relationship, by becoming their friends?"<sup>170</sup>

His concern was that reconciliation should produce growth by releasing one's creative powers, enhancing 'mutual growth', 'toleration of traditions' and learning between missionaries and Indians, and amongst Indians.

The exceeding riches of the glory of Christ can be fully realised not by the Englishman, the American, and the Continental alone, nor by the Japanese, the Chinese, and the Indians by themselves - but by all working together, worshipping together and learning together.... We ought to be willing to learn from one another and to help one another."<sup>171</sup>

For Azariah such growth in relationships at personal, social and institutional levels was possible when it was rooted in Christ.

The aim of reconciliation was to provide a spiritual home to enable fellowship on a larger scale:

After union the church will be a spiritual home for all those who have hitherto lived and worshipped in separation. ... The church will be a fellowship and in that fellowship every member will find such a spiritual atmosphere that he can worship God with added devotion and serve men with enlarged powers and opportunities.<sup>#172</sup>

To preserve this process of reconciliation, the 'Constitution' was developed as a kind of discipline.

It would not be wrong to interpret Bishop Azariah's role in the Church Union movement as that of a counsellor negotiating between parent and daughter churches with the ultimate aim of bringing reconciliation between mission societies, churches, missionaries and nationals. His concern was similar to that of a pastoral carer in bringing reconciliation and growth.

Reconciliation between people and God and among believers was the concern of union leaders. Reconciliation took different forms and it became a process in the church union movement. Reconciliation was not only between individual Christians but amongst various church structures and societies. It was primarily the result of various mediating men of different theological persuasions who met in common platforms like meetings and conferences, and shared literature on reconciliation and unity for further study. To reconcile with others not only meant a change in the attitude but in taking action by openly declaring reconciliation with others. This sort of reconciliation in the church took place on 25th of September 1947 as the

Church of South India was born. After this, reconciliation became a matter of administering and enforcing church policies.

### Summary

The missionaries initiated a lay model in which catechists and Bible women supplemented pastoral care. Pastoral care is broad, varied and adventurous. It is broad in that it includes along with regular visits to parishioners, ancillary duties such as to encourage students before examination and interviews, and on occasions such as birthdays, baptisms and marriage negotiations. Writing applications, recommending hospitals and jobs, securing places in schools, etc., interviewing teachers, paying the staff, and collecting rent were part of the pastoral functions. Pastoral care is adventurous in that it involves defending victims, raising awareness of social evils and taking actions of rescue and rehabilitation. Examples include, Ziegenbalg's defence of a widow, Schwartz's mediatorial role between buyers and sellers to ensure fair trade, missionary protection of converts and speaking against institutionalised evils such as sati, infanticide, child marriage, etc.

Pastoral care was a form of proclamation, an extension of preaching and was seen in relation to evangelism. It included various functions such as guiding, healing, sustaining, reconciling and nurturing, all of which were interrelated. During persecution the converts were sheltered, sustained and nurtured in Christian faith.

Guidance was the predominant mode of pastoral care and extended to those who needed help. The concern of missionaries and catechists was to guide people to know what to believe and to nurture those who believed in Christian faith. The converts were told that certain acts were wrong and hurtful while

others were right and helpful. The nature of guidance was inductive: it laid down a set dogma, rule or norm, values and criteria by which one made decisions.

This advice-giving form was shown to be limited by certain movements. The Christian mass movements called for an approach, which would take the converts' world view seriously. For example, Azariah had to accommodate lengthy matrimonial services lasting two hours, since a short service was unacceptable. Pickett's study revealed that general instruction was limited; for example, advice against entering temples was applicable only to high caste Hindus, as low caste Hindus were forbidden to enter the temples. Pastoral care had to instruct and advise on specific issues such as oppression, since certain converts retained caste prejudices and ill treated others.

The "Rethinking Group", including Chenchiah and others, called for a different approach, i.e., to draw from the person's experiences. OK Chetty and others called for pastoral care to be extended to those outside the church. Kenyon Butterfield's study in 1930 recommending the establishing of 'counselling centres' and the use of psychology and human sciences to develop human potential, highlighted the need to understand human beings. The need to take the context seriously and to address specific issues were emphasised by the Tambaram conference of 1938. It focussed on the effects of industrialisation on families and the need to help them cope with the demands of the industrial society through education, guidance, advice and instruction. All these influenced pastoral care to move away from the proclamation model.

Pastoral care was more defined and structured in the church union negotiations. Pastoral care was based on a Western understanding of 'a minister' for 'a congregation'. This caused difficulties, as Indian ministers had to cater to several pastorates scattered in rural areas. The implementation of this, the interpretations and the influences on pastoral care will be studied in the next chapter.

In Chapter I, our historical survey tracing the development of the concept of pastoral care from 1706 to 1947 has confirmed one portion of our initial hypothesis. We now see clearly that there is a traditional pastoral care in India which developed in the mission period from its inception which uses counselling for guidance, advice and teaching, and how this set a stage for the understanding of pastoral care in the Church of South India. It is to the Church of South India, therefore, that we direct our attention in the next chapter.

## END NOTES

#1 The Society for the Propagation of the Gospel in Foreign Parts (SPG) assumed responsibility for the affairs of the SPCK in India from around 1825. Cf. J Richter, *A History of Missions in India*, Edinburgh, 1908, p201; Kenneth Ingham, *Reformers in India, 1793-1833*, Cambridge, 1956, pp125-132. See the *Report of the Fourth Decennial Indian Missionary Conference held in Madras, December 11-18, 1902*, London, 1902.

#2 RD Paul, *Ecumenism in Action: Church of South India, An Assessment*, Madras: CLS, 1972, p37.

#3 See MA Sherring, *The History of Protestant Missions in India from their commencement in 1706 to 1871*, London, 1875, pp354f. J Richter, *op.cit.*, p159; B. Sundkler, *op.cit.*, p24.

#4 S Estborn, *The Church among Tamils and Telugus*, Nagpur, 1961, p14; JA Sharrock, *South India Missions*, Westminster, 1910, p58; MA Sherring, *op.cit.*, p365.

#5 For the regional and decennial conferences in India, cf. the *Proceedings of a General Conference of Bengal Protestant Missionaries*, Calcutta, 1855; the *Proceedings of the South India Missionary Conference at Ootacamund 1858*, Madras, 1858; *Reports of the Punjab Missionary Conference held at Lahore, 1862*, Ludhiana, 1863; *Report of the General Missionary Conference held at Allahabad 1872-73*, London, 1873; *The Missionary Conference: South India and Ceylon held in Bangalore, 1879*, 2 Volumes, Madras, 1880; *Report of the Second Decennial Missionary Conference held at Calcutta 1882-83*, Calcutta, 1883; *Report of the Third Missionary Conference held at Bombay 1892-93*, 2 Volumes, Bombay, 189[2]3; *Report of the South Indian Missionary Conference held at Madras 1900*, Madras, 1900; *Report of the Fourth All India Missionary Conference held at Madras, 1902*, Madras, 1902, etc., These conferences paved the way for the ecumenical movement. Similar conferences in other parts of the world led to the World Missionary Conference at Edinburgh in 1910. For further information on these, see William Richey Hogg, *Ecumenical Foundations, A History of the International Missionary Council and its Nineteenth Century Background*, New York: Harper and Brothers, 1952; Ruth Rouse and Stephen Neill (eds.), *A History of the Ecumenical Movement 1517-1947*, London: SPCK, 1954; Bengt Sundkler, *op.cit.*; Kaj Baago, *The History of the National Christian Council of India, 1914-1964* [hereafter referred as *NCCI History*], Nagpur: NCCI, 1965, pp89. The South India Missionary Association was formed in 1897 "to provide means of consultation and of united action in the interest of mission work" for a number of Anglican, Lutheran, Congregationalist, Baptist and Methodist missionaries. Similarly the Mid-India Missionary Association and Western India Missionary Association were formed in 1906, Bihar Missionary Union in 1908, United Theological College in 1910, etc., Cf. FW Kellett, "The Approaching Decennial Conference", *Harvest Field*, 1902, p208; *HF*, 1910, p268 and 1917, p143. In October 1901 at Vellore the Presbyterian Union was formed with which the Reformed Church of America in Vellore and Madurai merged, paving the way for the All India Presbyterian Union in 1904. In July 1905 the Congregationalists of the London Missionary Society and the American Board united. The above two unions further united in 1908 to form the South India United Church. The desire for union was further strengthened by the World Missionary Conference at Edinburgh. The SIUC discussions with the Anglicans and the British Methodists, particularly from Tranquebar 1919, led to the formation of the Church of South India in 1947. An account of this is found in Bengt Sundkler, *op.cit.*,

#6 E Arno Lehmann, *It Began at Tranquebar: A History of the First Protestant Mission*, translated by MJ Lutz, [Hereafter referred as IBAT] Madras: CLS, 1956, pp145f,98. Anglicans worked in close association with Lutherans funding and employing Lutheran missionaries and later turning a few of the congregations to them. Newbigin claims that Lutherans laid the foundation for the Anglican Diocese. See his *South India Diary*, London: SCM Press, 1951, p6; Stephen Neill, *The Story of the Christian Church in India and Pakistan*, Grand Rapids: Wm Eerdmans, 1970, p59; Rawlinson, *The Church of South India*, London: Hodder and Stoughton, 1950, p13.

#7 See CB Firth, *An Introduction to Indian Church History*, Madras: CLS for SSC, 1961, revised 1976, reprinted 1983, p143; Lehmann, IBAT, *op.cit.*, pp40-44.

#8 Mission started with education as "preparatio evangelica" for Scottish missionaries Alexander Duff, William Miller and colleagues, who assumed education would prepare people to receive the Gospel "dynamiting the Hindu fortress". See George Smith, *The Life of Alexander Duff*, London, 1881; Cf. Lindsay Committee Report: *Christian Higher Education in India*, London: Humphrey Milford, OUP, 1931, pp23-25,43,111,154; 144f,174,178,232. Cf. MA Laird, *Missionaries and Education in Bengal, 1793-1837*, Oxford: Clarendon Press, 1972, pp.xiv,300; Eric J Sharpe, *Faith Meets Faith: Some Christian Attitudes to Hinduism in the Nineteenth and Twentieth Centuries*, London: SCM Press Ltd., 1977, see the preface where Sharpe discusses Duff's view and chapters 1 and 2. Cf. Alexander Duff, *India and Indian Missions*, Edinburgh, 1837, p26; William Miller, *Indian Missions and How to View Them*, Edinburgh, 1878, p16. Cf. Andrew F Walls, "'The Best Thinking of the Best Heathen' Humane Learning and the Missionary Movement" in Keith Robbins (ed.), *Religion and Humanism*, Studies in Church History 17, Oxford: Blackwell for the Ecclesiastical History Society, 1981, pp341-353. See Stephen Neill's account of "Education and the Christian Mission" which acknowledges the role of Duff and other Scottish missionaries, *A History of Christianity in India: 1707-1858*, Cambridge: University Press, 1985, chapter 14, pp307-30.

#9 Cf. EA Lehmann, IBAT, *op.cit.*, pp145f; RD Paul, *The First Decade*, *op.cit.*, p165 and Appendix III; See JEL Newbigin, *The Ministry of the Church*, *op.cit.*, p11.

#10 The Despatch of Sir Charles Wood in 1854 laid broad lines of educational policy and inaugurated the elaborate system of grants-in-aid, a financial contribution made by the government to an agency or an individual involved in education with evidence of good management and complying with the regulations of the Education Department. The Despatch insisted that such schools were to be open to government inspection, and be subjected to government rules. Sanctioning of government grants depended on the inspectors, who were mostly Hindu Brahmins. The Christian missions in India put forward their institutions to receive the grants-in-aid. This had serious implications for the missionary cause and evangelistic purpose for which the schools were originally started. They had to follow a government syllabus with regular reports involving much paper work, which left the teachers with little time for evangelism and pastoral care. See S Manickam, "Grants-in-aid and Christian Missions in the Madras Presidency, 1854-1947" in the *India Church History Review* [hereafter referred as ICHR], XIII:2, December 1979, pp123-145. Cf. *Hunter Commission Report: Report of the Indian Education Commission* (Appointed by the resolution of the Government of India, dated 3rd February 1882), Calcutta: Government Press, 1883. See Chapter VIII, Section 4 "Systems of Grants-in-aid; their advantages and disadvantages", pp401-416; and Section 392: "Scope and Character of the

Grants-in-aid system", pp352f. An enquiry into the whole system of government education in India was instituted by Lord Ripon, sanctioned by Lord Hartington, who was the India Secretary in Mr Gladstone's government. See Eugene Stock, **The History of the Church Missionary Society**, Volume III, pp141f; During the year 1870-71, CMS had 201 schools with 6309 boys and 1531 girls, costing an expenditure of Rs.65,882-10-0, government aid was Rs.26,997-10-6. See also Atmanand Misra, **The Financing of Indian Education**, London: Asia Publishing House, 1967, pp14f.

#11 The Danish mission opened a seminary in 1716 to train teachers, catechists and future clergy patterned after the Halle institution. This was closed in 1780. EA Lehmann, **IBAT**, *op.cit.*, p146. Cf. CW Ranson, **The Christian Minister in India: His Vocation and Training**, London: Lutterworth Press, 1946, p53.

#12 See Ranson, *op.cit.*, p53.

#13 A caste of pearl fishers of Cape Comorin and Ramnad in the South East coast of India converted for material gain on hearing from a convert employed by the Portuguese. Cf. D Ferroli, **The Jesuits in Malabar**, Vol.II, pp379-382 and Vol.I, pp140-142 for John DeCruz's letter to the King of Portugal. See Firth, *op.cit.*, pp157f; Pickett, *op.cit.*, pp37,50.

#14 Ranson, *op.cit.*, pp43f. In 1733 Aaron and in 1941 Diago were ordained. EA Lehmann, **IBAT**, *op.cit.*, pp147f.

#15 RD Paul, **Ecumenism in Action**, *op.cit.*, p37.

#16 Ranson, *op.cit.*, p57.

#17 *ibid.*, p64.

#18 The dependence on teacher-catechists was because there were no more than 21 ordained Indian ministers in 1851. Stephen Neill mentions this in his chapter 15 on the "Protestant Expansion in India" in his **A History of Christianity in India, 1707-1858**, *op.cit.*, p362.

#19 The controversy between the Anglicists and the Orientalists in India was brought to an end by the famous minute of Lord Macaulay in 1835 when Lord William Bentinck adopted Macaulay's policy of providing Western education to Indians. The revolutionary changes in the Indian outlook are attributed to this. See Lindsay Commission Report, **Christian Higher Education**, *op.cit.*, pp29 and 64. Neill quotes "Macaulay's Minute on Education" in Appendix 16, *op.cit.*, pp446f, referring to the full text from **The Correspondence of Lord William Bentinck, Vol.II: 1832-1835**, London, 1977, pp1403-1413.

#20 See Sargent Report on **Post-War Educational Development in India**, New Delhi, 1944; Cf. Ranson, *op.cit.*, pp77,79,98-100,198; EW Franklyn, "The Sargent Scheme of Education", **NCCR**, LXIV:8, 1944.

#21 See Ranson's comments on the "Rising standards of general education", *op.cit.*, p76f.

#22 For an account of this development see George Howell, **The Story of Serampore and Its College**, Serampore: Serampore College Council, 1927, pp116; Wilma Stewart (ed.), **The Story of Serampore and Its College**, Serampore: The Council of Serampore College, 1960, pp124.

#23 Swaraj is self rule. See Pattabhi Sitaramayya, *The History of the Indian National Congress, 1885-1935*, Madras: Law Printing House for INC, 1935, pp1038; Anil Seal, *The Emergence of Indian Nationalism, Competition and Collaboration in the later Nineteenth Century*, Cambridge: University Press, 1968, pp416; KT Paul, *Christian Nationalism*, Speech at the All India Christian Conference, Cuttack 1919.

#24 See Kaj Baago, *NCCI History*, op.cit., pp30,34. It quotes *Proceedings*, 1919, pp19f; 1917, pp19f; 1918, pp17f. Cf. Stephen Neill, "The Participation of Indian Christians in Political Affairs" in Carl F Hallencreutz and Peter Beyerhaus (eds.), *The Church Crossing Frontiers; Essays on the Nature of Mission in Honour of Bengt Sundkler*, Uppsala: Studia Missionalia Upsaliensia XI, 1969, pp67-82.

#25 See the literature referred in end note #5 above. Also Cf. Kenneth Scott Latourette's works which provide extensive information on the subject, particularly his seven volume work: *A History of the Expansion of Christianity*, London: Eyre and Spottiswoode, 1943, 1945 and 1947.

#26 Chenchiah and Chakkarai belonged to the Rethinking Christianity Group. See RCII, op.cit., pp47-126,171-214 and the appendix; Cf. HS Robin Boyd, *An Introduction to Indian Christian Theology*, Madras: CLS for CISRS, 1969, pp144-185; DA Thangasamy, *Theology of Chenchiah*, Madras: CLS for CISRS, 1967; PT Thomas, *Theology of Chakkarai*, Madras: CLS for CISRS, 1968.

#27 For a brief description of Sadhu Sundar Singh's concepts of pilgrims on earth, time and eternity, god and creation, sin, karma, the living Christ, final return of all men to God, etc., see Kaj Baago, *Pioneers of Indigenous Christianity*, Madras: CLS for CISRS, 1969, pp151-167.

#28 *ibid.*, pp212f. See his testimony why he is not a Christian in pp207-214.

#29 See Baago, *NCCI History*, op.cit., pp47-48. Cf. *Report of the Royal Commission on Labour in India, 1931 and Review, 1925*, p227. CF Andrews was the first to draw attention of the churches and the missions to this situation. In 1924, he spoke of "labour-mission" which should "struggle with these social evils". See his writing in *NCCR, 1924*, pp188 and 163.

#30 The Second Assembly of WCC at Evanston in 1954 organised a three year worldwide study on "The Common Christian Responsibility towards areas of Rapid Social Change" under the leadership of Paul Albrecht of the WCC Department of Church and Society. MM Thomas was involved in this study from India. See Paul Albrecht, *The Churches and Rapid Social Change*, New York: Doubleday and Co. Inc., 1961; MM Thomas, "The Asian Churches and the Study of Rapid Social Change", *Ecumenical Review*, 37:1, January 1985, p17. Cf. *Social Questions: The Responsible Society in World Perspective, An Ecumenical Survey*, New York: Harper Brothers, 1954. The Indian study under the NCCI are summarised in PD Devanandan and MM Thomas, *CPNB*, op.cit., and a later evaluation is found in Bengt Hoffman, *Christian Social Thought in India, 1947-1962*, Bangalore: CISRS, 1967. Cf. S Arles, op.cit., pp96f, 117.

#31 NMC changed its name to NCCI in 1922 in line with the transition from mission to church. See Kaj Baago, *NCCI History*, op.cit., p33; W Meston, "The Reorganization of the National Missionary Council", *Harvest Field*, 1922, pp247-257 and the "Editorials" on pp81f and 241f. Cf. Ruth Rouse and Stephen Neill, op.cit., pp392ff; S Arles, op.cit., pp11,43 endnote #62.

- #32 See the Report of **The South India Missionary Conference**, Madras, 1900, pp11,12f,17.
- #33 Ranson quotes from the 1939 Nagpur conference findings, *op.cit.*, p71.
- #34 See Bengt Sundkler, *op.cit.*; William Richey Hogg, *op.cit.*; Ruth Rouse and Stephen Neill, *op.cit.*, We discussed this in end note #5 above.
- #35 ME Gibbs, **The Anglican Church in India 1600-1970**, Delhi: ISPCK, 1972, pp63 and 99.
- #36 *ibid.*, p145.
- #37 CB Firth summarises this in his book, *op.cit.*, p135. Cf. EA Lehmann, *IBAT*, *op.cit.*, pp109f.
- #38 Firth, *op.cit.*, p157.
- #39 *ibid.*, p163; Cf. A Hough, **A History of Christianity in India**, London: Seeley, 4 volumes 1839-1845, IV, p251.
- #40 Cf. Hough, *op.cit.*, III, p578; Firth, *op.cit.*, pp140-142.
- #41 See Antony Russell, **The Clerical Profession**, London: SPCK, 1980, p38. Cf. OC Edwards Jr., "Anglican Pastoral Tradition" in Stephen Sykes and John Booty (eds.), **The Study of Anglicanism**, London: Fortress Press, 1988, pp338-351; Peter Davie, **Pastoral Care and the Parish**, Blackwell, 1983; John C McNeill, **A History of the Cure of Souls**, New York: Harper and Row, 1977.
- #42 Ranson, *op.cit.*, p29.
- #43 RD Paul, **The Cross Over India**, London: SCM Press, 1952, p72. Cf. Hough, III:p578; Firth, *op.cit.*, pp140-142.
- #44 See JS Neki, "The Nature of Guruship: A Psychological Perspective" in Clarence O McMullen (ed.), **The Concept of Guru in Indian Religions**, Delhi: ISPCK, 1982, p124.
- #45 Neill, **Builders of the Indian Church**, London: EPH, 1934, p150.
- #46 See BB Chaubey's reference to Valmiki Ramayana II, III in his article "The Nature of Guruship according to the Hindu Scriptures" in McMullen, *op.cit.*, pp2,8.
- #47 See James Bergquist and P Kamar Manickam, **The Crisis of Dependency in the Third World Ministries**, Madras: CLS, 1974, pp38-43.
- #48 See Firth, *op.cit.*, p144; J Richter, *op.cit.*, pp126f. ME Gibbs, *op.cit.*, p145. ME Gibbs notes that the missionaries were like monarchs.
- #49 Quoted from A Westcott, **Our Oldest Mission** by J Richter, *op.cit.*, pp126f. Firth, *op.cit.*, p144.
- #50 ME Gibbs, *op.cit.*, pp145,149.
- #51 EA Lehmann, *IBAT*, *op.cit.*, p146.
- #52 *ibid.*, p146. Cf. **India's Women**, 1:1, 1881, pp297-301. The Bible Woman's report continued: "...sometimes some of them tell me about the bad

behaviour of their husbands and children and ask me to admonish them". See "Madras Free Church Mission and Schools" in the United Free Church of Scotland Foreign Mission Committee, **Index of Minutes**, 1916, 67(10), p50.

#53 One Women Worker reports: "I read from Isaiah... and spoke about how Jesus Christ had suffered for our sins... that whosoever believeth in Him will be saved". **India's Women**, 1:1, 1881, pp298-300.

#54 See "Madras Free Church Mission and Schools", **op.cit.**, p50. See their use of Christian literature such as "The Good Mother" and tracts, **India's Women**, **op.cit.**, pp299-301.

#55 ME Gibbs, **op.cit.**, p141.

#56 "Madras Free Church Mission and Schools", **op.cit.**, p50.

#57 See **CSI Constitution**; William Stewart, **CIM**, **op.cit.**, p55.

#58 Clebsch and Jaekle, **op.cit.**, p9

#59 EA Lehmann, **IBAT.**, **op.cit.**, p57.

#60 See Church of Scotland, **Report of the Foreign Mission Committee for 1930** submitted to the General Assembly, May 1931, Edinburgh: William Blackwood and Sons Ltd., 1931.

#61 See CB Firth, **op.cit.**, p139.

#62 Clebsch and Jaekle, **op.cit.**, **op.cit.**, p9.

#63 See Wilfred Scopes, **TVW**, **op.cit.**, p4. Cf. **NCCR**, May 1955, p212.

#64 EA Lehmann, **IBAT**, **op.cit.**, pp97,57f. Luther's Shorter Catechism was translated into Tamil.

#65 **ibid.**, pp56,59.

#66 One of the concerns of the NCCI was to draw attention to the increasing importance of christian literature in India for which it appointed a literature committee. After a survey completed in 1919 by AC Clayton, the reports of which were published in the **Christian Literature in India and A Programme of Advance**, a Central "Indian Literature Fund" was established in 1920 to subsidize books, tracts and magazines published in vernaculars. The publications subsidized covered from Biblical Exegesis to Home Science, with titles ranging from 'Ben Hur' and 'Pilgrim's Progress' to 'Kindergarten Methods' and 'How I Came to Give up Smoking?'. The main emphasis was on apologetic and evangelistic literature. See the **NMC Proceedings**, 1919, p26; 1920, p21; 1923, pp22-25; 1935, p74. Cf. RD Paul, **The Cross Over India**, p86; Neill, **The Story of the Church in India and Pakistan**, **op.cit.**, p142; EA Lehmann, **IBAT**, **op.cit.**, p42.

#67 "Madras Free Church Mission and Schools", **op.cit.**, p51.

#68 See Clinebell's Chapter on "Educative Counseling" in **Basic Types...**, **op.cit.**, pp342-348.

#69 Pickett, **op.cit.**, p145.

#70 See Firth, *op.cit.*, pp181-196 on "Missions and the Nineteenth Century Renaissance"; Richter, *op.cit.*, pp189,192; IBAT, *op.cit.*, p144; RD Paul, *The First Decade, op.cit.*, p87; Newbigin, *South India Diary, op.cit.*, pp88-93; EGK Hewat, *Christ in Western India*, pp95f,116f,121f; MA Sherring, *op.cit.*, p393.

#71 The intricacy of the caste system is described by William H Wiser in his unpublished manuscript, "The Jajmani System", from which Pickett quotes. See pp34f, 26, 232 and 108. The carpenter must sharpen the point of the plough once or twice a week. During the harvest he must keep the sickles sharp and renew the handles as often as demanded, and repair carts whenever called upon to do so. In return he would receive at each harvest 28 pounds of grain for every plough by each family.

#72 Pickett, *op.cit.* p35. Cf. ME Gibbs, *op.cit.*, p166.

#73 For details see Pickett, *ibid.*, pp41f,61f.

#74 Newbigin, *South India Diary, op.cit.*, pp88-92.

#75 See SM Adhav, *Pandita Ramabai*, Madras: CLS for CISRS, 1979, pp107,111. Cf. Nalini Arles, "Pandita Ramabai and Amy Carmichael: A Study of Their Contributions towards transforming the position of Indian Women", MTh Thesis, University of Aberdeen, 1986, p48.

#76 Kaj Baago, *Pioneers of Indigenous Christianity, op.cit.*, pp28f.

#77 For instance Amy Carmichael of the Dohnavur Fellowship and Pandita Ramabai in Mukti Mission. Carmichael describes, particularly in *Kokila*, the story of kidnapping and similarly does Ramabai in her books. For a discussion of these cases, Cf. Nalini Arles, *op.cit.*,

#78 See *Missions and Governments*, Report (Volume VII) of the World Missionary Conference, Edinburgh, 1910, London & Edinburgh: Oliphants, Anderson and Ferrier, 1910, pp25ff.

#79 See Stanley Jones, *Christ of the Indian Road*, London: Hodder and Stoughton, 1925, pp46f.

#80 For Chenchiah's view see Robin HS Boyd, *Introduction to Indian Christian Theology, op.cit.*, pp159-163; RCII, pp81-100 especially 86-88; for Chakkarai's views see RCII, pp101-126, especially 103-112.

#81 See Richard W Taylor, *The Contribution of E. Stanley Jones*, Madras: CLS for CISRS, 1973, p44.

#82 See Erna Hoch, *Hypocrite or Heretic? To Pretend or to Protest?*, Madras: CLS for CISRS, 1983, pp61,66,55 and 26; Cf. CPNB, *op.cit.*, p150.

#83 Clebsch and Jaekle, *op.cit.*, pp42f.

#84 Firth, *op.cit.*, pp133,136.

#85 *ibid.*, p201; Bishop Caldwell quoted in Sherring, *op.cit.*, p334.

#86 Firth, *op.cit.*, pp133,136; see Plutschau's account of Ziegenbalg's imprisonment for defending the widow, EA Lehmann, IBAT., *op.cit.*, pp73-76.

- #87 See GA Oddie, **Social Protest in India: British Protestant Missionaries and Social Reforms, 1850-1900**, New Delhi: Manohar Publications, 1978, pp283; Cf. Kenneth Ingham, **Reformers in India**, *op.cit.*,
- #88 Firth, *op.cit.*, p163, 157; James Hough, *op.cit.*, IV, p251. Cf. end note #13 of this chapter.
- #89 Pickett, *op.cit.*, p21. This was a joint study by the provincial councils and the International Missionary Council, assisted by JZ Hodge, the then general secretary of NCC, Dr Warren H Wilson, American Christian Surveyor and Administrator dealing with rural programmes and several investigators like CB Hill, John Patterson of Methodist mission, GS Ingram of the CMS, AT Fishman of the American Baptist mission, ML Dolbur of the American Lutheran mission, along with local interpreters. SPG gained 12000 converts in Tinneveli; LMS and SPG together in Royalaseema, CMS in Krishna-Godavari and the American Lutherans in Guntur and Rajamundry recorded large conversions. Pickett, *op.cit.*, pp38,40f,44,47-50; Firth, *op.cit.*, pp162 and 200f.
- #90 Pickett, *op.cit.*, p10.
- #91 *ibid.*, p9. Ranson, *op.cit.*, p51.
- #92 Pickett, *op.cit.*, pp40f,50; Firth, *op.cit.*, pp162,201.
- #93 Firth, *ibid.*, p200f.
- #94 Pickett, *op.cit.*, pp38,44,47-50.
- #95 Pickett, *op.cit.*, pp246f.
- #96 *ibid.*, p251. As late as 1930 a pastor from Arkonam pleaded that Christians were scattered in over 40 villages and there was need for a second pastor. See Church of Scotland, **Report... 1930**, *op.cit.*, p34. "We read of villagers begging for a teacher and having to wait years because there was no one to send missionaries almost praying that there might be a slowing down of the flood of enquirers for whom they could do so little." See Michael Hollis, "The Vision for the Church of South India", SIC, Silver Jubilee Number, 1972, p30. Hollis was the first moderator of the CSI.
- #97 Ranson, *op.cit.*, pp50,52.
- #98 *ibid.*, pp68f.
- #99 Pickett, *op.cit.*, pp349,357 and several concluding remarks refer to the need for better trained leadership.
- #100 Pickett, *op.cit.*, pp306,300.
- #101 *ibid.*, p306; See VS Azariah and Henry Whitehead, **Christ in the Indian Villages**, London: SCM, 1930. For accounts of the life and work of VS Azariah, see Carol Graham, **Azariah of Dornakal**, Madras: CLSFI, 1973; PB Emmet, **Apostle of India: Azariah, Bishop of Dornakal**, London: SCM, 1949; Sherwood Eddy, **Pathfinders of the World Missionary Crusade**, New York: Abingdon Cokesbury, 1945; JZ Hodge, **Bishop Azariah of Dornakal**, Madras: CLS, 1946. See Azariah's **India and the Christian Movement, The Church and Evangelism** and others from Madras: CLS.
- #102 Pickett, *op.cit.*, p250.

- #103 *ibid.*, p307.
- #104 *ibid.*, p306.
- #105 *ibid.*, p258.
- #106 BB Chaubey, *op.cit.*, p5; Firth, *op.cit.*, p255.
- #107 Boyd, *op.cit.*, p160. Gandhi's ashram at Sabarmati promoted the ideal of national service through cottage industries and Tagore's ashram revolved around culture, art and poetry with an agricultural farm for demonstration of modern agriculture.
- #108 Cf. Taylor, *op.cit.*, p81; Jesudasan, "Ashrams" RCII, *op.cit.*, p219.
- #109 *ibid.*, p256; Vandana claims that the Christa Prema Seva Sangha was started in 1927 but revived in 1972 by Anglican Sisters of St Mary the Virgin and the seven Sisters of the Sacred Heart. See her *Gurus, Ashrams and Christians*, London: Darton, Longman and Todd, 1978, p72. Lucknow Ashram was closed in 1940. See RW Taylor, *op.cit.*, p18. Cf. "Ashrams and Politics", *Guardian*, 23 May 1940, pp321ff and ES Jones, "The Closing of Lucknow Ashram", *Guardian*, 18 April 1940, p252. Sat Tal Ashram was started in early sixties, RW Taylor, *op.cit.*, p21. AJ Appasamy, "Christian Bhakti in the United Church", *CUNV*, I:1, July 1930, p30.
- #110 Firth, *op.cit.*, p256. The Mar Thoma Evangelistic Association was formed on 5 September 1888, which developed numerous mission stations in Kerala and all over India. Some of those mission stations were known as the Mar Thoma Ashrams such as the Christu Mitra Ashram, Christu Bandu Ashram, Bethel Ashram, Hoskote Ashram, etc., They developed evangelistic, medical, relief and developmental activities involving married and single men and women members of the ashram communities.
- #111 For details on Christu Kula Ashram see Jesudasan's "Ashrams" in RCII, *op.cit.*, pp215-226 and the *Unique Christ and Indigenous Christianity*, Bangalore: CISRS, 1966, pp41; AJ Appasamy, "Christa Sishya Ashram, Tadagam", *SIC*, October 1965, pp10-13; KC Verghese was ordained and appointed leader of this ashram; Firth, *op.cit.*, p256; Boyd, *op.cit.*, p160.
- #112 Vandana, *op.cit.*, ch 3 "The Ashram"; Firth, *op.cit.*, p255.
- #113 Chenchiah, from his ancestral Hindu faith, looks at Christian faith and the concept of the church in his articles in RCII: "The Church and the Indian Christian" pp81-100; "Jesus and Non-Christian Faiths" pp47-62; "Church Union: A Study of Underlying Ideas" pp171-190; "Religion in Contemporary India" pp201-214.
- #114 Chenchiah believes that a person "comes into contact with unseen realities - obeys unseen masters, yields to invisible force". RCII, pp87f; his concept of the Church is found in pp81-100.
- #115 *ibid.*, This came as a revelation to me as I had seen numerous houses with open yards in the village in South India where my grandparents lived in such a house.
- #116 *ibid.*, pp93f.
- #117 Jesudasan, "Ashrams", RCII, *op.cit.*, p216.

#118 Chenchiah, RCII, pp99f. He wrote: "Hinduism always felt that a temple with ritual, hypnotism and illusion will be required for 'subs' -sub hindus. There will be many among us who are intellectually undeveloped. They need a High Church. Many who are intellectually normal; they need the protestant church. But those who seek to realise the vision of our Lord, need no church, high or low. They need to escape from it.... Our need is not an army but a spiritual atmosphere which a Hindu can respire.... The ashram was born in the days of spiritual experiment in India. It has done great things in the past and present. Our political regeneration came through Sabarmati ashram, our educational regeneration through Shantiniketan. Our sciences are born in the ashrams.... Our spiritual regeneration will come out of an ashram. Ashrams will be - if we need a name and a label - the precursor of the Christian church in India. To it all the vital energies of the Christian life will be transferred."

#119 Chenchiah, "Jesus and non-christian faith" in RCII, *ibid.*, p49.

#120 RC Das, "My Spiritual Pilgrimage", NCCR, March 1949.

#121 Boyd quotes this from Chenchiah. See Boyd, *op.cit.*, p161 and RCII, *op.cit.*, pp95f.

#122 See SIC, May 1966, pp5f.

#123 Phyllis L Garlick, **Fresh Springs**, being the CMS Story of the year 1933, London: CMS, 1934, pp72f.

#124 Cf. Taylor, *op.cit.*, pp16,112f. Stanley Jones, "Lucknow Ashram", *Guardian*, 11 July 1935; *The Indian Witness*, 13 February 1936, pp101f, 20 February 1936, pp118f, later published as a pamphlet by the Lucknow Publishing House. See Vandana, *op.cit.*, p76.

#125 Baago, **Pioneers of Indigenous Christianity**, *op.cit.*, p214; quoted from **MCC Magazine**, Madras Christian College, Tambaram, Madras, 1915.

#126 *ibid.*,

#127 *ibid.*, quoted from a paper read by OK Chetty titled "Why I am not a Christian?"

#128 See Chapter Two in this thesis for Christian Home Movement and Industrial Missions.

#129 Kenyon L Butterfield, *op.cit.*,

#130 *ibid.*, Cf. Peter Selby, **Liberating God: Private Care and Public Struggle**, London: SPCK, 1983, p50. CH Patterson, **Theories of Counseling and Psychotherapy**, Harper and Row, 1980, which gives a comprehensive treatment of various therapies and includes assessments of Rogers, Frankl, Berne and Gestalt therapy; and Raymond J. Corsini (ed.), **Handbook of Innovative Psychotherapies**, John Wiley and Sons, 1981.

#131 KL Butterfield, *op.cit.*, p49.

#132 See **The World Mission of the Church**, Findings and Recommendations of the IMC conference, Tambaram, 1938, New York & London: IMC, 1939, p69.

#133 *ibid.*, pp69f.

#134 *ibid.*, pp71f.

#135 *ibid.*

#136 *ibid.*, p71

#137 See Bengt Sundkler, *op.cit.*, p102; the 1919 Tranquebar meeting and its statement are found on pp91-107, 108-130.

#138 See *Constitution*, *op.cit.*, p8.

#139 The groups which objected to union included: The Christian Patriot; the Independent Indian Christian conference, holding annual sessions in Bangalore which sent its resolution opposing the union to Lambeth Conference in 1920 and asked for a federation. For details see DM Devasahayam, "The South India Church Union Movement" in RCII, pp133f. For information on Church Union Cf. Meshach Peter, "History of the Union Movement", CUNV, XVIII:3, March 1947. The union movement grew out of this group and Carol Graham attributes it to Azariah's initiative in her "The Legacy of VS Azariah", IBMR, 9:1, January 1985, p18. Contrary to this, Sherwood Eddy's influence is attested in Bengt Sundkler, *op.cit.*, Chapter V, pp82-90 95; Quoted by Michael Hollis, *op.cit.*, pp30f; Florence Robinson, *Response of the German Churches to the Church Union in South India*, Madurai: TTS Publications, 1982, pp3,21. Chenchiah, Chakkarai and others opposed organic union as curtailing freedom and proposed 'federal union' which allowed continuance of diverse types of doctrines and worship while yet belonging to one body. Their objections stemmed from cultural and theological bases. See P Chenchiah, RCII, p178f

1. The Church Union Movement ignored the already prevailing growth towards union. The fresh proposal at Tranquebar 1919 caught the world's eye; as the Anglicans hijacked the movement from federal towards organic union. See for their opposition and grievances their articles in RCII, DM Devasahayam, pp127-170, especially 127-129; P Chenchiah, pp171-191; V Chakkarai, "South India Rapproachment", pp191-197.

2. In reaction to the activists' argument for union based on 'divisions as hindrance', Devasahayam saw divisions as positive and growth promoting; Chenchiah and Chakkarai considered them not as "spiritual assets" but as "accidental misfortunes" which would gradually die as missionaries leave India. Cf. DM Devasahayam, RCII, p153, Chenchiah, RCII, pp185, 173-176, Chakkarai, RCII, p196

3. An organised church was foreign to Indian thinking. The union proposal was a Western solution to Western controversies. Chakkarai pleaded that this battle of Western ecclesiasticism be shifted to Rome, Canterbury or Geneva, its natural habitat. See RCII, Chakkarai: p196; Chenchiah: pp179,181

4. The assumption that the union would pave a way for an Indian expression of Christianity was criticised as unrealistic and as an attempt to preserve the Anglican tradition, thwarting any progress. The approach and theological framework were based on a wrong premise: a) the union was discussed within the organised church context and b) its doctrines and theological framework were based on the medieval church. Such a framework was unsuitable to the Indian context, and Western churches themselves were seeking freedom from such institutional captivity. The praxis for Indian Christianity should be Christ and not theology; and the infrastructure simple, not complex. Any centralisation would curtail freedom and hinder growth; autonomy would facilitate growth. Cf. *Constitution*, *op.cit.*, p3; "Basis of Union", Appendix of the Constitution, pp68f; DM Devasahayam, RCII pp151f.

#140 *Constitution*, *op.cit.*, Chapter VII deals with pastorates, pastorate committees and congregations, pp38-39. Chapter IV: Ordained Ministry of the

Church - Bishop, pp21-29; Chapter V: Ordained Ministry of the Church - Presbyters and Deacons, pp30-34; Chapter VI: Duties of the Laity, pp34-37; Bishop's function in the diocese: pp39-42; Chapter XI: Discipline of the church, pp53-58; Chapter XII: Marriage Law of the Church, pp59-66.

#141 *ibid.*, p38.

#142 *ibid.*, p38f.

#143 Appasamy, *CUNN*, *op.cit.* p106.

#144 Harry Madras, "Some Fundamental Necessities of the Union", *CUNN*, IV:4, January 1934, p130; Quoted from the Proposed Scheme of Union, p18.

#145 Harry Madras, *op.cit.*, p122.

#146 Appasamy quotes from the "Proposed Scheme of Union", p18 in *CUNV*, *op.cit.*, p130.

#147 *Constitution*, *op.cit.*, p24.

#148 PB Emmett's review of Kenneth E Kirk (ed.) "The Apostolic Ministry, Essays on the History and the Doctrine of Episcopacy", in *CUNN*, XVII:3, March 1947, pp37-40.

#149 *Constitution*, *op.cit.*, pp21-23.

#150 Philip Nasik, "The Position and Work of a Bishop", *CUNV*, 1:6, May 1931, pp213-217.

#151 *Constitution*, *op.cit.*, p30.

#152 *ibid.*, p35.

#153 Clebsch and Jaekle, *op.cit.*, pp42f.

#154 OC Edwards, "Anglican Pastoral Tradition" in *The Study of Anglicanism*, *op.cit.*, pp343-344.

#155 Cf, Harry Madras, "Some Fundamental Necessities of Union", *op.cit.*, pp122f; *Constitution*, *op.cit.*, p30.

#156 Clebsch and Jaekle, *op.cit.*, p82.

#157 Carol Graham, *Azariah of Dornakal*, *op.cit.*, p109. The intensity of such alienation was seen in Sherwood Eddy's comment to Sandegren about the picture taken at Tranquebar: "For the first time in history, the episcopal church and non-episcopal are united", quoted from Sandegren's letter by Sundkler, *op.cit.*, pp100f.

#158 Carol Graham, "Legacy...", *op.cit.*, p18.

#159 Carol Graham, *Azariah of Dornakal*, *op.cit.*, p101

#160 *ibid.*, p19

#161 Carol Graham, " Legacy ...", *op.cit.*, p18

#162 RD Paul, *First Decade*, *op.cit.*, pp15f.

#163 Cf. Erna Hoch, *op.cit.*, Philip Spratt, *Hindu Culture and Personality: A Psycho-Analytic Study*, Bombay: Manaktalas, 1966; G Morris Carstairs, *The Twice Born: A Study of a community of high caste Hindus*, London: Hogarth Press, 1961 and Swami Ahilananda, *Mental Health and Hindu Psychology*, New York: Harper and Brothers, 1951.

#164 RD Paul, *First Decade, op.cit.*, p16.

#165 *ibid.*, p16.

#166 His father was a Lutheran, his mother a Congregationalist, he was taught by professors from the United Free Church of Scotland, later attended a Methodist church and married an Anglican with relatives in the Roman Catholic church. He found no difficulty in worshipping in the various denominations. The case of Meshach Peter was similiar, he saw no reason why all his relatives who worshipped in different denominations should not get together in one united church. Meshach Peter, leader of Arcot Mission, influenced the formation of the SIUC in 1908. In 1914 as the first Indian held the position of the Chairman of the Vellore Circle and later with Bishop Azariah became a central figure in the Church Union movement. He had relatives in several denominations and said "I love them all. Why should we not get together?", Sundkler, *op.cit.*, pp98f.

#167 See Bishop VS Azariah's "The Problem of Co-operation between Foreign and Native Workers", an address delivered at the World Missionary Conference, on Monday, 20 June 1910, Edinburgh, printed in Report Volume IX: *The History and Records of the Conference*, pp306-315.

#168 *ibid.*, pp308f.

#169 *ibid.*, p315.

#170 *ibid.*, pp310f. The rest of the quote continues, "Is it not such a relationship, and such alone, that can, more than anything else, prevent the growth of the spirit of false independence, foolish impudence, and flagrant bitterness against missionaries that we often meet within Indian Christian young men to-day?"

#171 *ibid.*, p315.

#172 See *Church Union in South India: The Basis of Union* [as proposed in the Scheme of Union prepared by the joint committee representing the Church of India, Burma and Ceylon, the South India United Church and the South India Provincial Synod of the Methodist Church], *Church Union in South India*, No.1., pp1f.

## CHAPTER TWO

### PASTORAL CARE AND COUNSELLING IN THE CHURCH OF SOUTH INDIA

The first chapter established that pastoral care, as it developed in the mission period, included counselling which was understood as guidance, advice and teaching. Pastoral care also incorporated other approaches which took the context, the nature of problems and the person seriously. The aim of the present chapter is to further elaborate the development of the above understanding of pastoral care and counselling by tracing the various influences on pastoral care in the Church of South India which occurred under the increasing demands of the industrial society. In the process, this chapter shows how Western models of pastoral counselling were adopted into the traditional understanding of pastoral care in the Church of South India (Hypothesis II) setting the background for our analysis of how theologians such as MM Thomas urged a modification of the traditional guru-shishya system as a model for pastoral care in the Indian context (Hypothesis III).

The first section traces the synod and diocesan interpretation of pastoral care and evaluates the constitutional description of pastoral care in the light of the placement and responsibilities of the pastor. The second section deals with a) the responses of the Ashram Movement, the Christian Home Movement, the Industrial Missions and the Medico Pastoral Association to the changing pastoral situations, and b) the understanding of pastoral care in selected literature between 1947 to 1977.

## I. PASTORAL CARE IN THE CHURCH OF SOUTH INDIA

The concept of the pastor in the Church of South India was drawn from that of the mission societies which imported the Western pattern of ministry developed over many centuries in much larger churches in wealthier nations."<sup>1</sup> As indicated earlier, the pastor must a) be a full time paid worker; b) have general and theological education; and c) be supported financially by the people."<sup>2</sup>

The Indian pastor inherited the lay model of pastoral care in which the teacher-catechists and women workers supplemented pastoral care. After the union the number of teacher-catechists and women workers decreased in most dioceses."<sup>3</sup> In the Tinnevely Diocese the teacher-catechist model encountered new problems, since in the 1980s the District Educational Board required that all primary schools employ only women teachers. The diocese reconsidered having catechists without teaching responsibilities, reverting to the earlier model of Ziegenbalg."<sup>4</sup> The role of the catechist was taken by the elected pastorate committee members.

The role of the Bible women was seen as limited. The 1960 report **Christian Participation in Nation Building** considered the role of Bible women as "antiquated" and "inadequate" to meet the needs of the increasingly educated women and foresaw a different pattern of women workers for involvement in the community."<sup>5</sup> By 1963 **Renewal and Advance** reported that the "Posts of Bible women in general have been abolished as a measure of retrenchment in most of the dioceses"<sup>6</sup> and recommended educated and trained women workers where the model was continuing. With the decrease of the Bible women, the women's fellowship became the avenue for women concerns in the church and supplemented pastoral care.

**Women's Fellowship:** In 1948 the Women's Guilds and Mothers' Unions were united as the CSI Women's Fellowship. Women's Fellowship committees were formed at local and diocesan levels with a Central Committee to coordinate and promote training programmes.<sup>7</sup> By 1960 there were 8000 local fellowships with over 60,000 members. Their emphasis was evangelism and the fellowship centred around Bible study, prayer and welfare programmes. Programmes varied according to the place, traditions and education, but their concern was 'Christian nurture'. Their object was:

- (1) to unite the members in prayer, service and witness;
- (2) to set an example of truly Christian life;
- (3) to uphold the sanctity and permanence of Christian marriage;
- and (4) to help mothers in their responsibility for the Christian up-bringing of their children.<sup>8</sup>

Pastoral care was dominant in their activities, as RD Paul noted: "They are constantly discovering new ways of helping themselves in the spiritual life and helping others".<sup>9</sup> The women's fellowship leaders visited the members and non-Christians primarily to give guidance, which was understood as giving instructions and advice. Instructions were given on subjects such as hygiene, health, marriage problems, child care and budgeting.<sup>10</sup> Through case studies city women's fellowships studied social issues, the effect of industrialisation on families and the exploitation of women at work, home and society.<sup>11</sup>

Advice was used as a method of evangelism. For example, the Sivakasi and Sathiyapuram women's fellowships visited 'secret Christian' women, who did not publicly acknowledge Christian religion, to guide them in Christian faith.<sup>12</sup> Advice varied according to the training and background of the office bearers. Some of the training programmes had 'pastoral counselling' in their syllabi dealing with elements of communication and skills in counselling.<sup>13</sup>

Pastoral care included concern for the whole person and was not limited to dealing with spiritual problems. The women's fellowships in Kerala started Shanthi Bhavanam to help women in trouble; in Trichy-Tanjore they built the Basilea Home for the aged and in Medak and Madurai-Ramnad they became involved in adult literacy."<sup>14</sup> The regular meetings allowed for women both in cities and villages to meet informally to share and care for one another. Being well organised with simple administrative structures, the women's fellowships concentrated on pastoral care."<sup>15</sup>

### 1. Pastoral Care in the Constitution of the CSI

The constitution of CSI established that the clergy were primarily responsible for pastoral care, assisted by a group of elders whose number varied from church to church. The pastor was expected to provide leadership, spiritual guidance and encouragement to the congregation along with the Word and the Sacraments."<sup>16</sup>

The pastoral functions in the Constitution of the CSI included guiding the young, warning the sinner, assuring the penitent by forgiving, sustaining and protecting from evil-doers and false teachers.

To watch over the flock committed to him; to visit the congregation and [e]specially the sick and the erring; to teach, to warn, to rebuke and encourage; and to maintain the doctrine and discipline of the church in which he is a minister with all fidelity."<sup>17</sup>

Alongside teaching and preaching duties, the Bishop was expected to be a father promoting a filial relationship both in the congregation and among the clergy.

Pastoral oversight of all the Christian people of the diocese and as the chief shepherd under Christ of his flock in that part, he is responsible for doing all that he can to foster the true spiritual unity of the diocese by entering as far as possible into personal relation with every member of the flock...."<sup>18</sup>

Implicit in these duties was the assumption that the bishop and the clergy "have responsibility for the people in their cures both individually and corporately".<sup>19</sup>

Guidance was understood as giving wise advice or counsel, and used as a method to preserve faith through nurture.<sup>20</sup> It took various forms such as 'advice-giving, teaching and training'. The purpose of visitation was understood as spiritual guidance and instruction: "to visit the homes of their people to guide and to counsel them above all to pray with them".<sup>21</sup> This is attested to in the writings of William Stewart.<sup>22</sup>

Advice was understood as giving instruction and telling people what to do and how to solve their problems. Importance was given to answers from religious resources such as the Bible, Christian literature, prayer, the sacraments and fellowship. People were encouraged to make decisions in accordance with Christian values and norms. Though this approach proved limited in dealing both with the mass movement and educated converts,<sup>23</sup> it became a major method of pastoral care.

## 2. The CSI Synod's Interpretation of Pastoral Care

The Synod saw pastoral care as part of the wider ministry of the church such as worship, evangelism, education and wider union, which Rajaiah D Paul claimed were the major concerns of the Synod during the first two decades.<sup>24</sup> Its Commission on **Renewal and Advance**<sup>25</sup> stated: "... pastoral care should include the ministry of both Word and Sacraments..."<sup>26</sup>. In this section we shall trace the understanding of pastoral care by studying the concerns of the Synod meetings during the first two decades.

Except for the second and the seventh, the CSI Synod themes were related to evangelism. The first synod in 1948 emphasised the church's mission as evangelism, appointed a Synod Board of Missions and called the church to be involved in evangelism through life, action and witness. It interpreted the main function of the bishops and pastors as

to take the lead in fostering and promoting the evangelistic work of the church by their own example and by helping and encouraging their people to take a worthy part in commending the gospel to others."<sup>27</sup>

In this regard all advice and guidance were seen as subsidiary aids to evangelism. As advice-giving was the practice, it seems to have prepared the Christian laity and clergy for persuading non-Christians to accept the Christian faith.

The third synod in 1952 discussed the theme of "Indian Leadership, Self-Support and Evangelism".<sup>28</sup> The Synod Board of Missions noted that the teacher-catechist hindered the involvement of lay people, implying that evangelism was the work of paid agents. However in practice the teacher-catechist was preoccupied with pastoral care and not evangelism. The synod re-emphasised the primary task of the catechist as evangelism and not pastoral care and proposed that congregations should pay for receiving care. This 'paid to care' model was discussed at the South India Missionary Conference at Madras as early as in 1900.<sup>29</sup>

Greater stress to be laid on voluntary and spontaneous evangelism and the pastoral care of established congregations must be made on local leaders... whose support is derived from the people they serve instead of from government grants....<sup>30</sup>

The task of the paid agent was restated to motivate lay people to be involved in evangelism. Pastoral care was lay and took the form of nurture, instruction and guiding people to be involved in missions.

Visitation was emphasised primarily to teach Christian faith, and guidance was given through literature.<sup>#31</sup>

The fourth synod of 1954 considered "A New Pattern for the Church" to train and ordain honorary workers.<sup>#32</sup> The synod called the churches to relieve the bishops and pastors from congregational and administrative responsibilities for pastoral care and training of honorary workers in evangelism and care.

The raising up such a ministry ... would require intensive spiritual instruction and guidance by 'fathers in god' -the bishops and senior ministers who should be able to give themselves mainly to this primary task... and that several presbyters should be relieved of their congregational charges.<sup>#33</sup>

A fourteen point programme developed to enhance evangelism included producing literature for edification.<sup>#34</sup> Pastoral care here was understood as training laity in pastoral work and evangelism. Guiding in methods of evangelism took priority over caring for members.

In 1956, the fifth synod considered "Presenting Christ in India Today"<sup>#35</sup> emphasising evangelism in relation to the Indian context. PD Devanandan, AE Inbanathan\* and Bishop Appasamy\* directed the Synod's attention to the changing situations. The rise of secularism and the resurgence of Hinduism brought innumerable problems for one's faith by introducing conflicting new values, which caused psychological problems. They argued that preaching, instruction and advice-giving should address spiritual needs by taking into account the changing patterns. Inbanathan emphasised a positive view of other faiths; Devanandan proposed dialogue in communicating with people of other faiths, and Appasamy recommended the inclusion of divine healing and psychotherapy in the training of the clergy.<sup>#36</sup> In response the synod resolved to produce apologetic literature, expose theological students to the changing pastoral situations and encourage the churches to interpret the

faith in modern language."<sup>37</sup> The synod also resolved to reduce the size of the dioceses and to relieve the bishops and clergy from administrative responsibilities to allow more time for pastoral work."<sup>38</sup>

Suggestions for a relevant message, positive approach, the dialogue method and training in psychotherapy had implications for the practice of pastoral care. Pastoral care was to understand the effects of the context on the individuals and to take a positive view of people, religions and customs. The 'dialogue' method demanded a move away from advice-giving to a two-way discussion, implying mutuality in the relationship. Today, pastoral counselling theories assert that growth is positively effected by mutuality in relationships."<sup>39</sup>

The sixth synod of 1958 reviewed the first ten years and emphasised evangelism as the primary task of the church."<sup>40</sup> In discussing methods Bishop Chellappa blamed Western structures, theology, theological education and music for hindering evangelism."<sup>41</sup> For effective evangelism the synod requested the dioceses to use communication techniques, Indian cultural forms in worship, Christian literature and preaching."<sup>42</sup> There was a reemphasis of training the clergy in pastoral counselling. The ministerial committee recommended to the synod:

... giving an extra year in theological college to those ministerial candidates who had special aptitudes, to specialise in the study of one of the following subjects - divine healing, pastoral counselling, ecumenism, indigenisation, christian citizenship, work among backward classes, work among educated caste Hindus, work among Muslims, work among youth and work among children."<sup>43</sup>

They used Christian literature of various kinds to enhance pastoral care; biographies to help overcome problems and to progress through life; Indian

Christian theology to assist people understand faith in Indian categories; and apologetic literature to help them understand their faith.

Influenced by the 1961 WCC Assembly, the eighth synod in 1962 considered the theme "Church and Society".<sup>44</sup> Bishop Gnanadason's "The Biblical Basis of the Relationship between the Church and Society", MM Thomas' "The Church as the Servant of Society" and Bishop Priestly's "The Individual as the Servant of Society" provided the basis for discussions. MM Thomas discussed the change in pastoral situations and the effects of industrialisation and urbanisation on individuals and society. The caste system and village communities which gave stability to the family in the past were now changing as the joint families were breaking into unit families, affecting the individuals with new ideas of freedom and individual rights. He outlined 'six new dimensions of service' to help people cope with the structure<sup>45</sup> and noted that freedom, equality, secularism and higher standards of living came with destructive forces such as self-seeking, individualism, freedom and new forms of corruption. People needed guidance in participating in social changes and in clarifying the 'moral choices' inherent in those changes. Guidance was seen as a process of helping people to evaluate values present in both the new and the traditional society, preserving the moral values of traditional institutions such as family and marriage and destroying institutional forms of evil such as dowry.<sup>46</sup>

MM Thomas called for a rethinking of 'pastoral care' in industrial areas,

... we need to rethink our Church's fellowship, preaching and worship in the labour areas. And city churches need a new kind of pastoral teaching and serving ministry. They have their problems of management-labour relations, of lonely living, of housing for families, the strains of urban ways of life on family life and so on. Labour migrating from village to city and city to city have tremendous problems.' 'With industrialisation, community development, panchayat raj and co-operatives coming into villages

I have my doubts whether the traditional forms of Church life and ministry would meet the need even in the villages. Even rural pastors and teachers need re-orientation if the rural church is to become the servant of the new society.'<sup>47</sup>

MM Thomas advocated training in counselling for clergy and the dioceses to develop agencies to advise on personal and social problems and develop Professional Fellowships for mutual sharing.<sup>48</sup> His understanding of advice-giving was not inductive, telling people what to do or solving their problems, but to give people freedom to think, express and take joint decisions.<sup>49</sup> He avoided discussion of emotional problems, but in suggesting a new approach he intended that such needs would be met. His concept of counselling was neither completely non-directive, as he retained certain norms and moral values, nor completely directive, as he considered advice and suggestions alone as inadequate.

The ninth synod of 1964 discussed "Renewal". Pastoral care was a necessary aid to promote renewal. Bishops and pastors were reminded of the importance of pastoral care and dioceses were requested to relieve them from administrative work.<sup>50</sup> Pastoral care was seen as guiding children into Christian living through Sunday Schools and Vacation Bible Schools, and leading adults into Christian growth through retreats, prayer groups and providing devotional literature. Pastoral visits were reemphasised, particularly to promote family prayer and the reading of the scriptures for both young and old.<sup>51</sup> The Synod Board emphasised that the goal of pastoral care was to enhance personal growth to promote evangelism. This was reflected in RD Paul's account:

Both rural and urban congregations, the youth and the children must all be given intense pastoral care with a view to produce an evangelising church.<sup>52</sup>

In response to Thomas' idea of such an agency, the synod recommended that

the dioceses start centres which should "be used to give spiritual help to lay people in secular occupations both in villages and towns".<sup>53</sup>

The tenth synod in 1966 considered the "Total missionary task of the Church of South India" and emphasised evangelism in terms of proclamation.<sup>54</sup> This was seen in Bishop Lipp's emphasis on conversion through proclamation rather than Christian presence. For all human problems he prescribed solutions from Scriptures.<sup>55</sup> Pastoral care here was understood as helping people to follow Christ and nurturing them in their faith. Bishop Sumitra limited pastoral care to training and equipping people for evangelism:

It is not appointing committees and passing resolutions. It is going out into the streets and lanes and calling the poor, the sick, the lame and the blind, the orphan and the widow, those who are burdened with their own sins and those who suffer for the sins of others... to come to the feast.<sup>56</sup>

Pastoral care was seen in relation to evangelism. For example, based on his research, SP Raju\* stated that conversions were on the decrease and blamed the lack of pastoral care, using pastoral care as an index to measure the increase in conversions to Christianity. He criticised the pastors for their methods and their preoccupation with administrative responsibilities.<sup>57</sup> Bishop Devadass also reported lack of pastoral care as a hindrance to evangelism and said:

Lack of concern (on the part of the presbyters or the teacher-catechist in charge of the village congregations) for the newly baptised; when a person is baptised he is left very much to himself. No effort is made to help him deepen his faith and become a mature christian.<sup>58</sup>

This, Devadass said, led converts back to their old faiths, and he blamed the theological colleges for not giving adequate training in pastoral care.

Thus pastoral care and counselling was interpreted as the teaching and training of laity for evangelism and as the continual task of enabling laity to cope with their personal problems and the demands of a changing society.

### 3. The Diocesan Understanding of Pastoral Care

The dioceses attempted to promote pastoral care as interpreted by the synod in relation to evangelism and by the CSI constitution in addressing spiritual needs and the changing situations. The expectation to know the members of a congregation by their names, as stated in the constitution, and exercise pastoral care along with other duties, needs to be studied in the light of the placement of pastors with frequent transfers, the size of the pastorates and the administrative responsibilities. Union leaders assumed that the congregations would be adequately cared for. However, the writings of both the clergy and laity indicate the impossibility of fulfilling the aims of the union leaders. The literature identifies two factors as hindering pastoral care: a) the large size of the dioceses and pastorates; and b) the administrative responsibilities.

#### a) The Large Size of the Dioceses and Pastorates

##### i) Dioceses

The CSI began with 13 dioceses and later several more were added.<sup>59</sup> Each diocese was organised independently, according to their local conditions and traditions without regard to population, area or size.

While Jaffna has a bare strength of 5,000 christians in a comparatively large area and Madhya Kerala 13,000 christians in a small area, diocese[s] like Kanyakumari have more than 90,000 christians in a vast area.<sup>60</sup>

The Dioceses were divided into smaller units known as 'circles' in Tinnevely, Kanyakumari and South Kerala, 'divisions' in Royalaseema and 'area councils' in Karnataka. Dioceses varied in size, in the number of

pastorates, institutions, composition and powers of the committees."<sup>61</sup>

The following tables give a sample situation and statistical data:

Tirunelvely Diocesan Statistical Data for 1991<sup>62</sup>

(from 1991 Diocesan Guide)

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Number of Pastors - - - - 170

Number of Congregations - - 969

Ratio of Pastors : Congregations = 1:5½

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Number of Church Institutions - 692

Hospitals 6

Colleges 5

Teacher Training Schools 4

Higher Secondary Schools 29

Secondary Schools 4

Middle Schools 143

Primary Schools 490

Charity Schools 3

Other Institutions 8

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Coimbatore	317	51	6	48	11	11	159	283	4	77	1	1
Dornakal	1,185	21	58	52	293	146	135	715	3	55	5	2
Jaffna	27	14	2	15	6	-	75	45	2	85	2	2
Kanyakumari	298	69	4	51	198	39	269	1,186	9	237	5	-
South Kerala	228	47	5	47	94	12	459	990	2	62	3	-
North Kerala	136	33	4	31	29	8	63	183	7	239	-	2
Krishna-Godavari	960	62	15	87	125	13	950	-	3	83	1	1
Madras	808	77	12	90	137	88	323	709	21	687	6	6
Madurai-Ramnad	623	51	12	49	79	39	404	145	9	273	4	3
Medak	375	46	16	-	271	19	143	30	7	234	7	3
Mysore	245	95	2	53	14	27	165	577	11	249	10	9
Rayalaseema	563	54	10	38	90	37	22	1,584	3	43	2	2
Trichy-Tanjore	900	44	20	38	160	105	236	676	10	298	2	7
Tirunelveli	1,218	114	10	91	62	20	158	-	25	641	5	5
Central Kerala	367	75	5	64	97	11	-	-	31	549	6	1
Total	8,251	853	179	754	1,566	575	3,561	7,123	147	3,812	59	40

[ This is compiled from Tables I, VI & VII at the back of Renewal and Advance, Madras: CTS, 1963 ]

The Bishops were expected to provide pastoral care. However, the responsibility of a large diocese, the oversight of institutions and a cathedral parish made it impossible to provide pastoral care<sup>64</sup> and the bishops delegated pastoral care of the cathedral congregations to chaplains. There was a constant plea for smaller dioceses of 10,000 to 20,000 to enable the bishop to provide adequate pastoral care.<sup>65</sup> The second and the fifth synod recommended that large dioceses be divided. **Renewal and Advance** suggested a minimising of the administrative responsibilities of the bishops.<sup>66</sup> The theological commission to the eighth synod reiterated this need, and suggested for secular people to take administrative duties, enabling the bishops to concentrate on pastoral duties. JR Chandran\*, the then convenor of the theological commission, notes that this suggestion was ignored.<sup>67</sup> J Lycius Joel blamed the union leaders for widening the gap between the leader and the led by forming large dioceses,<sup>68</sup> importing the model of large dioceses without realising the Western cultural assumptions.<sup>69</sup>

#### ii) Pastorates

Clergy had administrative duties along with pastoral duties. Some clergy were in charge of large pastorates comprising many congregations in rural areas and a congregation in a town of 500 to 2000 members; others had several congregations with 300 to 1000 members; and most had one large church of 500 to 1000 with several village congregations each having 100 to 500 members. To have more than ten village congregations scattered over a forty mile radius along with administrative duties was not rare.<sup>70</sup> In Thirukazhikundram pastorate of the Madras Diocese, a pastor was given oversight of 1000 Christians scattered in forty villages. He was able to conduct worship in some of those villages only once or twice in a year.<sup>71</sup> **Renewal and Advance** says:

At present some of our presbyters are placed in charge of twenty or thirty or even forty congregations or groups of christians. They are mostly tiny and scattered. Pastoral visits can only be once a month or even once in two to three months."<sup>72</sup>

Bishop HDL Abraham commented on the pastorates from his Medak Diocese:

... thirty or thirty-five congregations were being situated at distances varying from five to twenty or even twenty five miles from the circuit headquarters, in a country side where there are no proper roads or communications ... [which] made it difficult for him to administer satisfactorily."<sup>73</sup>

A presbyter from Madurai-Ramnad Diocese described his plight:

In my place there is a Pentecostal church with about one fourth of the members of ours. They have no village congregations whereas I have twenty village congregations... In my place I am the only paid full time church worker... The Pentecostals with such a small congregation have one full time worker and four women workers. They have no administrative responsibility but I am entrusted with many responsibilities. I may be able to visit the house of a sick person once, while the Pentecostals visit the same house four or five times in the same period...."<sup>74</sup>

The large size of his pastorate meant insufficient time for pastoral care.

#### b) The Administrative Responsibilities

Administrative responsibilities often hindered pastoral care. The process of devolution"<sup>75</sup> of authority, responsibility and control of the church to Indians was accelerated during the period of national independence and church union."<sup>76</sup> CW Ranson\* notes that this was done in stages depending on the availability of qualified men."<sup>77</sup> Newbigin and Scopes attest that the Indian clergy took over the administrative responsibilities of the missionaries as correspondents of the schools, dealing with the government and dispensing funds with power to appoint, dismiss and transfer teachers. Pastors became chairmen of church institutions, boarding homes, hospitals and aid programmes."<sup>78</sup>

To understand the nature of such administration one needs to understand the structure of the CSI. It is governed by the Synod, the diocesan councils, the area councils and the pastorate committees in a hierarchical order. Though each diocese varies in the number of pastorates, institutions and in the composition and powers of the committees, there is a basic administrative pattern. An elected diocesan council and the executive committee are presided over by the bishop. They, through the committees and boards concerned with various aspects of the life and work of the church, plan and lead the activities of the diocese.

Often clergy are elected to the offices of secretary and treasurer of the executive committee of the diocese. These responsibilities are taken in addition to the pastoral and administrative responsibilities they already hold."<sup>79</sup> Pastors are elected to be the chairman or secretary of the area council. Such chairmen take the position of the old district missionaries,<sup>80</sup> are responsible for the administration of various pastorates and institutions of the area, and represent the needs of the area to the diocesan committees."<sup>81</sup>

Earlier missionaries were responsible for evangelism and administration and were assisted in pastoral care by catechists. The native pastor acquired administrative responsibilities for which he was not trained; he had no catechist and little time for pastoral care. Ranson identified this even in the early forties:

The deficiency in leadership is more acute in the pastoral and evangelistic work of the church than in any other main branch of christian activity."<sup>82</sup>

The administrative responsibilities changed the role and function of the pastor. JL Joel aptly described the pastor as being "forced to function as a collector of a revenue district and often wear[ing] the garb of a

bureaucrat dealing with appointments, promotions, transfers, admissions, tours and committee meetings of a mundane nature".<sup>83</sup> The ancillary functions such as 'running schools, leasing coconut topes and tamarind trees, collecting rent and keeping accounts' took precedence over pastoral functions and, as RD Paul noted, were performed with great diligence.

What a travesty of the promises which he made at his ordination! In all the twelve promises the presbyter is called upon to make at his ordination, according to the Ordinal of our Church, there is not a single word about the things which the average pastor these days thinks are his important duties....<sup>84</sup>

Indeed, an NCC report in 1959 suggested that such administrative and business involvements were the cause of decline in the numbers applying to be ordained as ministers, thus robbing the pastoral ministry of its uniqueness.<sup>85</sup> The repeated plea of both the laity and the ordained is for structural change to redress the imbalance of administrative responsibilities taking precedence over pastoral functions.<sup>86</sup>

The 1959 NCC report recommended setting the ordained ministers free from administrative duties for which they were ill-equipped. It criticised the system of using pastors for other than pastoral duties simply because they were paid agents.<sup>87</sup> On a similar note the second and fifth CSI synods and **Renewal and Advance** condemned administrative duties as hindrances to spiritual growth.

Presbyters in pastoral work should not be given charge of institutions. Their administrative work should be kept at minimum so that they may devote their whole time to attend to spiritual needs of their people.<sup>88</sup>

**Renewal and Advance** recommended restoring the image of the pastor by restoring his true pastoral functions.

The remedy lies not in trying to bolster up the pastor's position artificially by a return to authoritarianism, but in an increased recognition of the dignity of the ministerial calling and of the true functions of minister and church committee.<sup>89</sup>

One of the concerns was to restore the pastoral office that had been cheapened by the domination of the ancillary functions, subjecting the pastor to the instructions of committee members, drawing him into quarrels and making him dependent on the goodwill of the members."<sup>90</sup> This, in turn, affected peoples motives in seeking advice, mostly confining it to economic matters and recommendations for school places and jobs. In 1951 Newbigin warned pastors against succumbing to administrative work which tended to define their role:

The primary work of the church - the ministry of the word and sacraments - tends to be overshadowed by the business of managing this great volume of work. Ministration is swallowed up in administration."<sup>91</sup>

He called on the church to address this issue and warned that administrative work reduced the church to a social service organisation rather than a body of believers exercising the functions of teaching, preaching and serving."<sup>92</sup>

The power and prestige of administrative posts became an attraction for seeking pastoral office. **Renewal and Advance** reported"<sup>93</sup> that both clergy and laity sought administrative posts and succumbed to secular methods of canvassing, litigation and arousing of caste feelings. Bishop Legg at the sixth synod meeting attested to this as an evil of the church and the 1966 Rajpur conference identified this as the main cause of factionalism in the Indian church."<sup>94</sup> The editor of the **South India Churchman** commented on the decline of membership in the CSI as due to the "factions, lawsuits, corrupt practices at the time of elections, nepotism, scramble for positions and other evils in the life of our church".<sup>95</sup> Such evils are condemned by CB Firth as emerging from small-mindedness and wrecking the administrative structure set for the welfare of people."<sup>96</sup>

Christian Participation in Nation Building saw the institutions as hindrances to the fulfilment of the church's task. It refrained from providing solutions, but suggested working through communities rather than committees."<sup>97</sup> Social thinkers criticised institutions as "alien structures", tracing several problems related to the institutionalism of the church, but suggested no alternative structures."<sup>98</sup>

## II. THE INFLUENCES OF VARIOUS MOVEMENTS ON THE CONCEPT OF PASTORAL CARE

The various programmes and movements influenced the understanding of pastoral care. Some were initiated by the National Christian Council of India with which the Church of South India worked closely. We shall confine our study to the Ashram Movement, the Christian Home Movement, Industrial Missions, the Medico-Pastoral Association and their responses to the changing pastoral situations.

### 1. The Ashram Movement

In the last chapter, we saw that the ashram movement in the missionary period reflected the endeavour to incorporate a traditional form of Indian community into the Indian Christian experience. We also saw that experiments with this idea began early in the 1920s with further communities being established in the 1930s. In this chapter, we take up the development of the ashram movement and its implications for pastoral care in the CSI.

One of the intended functions of the ashrams was to provide an ideal home for converts and seekers, based on the ancient ideal of rishis. Bethel Ashram in the South and Lucknow Ashram in the North used phrases like 'ideal home' and 'spiritual home for students' in describing their purpose.

The Bethel ashram in Central Travancore represents an attempt to work thus along indigenous lines. It provides an ideal home and school for christian women who are trained in practical christian work."<sup>99</sup>

Work for the thousands of the other university students in the city... [and to] make the ashram a spiritual home for them."<sup>100</sup>

While other ashrams describe themselves as being "informal", they imply much the same sense of being spiritual homes. Stanley Jones interprets the concern behind 'the family ideal' as an attempt to understand Christ from an Indian perspective. This was in reaction to a legalistic interpretation of the world and Christ, influenced by Roman law and Greek metaphysics. The ashrams attempted to portray the social aspect of Christ as love, the world as a family, and to establish a filial view of the relationship between God and man; that of father and son rather than a legal one of ruler and subjects."<sup>101</sup> The intention was to move away from a Christianity of the Anglo-Saxon inheritance which expressed itself in terms of "self reliance, aggressiveness and individual freedom", and to bring in the Indian inheritance of "simplicity, realisation, harmony and peace".<sup>102</sup>

Healing as restoring a person to wholeness was an important function in the ashrams. They emphasised various aspects of healing using different modes and methods such as prayer, anointing with oil, the sacraments and encouraged modern medicines by starting dispensaries and guiding people to hospitals. As a medical doctor, S Jesudasan organised the mobile dispensary, because he claimed that earlier ashrams researched into herbal medicines and therapies like the Siddha system."<sup>103</sup> Pakenham-Walsh of Tadagam Ashram practised healing by laying on of hands and anointing."<sup>104</sup> As late as 1956 NC Sargant of Mysore reported that Shesharathamma of Suvishesha Ashram conducted a healing service by laying on of hands."<sup>105</sup> Stanley Jones' Ashram along with the above methods, showed concern for mental illness and started the Nur Manzil. Counselling and therapy were practised in his

ashram as reflected in the purpose: "We believe God heals in many ways: by climate, medicine and surgery, by mental suggestion and by direct touch of the spirit of God upon our physical bodies...".<sup>106</sup> By the sixties the ashrams emphasised "communication skills" and "principles of counselling" and the Christa Prema Seva Sangha taught a course in psychological counselling.<sup>107</sup> Most of the ashrams offered medical services involving prevention of diseases, community development and social uplift.

Another aspect of the ashram is the emphasis on meditation and yoga, especially in the Roman Catholic ashrams. S Jesudasan, describes that the prayer book called "Jebamalai (Garland of Prayer)" used in daily worship incorporates certain acts from Hindu devotion such as Mounam (silence), Barayanam (reciting scriptures), Archana (worship with flowers), Sastanga Namaskaram (prostration and adoration).<sup>108</sup> Meditation is being used by both christian and secular parapsychologists and proponents of dialogue counselling as an aspect in their therapies. Though there are various degrees of integration of meditation into their methods, there is consensus that it has positive effect in the process of growth.<sup>109</sup>

Advice, guidance or instruction were not limited to one to one sessions with set hours, but were extended to groups allowing for continuous education to take place. This wholistic approach paved the way for a variety of creative approaches in dealing with wider issues, unlike earlier approaches which tended to restrict advice to troubled people.

Ashrams were structured as open communities, accepting people as they were. Vandana claims that such an atmosphere was ideal for people with different needs.<sup>110</sup> To-day's psychotherapists and counsellors propose openness and acceptance as important elements in producing health and growth.

Unconditional acceptance forms the basis for Rogerian non-directive counselling; Hiltner, influenced by Rogers, integrated these elements in counselling and suggested that "all counselling proceeds through accepting, understanding and clarifying of inner conflict".<sup>111</sup> It would be naive to say that people in ashrams practise non-directive counselling in Rogerian style. Nevertheless, the form and approach of the ashrams include elements which today are interpreted as concepts and approaches practised in non-directive counselling.

The concept of spirituality in the ashrams was holistic; the concern was to promote spiritual and social growth. Sat Tal ashram derived this concern from the concept of liberation based on Luke 4:6.<sup>112</sup> The content of preaching and guidance was intended to bring attitudinal changes both in the oppressed and the oppressors. Accordingly, change was a process, through guidance to help the oppressed become aware of stereotyped images as man-made disabilities and to discover themselves and the freedom Christ offers. Jones considered this to be 'moral and spiritual conversion'.<sup>113</sup> The oppressor was helped to rethink the effect of oppression and to reconsider the values of justice, love, sharing and equality as practised by Christ.<sup>114</sup>

The concept of the leader in the ashrams was derived from the 'gurukula ideal'. The caring function was the core from which other duties ensued, as Jesudasan described "going in and out amongst them, ... always available as a guide and counsellor in all their spiritual perplexities or difficulties".<sup>115</sup> The relationship between the leader and the members was fraternal, unlike the filial model in Hindu ashrams. At Tirupattur, Jesudasan and Paton were known as periannan (elder brother) and chinnannan

(younger brother) and at Sat Tal Ashram inmates addressed one another as 'brother' and 'sister'.<sup>#116</sup>

This kind of leadership has positive contributions to pastoral care.

1. It alters the relationship between the missionary and the national from 'employer - employee' to 'partners' and 'equals', in VS Azariah's words 'friends'.<sup>#117</sup> This type of mutual relationship replaces the "authority-submission" model, enhancing co-operation and joint decisions leading to interdependence.
2. The sharing of administrative work leaves more time for pastoral care.
3. It enables continuous care instead of caring for individuals in time slots or in times of crisis. This leadership model is suitable in the Indian setting.

However, the ashram model did not prove successful. In 1930, Appasamy, in reaction to Chenchiah's view that the churches have failed in giving spiritual nurture and promoting the ashram model, argues that the churches, in spite of their faults and divisions, have been a source of inspiration and reached to larger sections of people. Appasamy gives two reasons for the lack of growth of the ashram model: the monastic character and exclusiveness. Their monastic ideal, Appasamy observes, has proved futile and impossible and only a select few who had a calling for celibate life could enter the ashram life.<sup>#118</sup> But Appasamy's argument does not apply to all the ashrams since not all ashrams were based on a monastic ideal.

PT Thomas attributed the success of the ashrams to the personality and charisma of the pioneers.<sup>#119</sup> He counted some of their concerns as still valid and needing to be revived for contemporary use. For instance, the co-operation between the Europeans and Indians on equal terms during the

colonial period had an impact. The need was for ashrams to envisage the corporate life of Indians irrespective of caste and class. Though caste is prohibited by the law, it still thrives in the minds of people. Only when Indians lived together would they understand one another and become free of regional, linguistic and communal factionalism.

The ashram model of community living promoting joint decisions, according to PT Thomas, is an example to the church as well as the nation within the third world setting, where, he notes several countries are moving towards a socialistic pattern of society. The Ashram model offered a pattern for such thinking.

## 2. The Christian Home Movement

In the early forties the National Christian Council of India established the Christian Home Movement (CHM) with the aim of helping families to cope with the new situations brought by rapid social change, to train the clergy and the laity as counsellors, to educate families on christian attitude to family planning and to produce literature. Their method was to arrange training and study conferences to create an awareness and "to bring home to christians ... the need for counselling for men and women on marriage and family life".<sup>120</sup>

CHM was an off-shoot of the NCC 'Social Hygiene Work' of the thirties, which was influenced by a similar movement in China.<sup>121</sup> The Regional Councils took responsibility for CHM<sup>122</sup> and the NCCI provided finances.<sup>123</sup> In 1958 CHM linked with the Department of Co-operation between Men and Women of the WCC;<sup>124</sup> and later with the Christian Medical Association of India (CMAI) which became responsible for continuing the work.

The **Christian Home Bulletin**, primarily published to help the Christian Home workers, was improved and brought under the control of the Board of Christian Literature in the sixties for wider circulation.<sup>125</sup> Regional vernacular publications developed, such as **Manai Malar** in Tamil, **Sarvara Mitra** in Kannada, **Girihadeepam** in Malayalam, **Gruha Jyothi** in Telugu, **Masihi Awaz** in Hindi, **Nabo Jiban** in Bengali, **Khristi Bandu** in Gujarati, **Dnyanodaya** in Marathi and **Prabhati Tara** in Oriya.<sup>126</sup>

Initially Indian delegates were sent to Thailand for training. At the request of the East Asia Christian Council, the International Missionary Council organised an institute in marriage guidance and family education in 1958 in McGilvary Theological Seminary, Chiangmai<sup>127</sup> and continued to offer training courses.<sup>128</sup> The need for professional training in counselling in the West was recommended in the sixties by the Commission on Renewal and Advance and the CHM Secretary AED Frederick<sup>129</sup> who argued there is

urgent need for marriage counselling in our churches and that very little is being done systematically ... [to develop] properly trained personnel. With the rapidly changing pattern of family and society in India, such counselling becomes all the more important and necessary. No nationals have undergone a proper training in the work....<sup>130</sup>

He suggested missionaries, on furlough, and Indians should take courses in the West to train others in counselling.

The CHM noted that counselling or advice should proceed from knowing the context that causes the problems.<sup>131</sup> To understand the effects on the family, the CHM in 1957 held a Christian Consultation on the theme "Changing Pattern of Family in India", inviting sociologists, theologians, CHM workers and church leaders. Their findings were published in the **CISS Bulletin**<sup>132</sup> and then compiled as a book **The Changing Pattern of Family in India** (hereafter referred as **CPFII**) by PD Devanandan and MM Thomas. This was

revised by Richard W Taylor in 1966 with an additional chapter by Erna Hoch."<sup>133</sup> It was a unique contribution for understanding the forces that break the social institutions, the emotional after-effects on families, the christian understanding of the family and the need for marriage guidance and counselling. It called the theological colleges to offer courses."<sup>134</sup> The overall emphasis was on 'understanding problems and their causes' and on 'ways of helping people to cope with the problems'. This trend continued as seen in the 1960 Kerala and Masulipatnam seminars."<sup>135</sup> They considered responsible parenthood, family planning, male and female personality differences, the concept of choice and freedom in choosing partners, coping with leisure, and the place of prayer and Bible study in christian families.

Guidance and education were seen as forms of counselling. By the late sixties the emphasis shifted to skills in counselling, which was further enhanced in the seventies by the Christian Counselling Centre (CCC) in Vellore."<sup>136</sup> This shift was seen in the conference on Marriage Counselling at Quilon in which medical personnel dealt with problems of broken homes and principles of family planning, and Carlos Welch, the then Director of the CCC, taught basic counselling skills using role plays.

#### CHM in Relation to Other Departments of the NCCI

a) CHM co-operated with the department of 'Co-operation of Men and Women in Home, Church and Society' and aligned with its emphasis to bring the intended changes."<sup>137</sup> A study of Renuka Mukherji's report reveals that guidance and counselling were methods to bring attitudinal change in men and women to work as equals."<sup>138</sup> To enhance such change they insisted on rethinking the responsibilities and rights of men and women and to evaluate the stereotype roles."<sup>139</sup> They suggested men should share responsibilities at home. The assumption was that such co-operation would enhance mutual

understanding resulting in the treatment of women as equals<sup>#140</sup> and produce values such as respect of persons, rights and freedom, which are essential in building christian homes. Similar concerns were expressed in the 1962 Thailand Conference on "The Christian Family in Changing Society", which focussed on "working mothers".<sup>#141</sup> They suggested counselling as a method to bring this change. Counselling was not limited to one to one or group approach but included lectures,<sup>#142</sup> to help men and women to accept and develop hidden potentials, and to help parents avoid inculcating stereotype images in their children by rethinking the type of toys and education they provide.

b) CHM, after merging with CMAI, was concerned with sick counselling and family planning.

i) CMAI encouraged caring for the ill through visitation, prayer and counselling and requested theological colleges to introduce courses on counselling the ill. In 1953 the CMAI and the NCC Committee on Theological Education along with the Bareilly Union Theological Seminary and Clara Swain Hospital co-sponsored "the first Institute on Clinical Pastoral Training and Hospital Evangelism in India". In 1954 the conference on Hospital Evangelism at the Vellore Christian Medical College and Hospital resolved

to request the Senate of Serampore College to include in its curriculum for Theological Training a course in 'Pastoral Counselling and Ministry to the Sick' as one of the optional courses in Pastoralia for B.D. and L.Th. candidates.<sup>#143</sup>

In response the Senate introduced such a course. The syllabus was prepared by Dr Ram Dutt. From 1956 UTC offered Pastoral Counselling as an optional course taught by VT Kurien who was trained at McGill University under Carl Rogers and at McMaster University in clinical pastoral training. Students were sent to the Vellore CMC Hospital to gain experience in visiting the ill<sup>#144</sup> and to attend the courses for chaplains offered by CMAI.<sup>#145</sup>

ii) Family Planning: The concern of the CMAI was in response to the government's promotion of birth control. As Sadiq notes, in 1930 a birth control clinic was started in Mysore and in 1932 the All India Women's Conference advocated birth control methods."<sup>146</sup> In 1952 the government promoted birth control methods through education. Family planning became the main concern of the Third Five Year Plan and the highest priority of the Fourth Five Year Plan when abortion was legalised."<sup>147</sup>

While accepting the government's proposal of family planning, CMAI rejected its approach of enforcement through legalisation of abortion and enticement through rewards. The CMAI held a christian ethical perspective of "responsible parenthood",<sup>148</sup> which was "not only in the interest of the family concerned but in the interest of others in the country and the world".<sup>149</sup> The CMAI objective in family planning was "the prevention and relief of human suffering and the pursuit of measures for the promotion of health".<sup>150</sup> In 1958 in view of over-population, widespread poverty and illiteracy, CMAI agreed with the findings of a subcommittee on:

The acceptance of the necessity of sterilization ... not from utilitarian motives, nor ... a surrender of moral principles but... to show in practice God's love and care for the individual family and for the family of man in the conditions of life in India at the present time."<sup>151</sup>

The aim of CMAI was to educate on the need, the value and the biblical bases of family planning and responsible parenthood, and to encourage the church to be involved through projects, conferences, literature<sup>152</sup> and "proper counselling"<sup>153</sup> and the theological colleges to offer courses to train pastors in counselling.<sup>154</sup> Churches arranged such conferences in co-operation with and funded by the government.

CMAI produced literature such as Mary Cherian's *Mother and Child* (1959), CP Thompson's *Better Health*, AV Mathew's *Christian Marriage* (1960) and a study booklet *Guidance and Preparation for Marriage* to help high school students,<sup>155</sup> Clair Thompson's *A Christian Approach to Family Planning* (1963), flash cards, flannelgraph stories and film strips on family planning and sex education,<sup>156</sup> and later John W Sadiq's *Family in the Purpose of God*.<sup>157</sup> Sadiq's work was not intended for academic use; but summarised various conference reports, quoting from the scriptures without integration, systematic approach or footnotes and taking illustrations mostly from Western contexts with no relevance to the Indian situation.<sup>158</sup> Its intention was to educate the laity on the Christian view of sex, marriage, responsible parenthood and abortion, establishing the 'family as ordained and rooted in Godhead' and 'marriage as a lifelong commitment'.<sup>159</sup> Influenced by the Lambeth Conference,<sup>160</sup> responsible parenthood was advocated as the 'mission' of the family,<sup>161</sup> a response to the divine initiative<sup>162</sup> which respected the rights of women and children, and did not consider children as economic or social assets for parents in old age but as persons with rights.<sup>163</sup> Sadiq overemphasised responsible parenthood interpreting all social, environmental and political problems as due to irresponsible parenthood.<sup>164</sup>

The CHM's understanding of counselling: CHM conferences used the terms "counselling" and "advice-giving" interchangeably. The term "counselling" was used with the assumption that it was a well-known expression. The usage depended on the user and took various shades of meaning. It often meant advice-giving. CPFII reported:

whatever guidance Christian education can give in the matter of choice of marriage partners should be given to both young people and their parents.... the church should give young people necessary instruction and guidance regarding the foundation of

christian marriage and family."<sup>165</sup>

Advice was called for along with 'proper counselling' as seen in the request of JC David:

It behoves on the Church not to adopt a 'stand-offish' attitude to this vital problem but do all it can by proper counselling and adequate advice especially to people in villages."<sup>166</sup>

Two contradicting approaches, directive and non-directive, were held together. For example divorce was not accepted and abortion was accepted only in extreme cases where the mother's health was at risk."<sup>167</sup> In such cases a directive approach was used. At other times non-directive approach was suggested in counselling people to help themselves.

Counselling was understood as a method of problem solving:

While marriage guidance aims at preventing unhappy marriages, marriage counselling comes to the aid of strained marriages and those threatening to break up. It serves to avert and resolve crisis in marriage."<sup>168</sup>

To some, counselling was using skills and techniques in communication to help people understand the problem, discuss issues and make decisions. Whatever was understood by the use of the term counselling, the focus was on the 'need' and counselling was a method to meet that need.

CPFII emphasised counselling as a needed ministry in India."<sup>169</sup>

1) CPFII depicted problems such as children becoming victims of constant conflict at home and women suppressing their problems and suffering emotionally, thus affecting the upbringing of children. It pointed out that children surrounded by 'suspicion and strife' lose confidence in humankind."<sup>170</sup> To avoid such negative growth and to ensure positive personality development, counselling was suggested.

2) Pastoral counselling was expected by the members and Constitution of CSI.

But the young people entering marriage have a right to expect from the Church some instruction in the physical, mental and moral aspects of the sexual factor in marriage, parenthood adjustments and responsibilities and relationships of the new couple to both the larger families and wider societies. The Church has the duty also to train leaders who will discuss with the prospective couple the various aspects of living together."<sup>171</sup>

3) Counselling was a response to the rapid social changes.

Influenced by the East Asian Seminar on Family Life which pleaded for the church to be aware of the changes affecting the families and the danger of families becoming secular if the Church failed in its pastoral care and education, the CHM enforced their argument:

We are disquieted at the widespread confusion that exists concerning our Christian standards of love, sex and marriage. We believe the lack of clear persuasive teaching on the part of many Churches is leaving our young people bewildered and perplexed and undermining the stability of Christian families. We call upon the Churches to undertake careful and thorough study of this whole subject, and to train christian pastors and lay leaders to give enlightened help and wise guidance in this field to the christian community."<sup>172</sup>

4) Counselling was necessary to help people in crisis. John Sadiq used Clinebell's findings that people in crisis first approached the clergy for help."<sup>173</sup>

Counselling was recognised as a specialised ministry for which training was needed. "The Church needs to train marriage counsellors who will be able to deal with the human problems of family life with patience and understanding".<sup>174</sup> The theological colleges were called to provide a study of the causes of conflict, interpersonal relationship problems, communication techniques and personal growth."<sup>175</sup> JW Sadiq's book and CPNB discuss that Pastoralia should incorporate"<sup>176</sup> "Marriage Guidance, Parent Education and Christian Home Programme".<sup>177</sup>

a) The principles of marriage guidance were to include:

... Christian criteria for selecting a life mate; Christian purpose of marriage; Christian principles governing man-woman, boy-girl relationships before marriage; Christian significance of romance; population information; the role of family in nation building; relevant sex knowledge.

b) The theory of marriage counselling was to include:

Christian principles of personal growth; causes of conflict; Christian ways of overcoming difficulties in personal relations; the ministry of reconciliation.

c) The principles of parent education were to concentrate on child care, christian nurture and sex education.<sup>#178</sup>

CHM's concern was to help with unhappy marriages, prevent divorce and preserve a family life built on christian values. The aim of counselling was to restore family solidarity and to develop mutuality and "...the prevention of unhappy marriages and encouragement of healthy wholesome family life, this relates to the remedying of 'sick marriages'".<sup>#179</sup> Unlike non-directive counselling which aims to promote individuality, marriage counselling attempts to develop interdependence. The strengthening of individualism is seen as negative growth, a cause of the disruption of families and the isolation of individuals. The damage caused by individualism in the Western society is taken as a warning and counselling attempts to help avoid such dangers.<sup>#180</sup>

As a result, the Bangalore Christian Council decided to start a Marriage Counselling Centre.<sup>#181</sup> The Leonard Theological College at Jabalpur in 1963 decided to offer a course on marriage counselling at B.D. level, for which Carlos Welch wrote the syllabus, taught and led the seminars.<sup>#182</sup> As already noted, the Senate of Serampore College introduced a course on Pastoral Counselling which included counselling the ill.<sup>#183</sup>.

Pastoral Care and Counselling of the Church of South India was thus helped by the Christian Home Movement to address the effects of modernisation and urbanisation on the families and to borrow insights from psychology and human sciences in caring for people. By refraining from suggesting methods they averted the danger of limiting counselling to one school but nevertheless borrowed Western models. Their positive contribution was to retain counselling as an aspect of pastoral care<sup>184</sup> and the pastor as a friend and guide rather than as one with power and authority.<sup>185</sup>

### 3. The Industrial Missions

The Industrial Missions were started as the church's mission to the emerging industrial areas and grew out of a realisation that the traditional ministry did not meet the needs of the industrial society. At the 1959 All India Conference on Industrial Evangelism in Rajpur, the Indian delegates who had participated in the East Asia Conference on Industrial Evangelism in Manila, brought awareness of the new forms of ministry. They discussed the social and psychological problems of "depersonalisation, isolation, lostness and rootlessness of migrant workers"<sup>186</sup> and reported on the Japanese response through students-in-industry projects and Labour Gospel Schools.<sup>187</sup> The conference recommended:

i) to educate the church on the changing pastoral situations through industrial missions. Churches were asked

1. to prepare a map of the industrial areas of India and survey the trends of population growth, industrial development, christian migration...
2. to give special attention to the development of hostels, social and recreational centres and vocational guidance,
3. to do research regarding the vocabulary and terminology understood by industrial workers..., and
4. to further adult literacy and education programme through literacy and literature production.<sup>188</sup>

ii) to train the clergy in pastoral care, vocational guidance, industrial

management and labour problems to work with industrial communities."<sup>189</sup> MM Thomas suggested training in the Western industrial centres"<sup>190</sup> such as "in Missions de France, Iona Community in Scotland, Industrial Mission in Sheffield and the Franciscans in London".<sup>191</sup>

The growing awareness to respond to pastoral situations was enhanced by a team of three men invited by the NCCI in 1963."<sup>192</sup> It led to the formation of industrial missions such as the Christian Service to Industrial Society (CSIS, Madras), Coimbatore Industrial Service (CIS), Industrial Team Service (ITS, Bangalore), and the Ecumenical Industrial Service (EIS, Alwaye)<sup>193</sup> and a training centre in Durgapur under the leadership of MAZ Rolston.<sup>194</sup>

The objectives of the industrial mission were: to help christian industrial workers "to actively and critically" participate in their work"<sup>195</sup> and to help the church and the theological students to learn of the needs of the urban society."<sup>196</sup> The focus was on involving the laity, thus rooting mission in the local congregation."<sup>197</sup>

The methods of the industrial missions included: i) organising projects and community development programmes; ii) conducting training seminars to educate people in budgeting, marriage guidance, child care, upbringing of children, the use of leisure"<sup>198</sup>, interpersonal relations, skills of communication and group therapies;"<sup>199</sup> iii) establishing Professional Workers' Fellowships to help industrial workers become aware of industrial and social problems;"<sup>200</sup> iv) offering individual and group counselling;"<sup>201</sup> v) utilising its staff as catalysts to negotiate between managers and workers; vi) arranging worship on 'May Day', Hindu festival days and industrial Sundays to bring awareness of industrial needs;"<sup>202</sup> and vii) offering practical training to theological students.

The prime aim of these activities was to help individuals cope with and work within the industrial setting. This was in line with the current stress on the church's participation in nation building. Such an understanding included discipline and hard work.<sup>#203</sup>

Some of the industrial missions expressed social concern through developmental projects. The Bangalore Industrial group moved away from consultative activities to 'Human Development' using behavioural science, transactional analysis and group processes to develop motivation, communication and interpersonal relationships.<sup>#204</sup> Others, influenced by the Marxist philosophy and action groups, were critical of developmental ideology as aiming at projects rather than change of structures.<sup>#205</sup> For example EV Mathew described how: "developmental projects are growth oriented and reformistic and therefore not helpful in achieving structural changes and real development of people".<sup>#206</sup> RW Taylor criticised the use of Transactional Analysis which assumed that smooth relations would substantially cure social problems. Sensitivity training, personal potential development and group relations tended to maintain the status quo by helping people to be happier within the system. They not only failed to ask socio-political questions but "trivialise[d] interpersonal reality".<sup>#207</sup> This led to the formation of the Urban Industrial Rural Mission.<sup>#208</sup>

The concern of the industrial mission's efforts to meet the needs of the society had implications for pastoral care. Pastoral care was the central focus of industrial missions.<sup>#209</sup> The Avadi Mission, later known as Christian Service to Industrial Society, began as pastoral care to the scattered congregation.<sup>#210</sup> One of the goals of the Bangalore Industrial Service was "to exercise pastoral care" for christians in an industrial area<sup>#211</sup> as attested by Siromani.<sup>#212</sup>

Their concept of pastoral care was not limited to meeting emotional needs but incorporated socio-political concerns. The industrial mission's use of topics such as family concerns, communication skills, personal growth, understanding of self, conflict situations and interpersonal issues brought an awareness of interpersonal problems and the importance of communication techniques and skills. This led pastoral care to go beyond advice-giving to incorporate such skills in caring for and helping people to cope. Rolston describes how the industries controlled the lives of workers requiring set hours of work and altering their lives, forcing them to adjust to new structures, groups and values.<sup>213</sup> The industrial mission went further than caring for emotional needs to respond to total human needs.<sup>214</sup> This concern was repeated by Rolston and Siromani. Philipose Mar Chrysostom aptly described a holistic approach in pastoral care:

"Urban-Industrial Service" or "Christian Service to Industrial Society" has been understood in India as an attempt of the church to understand the dynamics of contemporary urban industrial society, and to respond through relevant ministries to the structures of that society. It is not the reproduction, in new places, of traditional forms of church life and ministry. It seeks rather through new forms of direct ministry to industry and city... and through preparation of laity to see its role as God's "change agents" in society, to witness to what He is doing in India today in the crucial process of social change.<sup>215</sup>

The industrial missions widened the understanding of pastoral care. In the initial stages the goal was to help people to work and cope with existing systems. Though this was criticised by social thinkers as growth oriented and unhelpful in achieving structural changes,<sup>216</sup> such pastoral care helped in the emotional adjustments and physical well being which were prerequisites for social change. Those who suggested systemic change also contributed to pastoral care by showing that pastoral care should go beyond dealing with spiritual problems to incorporate socio-political dimensions

and recognise that "spiritual" problems are often caused by the structures which must be addressed.

The trend towards radical social change influenced pastoral care to incorporate socio-economic concerns and to help people to be involved in the struggle for justice and peace. The industrial mission's concept of working with industrial workers implied that pastoral care was not centralised in one place or person but was a shared responsibility of the laity.

#### 4. The Medico-Pastoral Association

A group of medical workers and clergy under the leadership of Mrs Joyce Siromani of the Industrial Mission of St. Mark's Cathedral in Bangalore started the Medico-Pastoral Association<sup>217</sup> in 1964, to offer counselling to individuals and to educate the society about social problems through seminars and development projects. Paramount to their thinking was individual growth in all areas of life -physical, mental, spiritual and social- and the mental health of the community. The intention was to assist people to live in a harmonious relationship with the community and for the community to be aware of its role in helping people to live a holistic life.

In 1967 it became an autonomous body and was registered in 1972 as a secular charitable institution with a managing committee including people of all faiths. In 1968 it initiated an Alcoholics Anonymous programme, but realising that the philosophy and methods of AA required alcoholics to take responsibility, it decided to help in the hospitalisation and rehabilitation process. It started suicide prevention programme, sensitizing the public, training volunteers and making contracts with hospitals to offer counselling help to patients. Seeing the need of the chronic mentally disabled persons,

the Medico-Pastoral Association started a halfway home in 1976, which in 1990 had 18 residents."<sup>218</sup>

The association adopted the following: 1. Individual counselling, either by appointment or by "walk in counselling services", leading to family and group counselling; 2. Preventive counselling, creating an awareness about suicide prevention, mental health problems and social issues; 3. A halfway home, offering rehabilitation services. The programme for each resident was directed towards reducing the symptoms and disabilities through medication, counselling at individual, group or family levels, vocational training and assistance in securing employment.

### III. THE CONTRIBUTION OF CHRISTIAN LITERATURE TO THE UNDERSTANDING OF PASTORAL CARE AND COUNSELLING

This section studies the concept of pastoral care and counselling in Christian literature between the fifties to seventies. There was no direct work on 'pastoral care' except for discussions on pastoral functions and only from the late sixties did literature emerge on pastoral counselling.

#### 1. The Understanding of the Pastoral Agent

In *The Church and Its Ministry* William Stewart introduced the pastor as a friend and integrated this idea with the shepherd analogy. "He is the friend of the family, vitally interested in all that concerns them."<sup>219</sup> In *The Nature and Calling of the Church*, he interprets the title and symbol of the pastor as rooted in the Bible. The shepherd image is taken from the Old Testament kings being referred as shepherds, Jesus as the Good Shepherd, Jesus' charge to Peter to feed His lambs and Peter's charge to the elders to care for the flock."<sup>220</sup> Though Stewart acknowledges that the laity

supplement pastoral care, he reinforces pastoral functions as essentially belonging to the pastor. This trend is seen in RD Paul's article "How can the church help the layman". Influenced by the 1954 Evanston message, he emphasised that the clergy were to equip and train the laity for ministry outside the church. His emphasis was on the teaching and training function of the pastor."<sup>221</sup> But Victor Premasagar criticised the idea of directing the laity for ministry outside the church as leaving the churches to the ministers alone."<sup>222</sup>

Bishop Newbigin held the pastor responsible for pastoral care, but saw the impossibility of fulfilling that responsibility in practice. Noticing that pastoral care was left to catechists, since pastors had administrative responsibilities, he emphasised the need for the laity to be trained and ordained to share in the ministry."<sup>223</sup> Wilfred Scopes stressed the importance of the laity to supplement pastoral care, arguing that the paid pastoral model was unacceptable in the Indian religious context.

A heavily subsidised and over organised system is not natural to India where the spread of religious faith has always been spontaneous. It is a stumbling block to nonchristian... for the witness of a paid worker is often suspect.

There will always be a place for the full time minister who is supported by the gifts of his people, but the number of such men should be but a fraction of those who serve the church."<sup>224</sup>

Lay involvement was not limited to supplementing but also complementing pastoral care: "Clergy and laity belong together in the church; if the church is to perform her mission to the world, they need each other..."<sup>225</sup> Influenced by the Evanston message, Scopes saw the laity as having potential for pastoral care, and their contribution was not limited to guiding individuals but also extended to educating the church of the changing situations."<sup>226</sup> The clergy were to give general guidance, but Scopes saw

their limitations in advising on socio-economic problems, for which lay people were better equipped to help.

We believe that the laity in fellowship can provide useful directive guidance to individuals. A christian Insurance clerk or technician, in a particular situation, may bring to the group his problem of christian duty. When is it justifiable to accommodate to a lower standard, knowing that for the present the ideal cannot be achieved. When must a stand be taken which may well result in dismissal? It is the laity in fellowship rather than individual clergy who are best able to give advise....

Countless issues concerning the implications of the christian way of life requires serious and long term study, and answers are best provided by competent laymen who meet these issues in daily life.

The church cannot give easy formulas or precise solutions to complex economic problems but an instructed and enlightened laity may be expected to gain their own answers... they can help the Church to give directive guidance....<sup>#227</sup>

Scopes emphasised training for laity but avoided prescribing methods and left it to the discretion of the church to plan suitable training.<sup>#228</sup>

Newbigin further elaborates the concern for shared responsibility in "The Vicious Circle". He reacted to 'one pastor for one congregation for effective caring' as an impossible model, arguing for a change in attitude towards the ministry than for a change in the pattern. He proposed team ministries of men and women, both ordained and unordained,<sup>#229</sup> to help the pastor with the administrative responsibilities. Team ministry was also recommended by the 1968 synod:

The idea of the "team ministry" may be developed as the future pattern, the team consisting of lay voluntary workers and honorary presbyters with the full-time Presbyter in charge in towns having more than one congregation as well as in rural pastorates comprising many villages.<sup>#230</sup>

But within team ministry Newbigin emphasised that the pastor was responsible for pastoral care. He "must be able to help the wounds of the body and mind of both the christian community and the larger society".<sup>#231</sup>

'The pastor to be responsible for pastoral care' was the repeated emphasis in the literature of this period. As shown earlier, the plea of the clergy, laity, diocesan and Synod committees was to release the clergy for pastoral care, avoid frequent transfers, assign fewer churches, develop team ministries and lessen administrative responsibility."<sup>232</sup>

**Renewal and Advance** pleaded to restore the image and role of the pastor."<sup>233</sup> Social thinkers, including MM Thomas, reacted against the authority and power in the ministry. In **Christian Response to the Asian Revolution** (1966), Thomas proposed meekness and servanthood, where the pastor was one amongst the people encouraging mutual service and care."<sup>234</sup> By the seventies the image of the pastor was interpreted more as that of a friend, philosopher and guide."<sup>235</sup>

## 2. The Understanding of Pastoral Care

The pastoral functions expected in the CSI constitution, "to watch, visit, teach, warn, rebuke and instruct",<sup>236</sup> were described by Stewart in **The Nature and Calling of the Church**, as the responsibility of the bishops and the pastors given by God and the church.

A pastor who is charged with ministry in a particular congregation and who has learned from the Lord's example the patient love which enters into another's need has special responsibility here."<sup>237</sup>

The chief pastoral responsibility rests on the 'Bishop' who ordains and authorises the other ministers in his diocese. They are, as it were 'under Pastors' who remain responsible to him, and the fact that the Bishop has a direct, personal responsibility for all is implied by the fact that he confirms each member of the church."<sup>238</sup>

Guidance was described as giving 'wise advice' and 'counsel', a special gift of God, a unique function to enhance spiritual growth. Stewart warned against the misuse of it."<sup>239</sup>

... Pastor's responsibility lays on him the urgent need to seek constantly from God protection from the dangers of pride and the like which can so easily twist a spiritual ministry into an instrument for self seeking."<sup>240</sup>

Advice was not limited to individuals but extended to groups.

A good pastor is often able to give wise advise to members of the church, both corporately and individually, ... and members will be glad to obey his counsel as their pastor 'in the Lord'.<sup>241</sup>

Advice was described as an important function, since the people expected to be led."<sup>242</sup> Stewart explained the relationship between a pastor and a parishioner as that of a leader and a follower, rooted in a bond of kinship, since the pastor was present in all situations, enhancing physical, moral and spiritual growth. He saw such a relationship as part of a wider relationship related in salvation history, and warned of misusing it by misunderstanding authority.

... there is an unmistakable note of authority in New Testament references to the ministry (I Thes. 5:12f; Titus 2:15, al). This is not a political authority, nor is it a source of arrogance for the person who exercises it, but it is an expression of that loving service of the Church which is of the essence of all ministry"<sup>243</sup>

The knowledge of faith, scripture, experience, human nature, people and their needs were prerequisites of advice-giving. Stewart wrote:

... pastoral responsibility involves an intimate knowledge of the 'flock', with understanding of the needs, hopes, the temptations, the achievements and the disappointments of each one, as well as their relations as members together in the body of Christ."<sup>244</sup>

Such advice-giving presupposed an institution or fellowship where people knew one another and were committed to a common purpose, and frequent pastoral visits promoted closer relationships.

William Stewart made the distinction between a social and a pastoral call. In social calls the pastor was not expected to perform religious duties, but to help relate all joys and sorrows to faith, as a friend. Such visits were

to build trust in the pastor, leading to advice-giving."<sup>245</sup> This is what Hiltner would have called a precounselling session, often leading to counselling."<sup>246</sup> Stewart distinguishes pastoral calls as having a definite purpose. The visitation of the ill was not limited to preparing for death but to help them through their emotional problems, since there were psychosocial and spiritual dimension in every problem and fullness of health involved healing of the body, mind and spirit."<sup>247</sup>

In giving advice on matters of discipline, Stewart identified 'warning' and 'rebuking' as necessary methods in certain cases. 'Warning' to be preceded by 'pleading' to avert the disciplinary action.

Here the pastor has a big responsibility in private to warn and plead with the sinner, and in public in certain cases to pronounce the decision of the church authorities."<sup>248</sup>

Warning was a prerequisite for confession and he clarified the intention of the warning: "The purpose is never to harm the sinner but it is to lead him to search his heart and conscience that he may the more quickly come to repentance".<sup>249</sup> Warning was not seen in isolation but as part of the ongoing concern for the person. Though the emphasis was on the pastor taking the initiative, it did not ignore the initiative of the people.

The literature from the fifties reveals an awareness of the changes in pastoral situations and pleads for a relevant response in terms of guidance. Scopes describes the emotional problems of migrant workers, such as isolation from family, inability to make decisions without the assistance of the family and adjustment to the city life. "Ordained ministers and other paid workers find unending calls upon their time and strength to meet the many human problems that arise" in such contexts."<sup>250</sup> In addressing their needs, Scopes saw advice-giving as no solution to the problems, and suggested service projects such as dispensaries, professional groups and

employment centres to give vocational guidance."<sup>251</sup> Scopes stressed a move away from directive advice-giving to understanding the context."<sup>252</sup>

**Renewal and Advance** drew attention to the working parents and the resultant problems, such as the lack of parental care and discipline leading to broken homes. It recommended training in "marriage guidance" in other countries"<sup>253</sup> and re-emphasised the importance of visitation to give instructions on the values of the Christian home.

... Christian Home should be given a high priority and our ministers should devote special attention to this. The main purpose of the house visiting... should be to help the parents to maintain an unmistakable Christian atmosphere in the home."<sup>254</sup>

The approach suggested was directive, using the question and answer method. "Presbyters when they visit homes should not be too shy to inquire if the family has daily family prayers".<sup>255</sup> Guidance was not only seen as instruction but as training; "Presbyters should also speak to the young people in their congregations ... and train them to acquire the habit of private bible study. This also involves providing materials".<sup>256</sup>

Their recommendation to rethink pastoral care for the village church reflected that pastoral care should incorporate socio-economic concerns.

We must give such intensive and effective care to our village christians and do all we can to rescue them from the ravages of ignorance, poverty and disease."<sup>257</sup>

This trend to extend pastoral care to wider issues is seen in (CPFII) and (CPNB).<sup>258</sup> Both reports call the church to help people cope with emotional problems and bring attitudinal changes. The intention was to help the clergy and the laity to understand the positive effects of industrialisation on the family, in order to help people develop attitudes which would help in nation building.

CPNB noted that the emerging new pattern of society brought changes in the understanding of marriage and family. The intercaste, interreligious and interlingual marriages and widow remarriages made positive contributions to society, breaking barriers of caste, religion, provincialism and linguism as well as traditional customs such as child marriages, dowry and prejudices against widow remarriage. All these hindered national integration and development. The new patterns of marriage affected the social order and revealed an exercise of freedom, individual rights, respect for the individual, tolerance and willingness to learn, leading to emotional integration and cultural synthesis. Such values were necessary elements in building a nation. The intention of CPNB was to help the clergy and the laity to understand these values and, through education and counselling, to help families develop democratic attitudes, such as respect for the individual rights, social responsibility and equal participation. The home was central in fostering positive attitudes and in acting as an integrator<sup>259</sup> of the various fragmentary experiences and contradictory values confronted in society.<sup>260</sup>

The non-acceptance of such marriages leads to isolation.<sup>261</sup> CPNB called on the church to accept such marriages, unwed mothers and divorced persons. "While the church can never condone divorce", "it must not make it impossible for divorced persons to belong to the christian fellowship".<sup>262</sup> CPNB aimed to correct the double standard of morality, requiring 'chastity' as a norm for women, but not for men, denying the dignity of women and men alike.<sup>263</sup>

CPNB discussed the effect of changes in the extended family, as its 'functions' were taken by the welfare agencies, vocational training by factories, education by schools, recreation by clubs and cinemas and worship

by religious institutions. This change affected relationships, and with the increase of nuclear families, the elderly were often left uncared for. CPNB called the churches, welfare and voluntary organisations, to supplement care through homes and to help through education and counselling. The underlying assumption was that the family should meet the emotional needs, in order to avoid the danger of impersonal relationships when the sole responsibility of care was left to institutions."<sup>264</sup>

The aged and the handicapped, the unemployed, the orphaned and others who have their physical needs met from public resources will still feel a hunger for love, sympathy, a sense of belonging and feeling of being wanted. Emotional needs only the family can satisfy fully."<sup>265</sup>

CPNB and CPFII note that the nuclear families go through problems of adjustment, decisions, planning and organising of family life, which affect relationships. Along with counselling, CPNB proposed that the Christian Home Movement offer family centred education, which deals with topics such as sex education, choosing of partners, responsibilities in marriage, freedom and responsibility, child care, use of leisure "<sup>266</sup> family planning, planned parenthood"<sup>267</sup> and to handle the new pattern of marriage. CPNB suggested joint decisions, which allowed individual choice and the advice of the family. CPNB called on the church to arrange programmes providing equally controlled opportunities for both sexes to meet and to start projects, creches and programmes in co-operation with welfare agencies."<sup>268</sup>

CPFII noted that cultural inhibitions, financial dependence and religious convictions hindered people from sharing personal problems. "Indian culture is averse to making troubles known to outsiders".<sup>269</sup> Yet the report recommended that the church train counsellors to deal with 'human problems'. MAZ Rolston saw the organising of associations as having therapeutic value, providing the substitute for the relationships of the extended family, and

recommended community centres to provide cultural programmes as a preventive device against other attractions of the city.

No definition of counselling was given in these reports. Terms such as "counselling" and "advice-giving" were used synonymously. Scriptural norms and an understanding of social changes and conditions which affect relationships were prerequisites for counselling.

Pastors should be prepared to educate about social conditions including various social and occupational pressures and demands that urban industrial setting brings to guide them on how to make adjustments."<sup>270</sup>

The need to develop a non-judgmental attitude and a sympathetic approach is constantly asserted. The move is from a legalistic and moralistic approach to a non-directive method where the persons were accepted and given sympathetic understanding. They were similar to Rogers and Hiltner in this view that counselling should proceed from accepting and understanding,"<sup>271</sup> though they differed from the Rogerian expectation of what counselling should achieve."<sup>272</sup>

The goal of counselling was not to achieve 'individualism' but interdependence. The former was not only culturally unacceptable but was seen as a pathological violation of the norms of society."<sup>273</sup> In the Indian context people identify in relation to family, caste or religion, with group awareness. The reports aim to promote corporate concerns and are aware that overt individualism and freedom lead to a lack of group awareness.

The advice or counselling proposed was not 'value free' but operated within a moral framework, based on Christian beliefs. The reports aimed to retain Christian values, marriage as a lifelong commitment and the unacceptability of divorce and sex outside marriage.

One-to-one or group counselling was encouraged, but emphasis was on the congregation supplementing pastoral care by accepting and integrating individuals within the community."<sup>274</sup> There was a move away from the concept of pastoral care applying to Christians only, thus broadening the concept 'pastoral'.<sup>275</sup> The reports did not limit counselling to clergy but included select laity.

Counselling was considered a specialised ministry, using psychology and the skills and techniques of communication, but CPNB recognised that professional counsellors was 'unrealistic' in the Indian setting.

Counselling... is a delicate job and it asks for qualities, skill and knowledge which... do not easily come by without training. ...it would be thoroughly impractical and unimaginative to recommend a panel of experts for every village or parish."<sup>276</sup>

The assumption was that problems are not so complicated as to require professionals."<sup>277</sup> A general training in methods of counselling was recommended for pastors and laity, offered through the National Christian Council and Christian Home Movement."<sup>278</sup> The Christian Home Movement and Renewal and Advance proposed training in the West."<sup>279</sup> CPNB suggested to use the literature provided by the CHM. Western literature or a specialised centre for training in counselling were not suggested."<sup>280</sup>

### 3. The Contribution of VT Kurien

VT Kurien, a pastor-teacher, established pastoral counselling not as a 'subsidiary' but as an 'unique' ministry, in his *Introduction to Pastoral Counselling*.<sup>281</sup> Counselling, thus far, had not been defined and took various shades of meaning according to the user, often implying 'advice'. Kurien did not use counselling to mean the giving of advice<sup>282</sup> but proposed non-directive counselling as an alternative model to advice-giving. He borrowed from Western sources: the non-directive approach from his teacher

Carl Rogers,<sup>#283</sup> definitions from Seward Hiltner,<sup>#284</sup> and crisis counselling and understanding of human problems from N Autton, RL Dicks, C Wise, CG Jung, and PE Thoburn.<sup>#285</sup> For marriage counselling he drew from the Christian Home Movement and the Christian Medical Association of India.<sup>#286</sup>

In the first five chapters Kurien described the need for counselling, the directive and non-directive approaches, assumptions of counselling and the qualities of the counsellor. The rest of the seven chapters deal with counselling on particular issues. Kurien used various theories without integrating them with the traditional understanding of pastoral care. Because his book was compiled from lectures, there was a lack of integration, much repetition and it assumed a preaching style.<sup>#287</sup> One could agree with AC Oommen that, despite the lack of case studies, Kurien's illustrations could be recognised by Indian pastors.<sup>#288</sup>

In his preoccupation with the need for counselling, Kurien refrained from discussing the suitability of non-directive counselling to the Indian context. However, he contributed to the balancing of theological education which laid emphasis on theoretical subjects. AC Oommen called Kurien's book "clinical" and helpful to pastors in dealing with human problems.<sup>#289</sup>

Kurien saw counselling and advice-giving as necessary pastoral functions; counselling was to help people help themselves and advice-giving was to instruct on faith and Christian conduct.<sup>#290</sup> Rogerian arguments were used to show the limitations of advice-giving. Accepting or rejecting the advice affected the relationship between the counsellor and the counsellee. Accepting led to dependency and retarded growth, and rejecting caused loss of faith in the counsellor.<sup>#291</sup> Advice-giving concentrated on the immediate solution rather than the person. Kurien proposed Rogerian non-directive

counselling which he called 'permissive counselling'<sup>#292</sup> and defined it in Seward Hiltner's words:

Pastoral counselling may be stated as an attempt by the pastor to help people to help themselves through the process of gaining understanding in their inner conflicts.<sup>#293</sup>

Qualities such as maturity, congruence, acceptance, warmth, understanding, tolerance, availability, avoidance of assumptions and empathetic listening were described as enhancing confidence in the counsellee and leading to growth.<sup>#294</sup>

Influenced by Rogers and Hiltner, Kurien saw counselling as a process which "should proceed through accepting, understanding and clarifying inner conflicts".<sup>#295</sup> The counsellor's empathetic, non-judgmental and positive attitude<sup>#296</sup> was seen as helping the counsellee to feel accepted and to accept his/her self.<sup>#297</sup> The underlying assumption was that people have potential for growth. Their potentialities are hindered by problems, which when not dealt with lead to frustrations obstructing growth.<sup>#298</sup> Through counselling the counsellee was helped to express negative feelings, work through problems and integrate life experiences.<sup>#299</sup> It was not the solving of the problem, but the capacity to perceive and the change of perception which was important to Kurien. This was what Hiltner considered as restoring the individual to his 'functional fullness'.<sup>#300</sup> Kurien described counselling as the 're-educative process' where one sets goals to strive for and learns to handle problems.<sup>#301</sup> The goal of counselling was to enhance growth, described in Hiltner's words as 'personality growth', proceeding through the constructive handling of conflict.<sup>#302</sup>

Influenced by Rogers, Kurien described counselling not as a technique but as a 'relationship'<sup>#303</sup> and emphasised the elements of communication such as

expression, responding, reacting and particularly listening. Defensive and judgmental responses were rejected as hindrances to growth.<sup>#304</sup>

Kurien utilised a Rogerian non-directive approach, but not its assumptions or goals. Rogers understood man as inherently good with the tendency to be fully functioning.<sup>#305</sup> Kurien understood man as created by God with spiritual needs.<sup>#306</sup> The goal of counselling for Rogers was to help man to be autonomous. For Kurien it was to help man to become mature. He regarded Rogerian terms like "accepting" and "understanding" as basic not only to counselling but to all aspects of ministry.

Kurien emphasised counselling to meet emotional needs which were often neglected due to an overemphasis on the spiritual problems in 'caring for souls'.<sup>#307</sup> Preaching had limited value in meeting these needs.<sup>#308</sup> Kurien's arguments for the necessity of counselling were:

1. Biblical, basing on Jesus' personal encounters with individuals.<sup>#309</sup>
2. Change in pastoral situations which affected individuals.<sup>#310</sup>
3. The responses of the state and voluntary agencies in employing clinical psychologists, vocational guidance officers, social workers, marriage guidance counsellors, health and community development workers.<sup>#311</sup> Kurien showed the similarity between these agencies and pastoral counselling in their concern for people, but identified the difference in the context. Pastoral counselling by pastors representing the church used religious resources with a 'long range view of life'.

Pastoral counselling, with which we are dealing, is carried on in the context of Church's beliefs, its sacraments, its fellowship, its practices and its ethics.<sup>#312</sup>

But the agencies treated 'human problems' from a psychological and existential perspective. Kurien recommended the use of religious resources

such as prayer, scripture, sacraments and symbols like confession; but refrained from imposing them.<sup>#313</sup>

Pastoral counselling was an aspect of pastoral care. Like CW Ranson, Kurien affirmed the unique function of the pastoral office. But seeing that the term 'pastor' in Indian languages such as 'Ayer (Iyer)' 'Achan' 'Vattayar' 'Pandalugaru' or 'Pothakar'<sup>#314</sup> did not imply "shepherd", but meant "teacher" or "respected elder", he emphasised pastoral functions and rooted counselling in the caring and shepherding function.<sup>#315</sup>

Kurien took a pastor-dominated approach and criticised the Church for assigning large congregations with administrative responsibilities and for frequent transfers of pastors.<sup>#316</sup> He offers no suggestions but within the existing system he encouraged the pastors to understand the importance of counselling by taking a "shepherding" perspective in all they do. Kurien meant that the qualities of the counsellor such as understanding and positive regard should be reflected in all pastoral work.<sup>#317</sup> This shepherding perspective was borrowed from Hiltner who held 'pastoral' to be the perspective from which all activities of the church were to be viewed, a perspective based on shepherd's attitude of tender and solicitous concern.<sup>#318</sup> Kurien urged pastors to bring an awareness of the need of counselling in all programmes, to understand various personalities and to approach worship, visitation and social occasions as precounselling sessions and to use the continuous access provided by their profession.

Counselling was not a contract with fixed hours involving fees. Pastors should be available and sensitive to use unplanned visits for counselling, being aware of the cultural inhibitions where people hesitated to share problems even when they came for that purpose.<sup>#319</sup> Kurien does not suggest

approaches since "Human problems are so varied and complex that they cannot be neatly arranged, analysed... nor can remedies be easily described".<sup>#320</sup> But in dealing with crisis he suggests supportive counselling.

Guilt feeling. Kurien's intention was to help pastors understand guilt and ways people handle their guilt. Guilt feeling was considered a healthy state of mind<sup>#321</sup> and the pastoral counsellor was expected to be understanding and accepting. Borrowing from Carroll A Wise, Kurien distinguished between 'objective guilt' and 'guilt feeling' but failed to hold the distinction.<sup>#322</sup> He referred to 'neurotic' and 'real' guilt as a 'vague sense' and a 'specific sense' of guilt. Examples of the former were given, like the irrational guilt of a grandfather reflecting on the death of his grandchildren as caused by his eating forbidden meat (pork).<sup>#323</sup> In the latter case of a 'specific sense' of guilt he proposed confession but warned of the danger of 'imposing'.

If a person has a sense of guilt about something quite irrational, it is quite probable that he is guilty although unconsciously. To try to persuade him that it is irrational and that he is not guilty goes counter to his conviction and to truth. It is more to the point to persuade him that he is guilty, find out the guilt and make him willing to face it.<sup>#324</sup>

For Kurien the acknowledgement of guilt leading to confession was Biblical, drawing from the experiences of Adam and Eve, David, the prodigal son and the apostle John.<sup>#325</sup> He affirmed the value of the private and public confession in Roman Catholic and Protestant practice, both having the common factor of encouraging the release of guilt which is therapeutic, leading to growth.<sup>#326</sup> Kurien elaborated on how confession should be practised, instead of dealing with the place of confession in counselling.<sup>#327</sup>

Kurien refrained from dealing with shame, which is often the way guilt is understood in India. This is due to his dependence on Western sources which are "guilt oriented" in their approach to counselling."<sup>328</sup>

Children's Problems. Kurien dealt with select problems of children, such as jealousy, fears and temper tantrums. Pastors were to help parents understand both their children's problems, their interpersonal relationships, and instruct people on health, discipline and upbringing."<sup>329</sup> The pastor's role was to be an enabler rather than a counsellor of children.

The limitations of force, threat and smacking"<sup>330</sup> are discussed, giving examples, such as parents forcing a child to eat and later discovering that the problem was rooted in school. Kurien suggested love and understanding in dealing with children."<sup>331</sup>

Marriage Counselling. The notion that counselling was not needed for arranged marriages, since necessary precautions were taken to establish 'compatibility' to prevent problems,"<sup>332</sup> was disputed by Kurien who observed that arranged marriages were breaking and families experienced undisclosed problems. He suggested counselling as a method of help.

The goal of marriage counselling was to prevent unhappy marriages and divorce. He suggested education and nurture through workshops and retreats on marriage problems. Drawing from the CHM literature and CPNB, Kurien dealt with 'freedom of choice' and 'individual rights'"<sup>333</sup> as the causes of family problems leading to broken relationships and 'suicides'."<sup>334</sup> He discussed relationship problems caused by differences in understanding sex and in the discipline of children, lack of adjustments, a stereotyped understanding of roles, expecting too much from marriage and the shift system of work which

affected relationships."<sup>335</sup> He proposed counselling to help parents to understand the new patterns and couples to cope with their interpersonal problems. He warned against the optimism that problems could be solved through counselling, as problems in marriage are complex,<sup>336</sup> but encouraged pastors to be available as counsellors<sup>337</sup> and suggested knowledge of human nature, arranged marriages, the Christian understanding of marriage and the Hindu and Muslim marriage laws as prerequisites for counselling.<sup>338</sup>

Counselling the Ill. Pastors are to understand the effects of illness and give instructions on health and start projects to prevent illness. Without discrediting modern medicine, Kurien encouraged traditional practices and faith healing of Pakenham Walsh, Oral Roberts, Glen Clarke and the Indian healers. His wife was healed by such a healer.<sup>339</sup> Healing to him was for both mind and body.<sup>340</sup>

In rural areas community development projects were recommended primarily for the prevention of disease and training local people about mental health. Pastors were to advise about hospitals and act as mediators between doctors and patients. This appears contrary to the principles of non-directive counselling, as assurance could be dangerous, leading to loss of trust in the pastor if the treatment failed.<sup>341</sup> This needs to be understood in the context where in the absence of a welfare system, pastor's recommendation helps in securing admission, treatment and concession on bills.<sup>342</sup>

Counselling the Bereaved. Borrowing from Carroll A Wise and Erich Lindemann, Kurien described the natural and the morbid reactions of the bereaved,<sup>343</sup> with various examples of people coping with grief.<sup>344</sup> Pastors are to understand the emotional reactions as natural instead of judging them as weaknesses, and to support the bereaved through their grief by helping them

to accept their pain instead of denying it with an overemphasis of the doctrine of immortality."<sup>345</sup> Though Kurien affirmed religious resources as helpful, he made no mention of the mourning practices.

Kurien's book is a contribution to the theological colleges and to the practice of pastoral care in the churches in India. Victor Premasagar<sup>346</sup> limits Kurien's work to the traditional pastoral ministry and fails to acknowledge him as the first Indian to introduce pastoral counselling in Rogerian terms. This trend towards a non-directive approach is further elaborated in the seventies by BJ Prashantham's *Indian Case Studies on Therapeutic Counselling*<sup>347</sup> and Father Joe Currie's *Barefoot Counsellor*.<sup>348</sup> The former builds on the Rogerian non-directive approach set out by Kurien and develops the concept of counselling by introducing various skills and therapies. Its eclectic approach is overshadowed by an overemphasis on transactional analysis. Currie emphasises the need for non-professional counsellors, whom he refers as 'barefoot counsellors'. Using non-directive counselling he helps lay people understand the Rogerian approach and Carkhuff's description of the qualities of a counsellor. He focuses on the relationship between the counsellor and the counsellee.

#### The Emerging Trends of Pastoral Care and Counselling in the CSI

From our study of the various views on pastoral care and counselling, two models of pastoral care and counselling emerge in the Indian church: a) the Eductive or Educative and b) the Non-Directive models.

##### a) Eductive Guidance or Educative Counselling

The suggestions of MM Thomas and others are similar to Clebsch and Jaekle's "Eductive Guidance" and to Clinebell's "Educative Counseling". Clebsch and Jaekle identify inductive and eductive modes of guidance. The former

instructs the individual on set values by which the individual makes a decision; it is inductive in that it draws insight from the pastor's experience, knowledge, study and tradition."<sup>349</sup> The latter draws from the counsellor's experience and wisdom.

"Educative Counseling" is a form of counselling, integrating insights and methods of two pastoral functions: teaching and counselling. It draws principles from these "with the single objective of fostering the wholeness of persons".<sup>350</sup> This approach includes giving information about knowledge, beliefs and values, and uses counselling skills to help the person understand, evaluate and apply the relevant information to their situations.<sup>351</sup> This approach gives importance to the person, rather than to imparted ideas, however valid, and draws from the experience of both the counsellor and counsellee.

In such counselling knowledge is shared mutually, but the relationship between the counsellor and counsellee is that of authority and learner. Clinebell describes such authority as given by the church, gained by knowledge and study and not to be mistaken for authoritarianism. He describes authority in Westberg's words as:

A healthy balance between real authority based on expert knowledge and the person's right to work through human problems in a free empathetic relationship."<sup>352</sup>

MM Thomas and others envisage such an understanding of authority in India where the pastors are already accepted as teachers and counsellors. This approach appears consistent with the traditional advice-giving system, but modifies it in a way which emphasises the central place of the person in pastoral care.

b) Non-Directive Counselling is built on the Rogerian client-centered model which assumes that human nature is essentially good and the goal is self-realization, as introduced by VT Kurien. Already theological colleges offered courses in pastoral counselling, marriage and sick counselling, as we earlier mentioned. This trend continued, so that in 1968 the All India Conference on Theological Education at Bangalore and the consultations of both the Board of Theological Education of the NCCI and the Senate of Serampore College recommended more courses in counselling to be added in the curriculum, not as optional but required courses. The courses should include knowledge in techniques and skills of interpersonal relationships and therapies and enable the pastor for vocational guidance, marriage counselling and counselling the ill. They envisaged non-directive counselling to help people to help themselves. Clinical theology was one of the many recommendations for the continuing education of the clergy.<sup>#353</sup> The Bangalore consultation noted that specialisation was not possible within the regular B.D. curriculum and that certain colleges would provide training in pastoral counselling, chaplaincy, communication skills, etc.<sup>#354</sup> Though theological colleges responded positively, a decade later in 1978, pastoralia was still seen as "the most neglected field" by the National Conference of Theological Teachers, which recommended :

... Pastoral counselling and orientation of Inter-personal relationship and communication be made as compulsory subjects of study in our theological colleges.<sup>#355</sup>

A Seminar on Guidance and Counselling held by the CSI Synod Board of Education in November 1967 at Ikkadu near Tiruvellur with the concern of opening counselling services in CSI schools, recommended the establishing of a centre for counselling at Synod level.<sup>#356</sup>

The non-directive counselling was further developed and used exclusively with Western forms and models of counselling in the Christian Counselling Centre, Vellore, which we investigate in the next chapter.

### Summary

Pastoral care was understood as a form of proclamation by the CSI Synod, which carried the concern of the missionary societies for evangelism. It saw pastoral care in relation to evangelism. Guidance and advice-giving concentrated on communicating scriptural teachings and values for the nurture of Christian faith. This proclamation model gave importance to the content rather than the form of pastoral care. Though the form in which the Word was communicated was adapted to accommodate the needs of the individual, the focus was on the content rather than the form. Various forms of pastoral care such as guiding, healing, sustaining and reconciling were used but the dominant mode was advice-giving.

This model was challenged by MM Thomas, AJ Appasamy and others who attempted a relevant understanding of evangelism giving importance to the local cultural and religious context. Their suggestions of a positive view of local culture, other religions and methods such as dialogue had positive effects on pastoral care. The need to address the pastoral situations as well as the person and to focus on relationships were recognised as necessary. The expectation of the synod to implement these models of pastoral care was theoretically sound but proved impossible in practice since pastors were in-charge of large pastorates with administrative duties.

Various movements such as the Ashrams, the Christian Home Movement, Industrial Missions and attempts such as the Medico-Pastoral Association addressed the changing pastoral situations and the need to incorporate

counselling skills to meet the needs of the people living in the industrial society. This demanded pastoral care to borrow insights from psychology, anthropology and sociology to help in relationships and led to:

1. A remarkable increase in the work of the ordained ministry in the secular settings as chaplains in the industries and hospitals.
2. The training of the laity and the ordained clergy in specialised ministries such as counselling, psychotherapy and industrial missions.
3. The introduction of courses in pastoral counselling in the theological colleges.
4. Pastoral care borrowing from secular therapies and counselling techniques to help people in their problems.
5. An increase of literature in the field of pastoral care and counselling.
6. The development of counselling centres.

These points demonstrate how Western models of pastoral care were imported into the Indian context and thus they confirm Hypothesis II. Moreover, the perspectives of those like MM Thomas, which drew on traditional understandings of authority where pastors are already accepted as teachers and counsellors, translate into modified form of the **guru-shishya** system in accordance with the expectation of Hypothesis III.

We move in the next chapter to describe the Christian Counselling Centre in Vellore which for the purposes of this study serves as a representative case study of the development of non-directive counselling and how Western models of counselling were incorporated into the Church of South India.

## END NOTES

- #1 JEL Newbigin, **The Ministry of the Church**, op.cit., p11.
- #2 *ibid.*, pp4f.
- #3 Wilfred Scopes, **TVW**, op.cit., pp5f; **Renewal and Advance**, op.cit., p128; RD Paul, **The First Decade**, op.cit., p166.
- #4 For the non-teacher catechist model used by Ziegenbalg, see Lehmann, **IBAT**, op.cit., pp145f. The present situation was described to the author by a pastor from the Tirunelveli diocese of the CSI.
- #5 Devanandan and Thomas, **CPNB**, op.cit., p182. Cf. CW Ranson, op.cit., p28. See the role of the Women Workers in Madras Diocese in **Madras Diocesan News and Notes**, 12:8, August 1978, particularly pp16-18.
- #6 **Renewal and Advance**, op.cit., p129.
- #7 Carol Graham, **The Church of South India: A Further Stage in Development**, Brighton: The Southern Publishing Co. Ltd., 1960, pp9-13. Grace V Aaron claims that Carol Graham was the founder of CSI Women's Order. See her article in RD Paul, **Ecumenism in Action**, op.cit., pp290ff. Cf. Daisy Gopal Ratnam, "Status of Indian Women in their Country and in the Church", **SIC**, July 1975, pp2f.
- #8 **Renewal and Advance**, op.cit., p75; Carol Graham, op.cit., p10.
- #9 **Renewal and Advance**, op.cit., p76; C Graham, op.cit., p12; Cf. RD Paul, **Ecumenism in Action**, op.cit., pp290ff.
- #10 **Renewal and Advance**, op.cit., pp75f; C Graham, op.cit., p12; Cf. RD Paul, **Ecumenism in Action**, pp290-292,294; Daisy Gopal Ratnam, op.cit., p3.
- #11 Cf. Articles written by Indian Christian women compiled in Jyotsna Chatterji (ed.), **Women in Praise and Struggle**, Delhi: ISPCK for CISRS Joint Women's Programme and WCSRC, 1982, pp75.
- #12 RD Paul, **Ecumenism in Action**, op.cit., p294. Depending on the written materials by Rev. Royappa at the request of Dr T Koilpillai in 1972, RW Taylor described of secret Christians like O Kandaswamy Chetti, who were not baptised. They refrained from conversion due to cultural constraints; and as second and third generation Christians, they met in secret for prayer and fellowship. Cf. RW Taylor, "On Acknowledging the Lordship of Christ without Shifting Tents", **NCCR**, XCII:6-7, June-July 1972, p247.
- #13 RD Paul, **Ecumenism in Action**, op.cit., pp292.
- #14 *ibid.*, pp292-294.
- #15 Das Babu (ed.), **Priorities for the Mission of the Church**, Madras: Diocesan Press, 1982, pp185,207. Cf. **SIC**, December 1974, pp1-7.
- #16 **Constitution of CSI**, op.cit, pp21-29.
- #17 *ibid.*, p30; page 35 describes the duties of the laity as: "Visiting members of the congregation, especially the sick and erring; meeting them in groups or classes for fellowship and edification and prayer; having the

charge of village congregations and generally helping the presbyter in building up the church".

#18 *ibid.*, pp21-23.

#19 See OC Edwards Jr., "Anglican Pastoral Tradition", *op.cit.*, pp343f.

#20 Constitution of CSI, *op.cit.*, pp21-29.

#21 *ibid.*, p30; Cf. Harry Madras, *op.cit.*, pp122f.

#22 See William Stewart, CIM, *op.cit.*, p86 and NaCoC, *op.cit.*, section on "Pastoral functions", pp155-159.

#23 Azariah of Dornakal was requested to change the order of matrimonial service. See Pickett, *op.cit.*, pp306f,250; VS Azariah and Henry Whitehead, *Christ in the Indian Villages*, London: SCM, 1930. For an understanding into the concept of 'religious freedom' in Hinduism, see Chenchiah's views in RCII, *op.cit.*, pp99f,95f; Cf. RC Das of Benares, "My Spiritual Pilgrimage", NCCR, March 1949. For OK Chetty see Kaj Baago, *Pioneers of Indigenous Christianity*, *op.cit.*, pp214 (quoted from *MCC Magazine*, Tambaram, 1915 and from a paper "Why I am not a Christian?").

#24 RD Paul, *The First Decade*, *op.cit.*, p50.

#25 *Renewal and Advance*, *op.cit.*, p185. At the request of the NCCI, the CSI Synod in 1961 set up a Commission on Renewal and Advance, to study the relationship between the Indian Church and the mission boards, the problems, opportunities, the resources available in personnel and funds in the dioceses. Their findings are published in this volume.

#26 *Renewal and Advance*, *op.cit.*, p.xiii.

#27 *ibid.*, p.ix; RD Paul, *The First Decade*, *op.cit.*, pp110,107f,121.

#28 *ibid.*, p113.

#29 *ibid.*, p114. See the report of the South India Missionary Conference, Madras 1900.

#30 RD Paul, *The First Decade*, *op.cit.*, p114.

#31 *ibid.*, pp118f. This is reported by dioceses like Tirunelveli.

#32 Papers were presented by the Bishops, Whittaker "The New Pattern for the Church", Newbigin "The Ministry of the Church", David Chellappa "Pattern of Christian Work in India", Hospet Sumitra "Use of Foreign Grants and the need for inducing local support" and by RD Paul "The use of personnel from abroad". *The First Decade*, *op.cit.*, pp69f,78; Appendix III.

#33 *ibid.*, p117.

#34 *ibid.*, p121. RD Paul lists these 14 points.

#35 *ibid.*, p120.

#36 *ibid.*, pp80f.

#37 *ibid.*, pp122.

- #38 *ibid.*, p81.
- #39 Hiltner, *Pastoral Counseling*, *op.cit.*, p154; Hurdling, *op.cit.*, p119.
- #40 RD Paul, *Ecumenism in Action*, *op.cit.* , pp58-60, 64f.
- #41 *ibid.*, pp53-58.
- #42 *ibid.*, pp64f. See the Resolutions of Synod, e, g and h.
- #43 *ibid.*, p68.
- #44 *ibid.*, pp90ff. This Synod "expressed ... that the Church in India still remained largely isolated from the national life without adequate contact or conversation with the non-Christian world." It called on the Church to think afresh on its mission in India and explore ways to make an impact on the cultural, social and political life of India.
- #45 *ibid.*, pp93-99.
- #46 *ibid.*, p94.
- #47 *ibid.*, p98.
- #48 *ibid.*, pp96f,108; Professional Fellowships were considered for engineers, doctors, businessmen and politicians, to facilitate mutual sharing of concerns faced in their profession. This committee set up Central Medical Board and Board of Education primarily to guide the synod in its healing and education ministries.
- #49 Devanandan and Thomas, *CPNB*, *op.cit.*, pp117,213.
- #50 RD Paul, *Ecumenism in Action*, *op.cit.*, p112.
- #51 *ibid.*, p113.
- #52 *ibid.*, p114.
- #53 *ibid.*, p113.
- #54 See the Report of the "Tenth Session of the Synod of the CSI", SIC, March 1966, pp5-9. SP Raju of Medak Diocese presented "A Research Survey of CSI in Relation to this Missionary Task", the Associate General Secretary Bishop R Lipp presented "The Biblical Basis and Urge for the Missionary and Evangelistic Task of the Church", Bishop Hospet Sumitra presented "The Total Missionary and Evangelistic Task of the CSI Relevant to the Present Situation in India" and the Bishop George Devadass reported on the "Present Situation of the CSI". Cf. RD Paul, *Ecumenism in Action*, *op.cit.*, pp139-144.
- #55 *ibid.*, pp141f; SIC, March 1966, pp5-9.
- #56 *ibid.*, p6; RD Paul, *Ecumenism in Action*, *op.cit.*, p142.
- #57 See his "A Research Survey on the Church of South India" in SIC, March 1966, pp9f, April 1966, pp7-9 and see the comments on this paper in RD Paul, *Ecumenism in Action*, *op.cit.*, pp139f.
- #58 *ibid.*, p144. Devadass was the then Director of the Synod Board of Mission and Evangelism.

- #59 The Anglican domination is evident as the CSI is made up of dioceses.
- #60 J Lycius Joel, "The Church of South India and its structure", SIC, July 1972, p14.
- #61 **Renewal and Advance**, op.cit., p61.
- #62 The information on Tirunelveli Diocese of the CSI is taken from the Diocesan Guide for 1991, printed at Palayamkottai.
- #63 The information in this chart is taken from the tables appended at the back of **Renewal and Advance**.
- #64 **Constitution of CSI**, op.cit., pp21-24.
- #65 JL Joel, op.cit., p72; **Renewal and Advance**, op.cit., pp182f.
- #66 *ibid.*, p60.
- #67 RD Paul, **Ecumenism in Action**, op.cit., pp187ff, especially p190.
- #68 JL Joel, op.cit., p14.
- #69 JL Joel is of the opinion that the preference for large dioceses was to use 'episcopacy' as a bait in order to remain as upper class aspirants for political power. "Right from the 'historic' decades, large dioceses were the outcome of avarice and 'Sine cure' episcopal officers who, during the regime of the Holy Roman Empire, found episcopacy a convenient income-yielding business proposition and hence bought them at premium in order to remain as upper class aspirants for political power, domination and authority. If we hold on to large diocese with unsound finances, there is a similar danger for CSI also." Further he is convinced that the influence of the idea of the largeness blinded the activists from using scientific analysis in dividing the diocese, that they did so without an emphasis on congregational population, area or size. *ibid.*, p14,72.
- #70 See DA Thangasamy, "The Renewal of the Church for its Mission" in David Lyon and AD Manuel (eds.), **Renewal for Mission**, Madras: CLS, 1967, pp16-18 and Victor Premasagar, "Joint Action for Mission", *ibid.*, p153.
- #71 M Azariah, "A Critique of Rural Parish Education", SIC, April 1976, p76.
- #72 **Renewal and Advance**, op.cit., p114.
- #73 HDL Abraham, "The Teaching Ministry in My Diocese -Efforts and Deficiencies", SIC, September 1973, p6.
- #74 See Rev J Thangaiah of Aruppukottai in SIC, March 1971, p7.
- #75 Scopes, **TVW**, op.cit., pp6f; Newbigin, **The Ministry of the Church**, op.cit., p6.
- #76 Ranson, op.cit., pp94f.
- #77 *ibid.*, p98.
- #78 Newbigin, **Ministry of the Church**, op.cit., p6. Scopes, **TVW**, op.cit., p6.

- #79 **Renewal and Advance**, *op.cit.*, pp61f; See Alexander D John, "What is wrong with us?", **SIC**, September, 1972, pp62-65.
- #80 Newbiggin, **A South India Diary**, *op.cit.*, p53.
- #81 **Renewal and Advance**, *op.cit.*, p114.
- #82 Ranson, *op.cit.*, p97.
- #83 JL Joel, *op.cit.*, p14.
- #84 RD Paul, "The Ministry of the Laity", **SIC**, February 1967, p4.
- #85 See the "Church's Resources Report of Commission III" to the Fourteenth meeting of the NCCI, **Proceedings 1959**, p50.
- #86 See Alexander D John, "What is wrong with us?", *op.cit.*, pp62-65. Cf. RS Bhandare, "Liberate the Bishops and Clergy from the Bondage of Administration", **The North India Churchman**, IV:7, July 1974, pp1f; KP Pothan, "Letter to the Editor", **NIC**, IV:9, September 1974, p16.
- #87 Cf. AD John, RS Bhandare and KP Pothan, *ibid.*, **Proceedings 1959**, *op.cit.*, pp50f.
- #88 **Renewal and Advance**, *op.cit.*, pp112f, 186.
- #89 *ibid.*, p47.
- #90 *ibid.*, pp47,60.
- #91 Newbiggin, **A South India Diary**, *op.cit.*, p53.
- #92 *ibid.*, p54.
- #93 **Renewal and Advance**, *op.cit.*, pp47,50f.
- #94 RD Paul, **Ecumenism in Action**, *op.cit.*, p61. See the report of the Consultation on Factionalism in the Church, Rajpur, 28 June - 1 July 1965, **RS**, XII:1, 1966, pp49-63. Their view was that "A church relevant to the needs of the poorest and the lowliest of God's children will be a church free of factionalism". Cf. Godwin Shiri, **Christian Social Thought in India 1962-1977**, Madras: CLS for CISRS, 1982, p120.
- #95 Cf **SIC**, September 1971, p1. EG Anandam, "The Priorities from a Pastorate Committee", **SIC**, May-June 1973, pp14f.
- #96 Firth, *op.cit.*, p262. See for court cases against bishops, diocese and churches AD John, "What is wrong with us?", *op.cit.*, pp62f, 65.
- #97 Devanandan and Thomas, **CPNB**, *op.cit.*, p241.
- #98 See G Shiri, **Christian Social Thought**, *op.cit.*, p116.
- #99 Phyllis L Garlick, *op.cit.*, pp72f.
- #100 Lucknow Ashram was started in 1935, predominantly to meet the need of the city. It was closed in 1940 due to various reasons. Stanley Jones, "Lucknow Ashram" in **Guardian**, 11 July 1935, p444; copied from **Indian Witness**. Cf. Richard Taylor, **The Contribution of E Stanley Jones**, *op.cit.*,

- pp15f, p91. A hindu sadhu after staying in one of the ashrams expressed "you are a family of God".
- #101 RW Taylor, *op.cit.*, p42.
- #102 *ibid.*, pp44f.
- #103 Jesudasan, "Ashrams", *op.cit.*, p217.
- #104 See the report of Bishop Appasamy, "Christa Shishya Ashram, Tadagam", SIC, October 1965, pp11ff. See his description of the healing of a man in the Victoria Hospital. Pakenham Walsh helped the Coimbatore diocese in conducting healing services.
- #105 See his confession of being healed saying, "The headache and tiredness which I had when I went to the meeting have gone", NC Sargant, "Sesharathamma Basavaiah and the Suvishesha Ashram at Bidadi", SIC, December 1965, p9.
- #106 Cf. Taylor, *op.cit.*, pp16,112f. Stanley Jones, "Lucknow Ashram", *op.cit.*, *The Indian Witness*, 13 February 1936, pp101f,118f. Later published as pamphlet by the Lucknow Publishing House.
- #107 Vandana, *Gurus, Ashrams and Christians*, London: Darton, Longman and Todd, 1978, p76. Cf. S Jesudasan, *Unique Christ and Indigenous Christianity*, *op.cit.*, p37.
- #108 Vandana, *op.cit.*, p76. She describes meditation in prayer incorporating Hindu scriptures, recital of scriptures, chants and forms of worship like "Aarathi". See Jesudasan, "Ashrams", *op.cit.*, and *Unique Christ and Indigenous Christianity*, *op.cit.*, p38.
- #109 Tournier, *The adventure of Living*, England, 1983, pp212,215,217,219. Cf. Hurding, *op.cit.*, pp155. Cf. Robert Assagioli, *Psychosynthesis, a manual of principles and techniques*, Turnstone Books, 1975, pp16-20.
- #110 Vandana, *op.cit.*, p60.
- #111 Rogers, *On Becoming a Person*, *op.cit.*, p61, *Client-Centered Therapy*, *op.cit.*, pp47-49. Hiltner, *Pastoral Counseling*, *op.cit.*, pp34,66.
- #112 RW Taylor, *op.cit.*, p117.
- #113 *ibid.*, p118.
- #114 *ibid.*, pp119f.
- #115 RCII, *op.cit.*, pp218-222.
- #116 RW Taylor, *op.cit.*, p96.
- #117 See Bishop VS Azariah's "The Problem of Co-operation between Foreign and Native Workers", at the World Missionary Conference, 20 June 1910, Edinburgh, printed in Report Volume IX: *The History and Records of the Conference*, pp306-315.
- #118 AJ Appasamy, "Christian Bhakti in the United Church", *CUNV*, I:1, July 1930, pp31f.

- #119 PT Thomas, "The Role of Christian Ashrams in India Today", SIC, November 1974, p4.
- #120 See the **NCCI Executive Minutes**, 22-27 February 1959, p7 and 1-3 March 1961, p8. **NCCR**, vollXC:8, August 1970, pp314f.
- #121 John W Sadiq, "The Christian Home Movement at Work", **NCCR**, 1949, pp527-533; Cf. "Editorial: The First Decade of the Christian Home Movement", **NCCR**, 1950, pp4-7; Kaj Baago, **NCCI History**, op.cit., p81.
- #122 See the Council's Concerns in the **Proceedings 1956-59**. A secretary in South India was discontinued in favour of a secretary for the North.
- #123 See the **NCCI Executive Minutes**, Nagpur, 1960, p29. For devolution of responsibility and finances, see Dr EC Bhatt, "Regional Christian Councils" *ibid.*, pp52-59; CHM to continue as a department of NCC was emphasised by AED Frederick, *ibid.*, pp8f. For the suggested specialists, see the **NCCI Executive Minutes**, 1964, p28 and 1965, p11.
- #124 **NCCI Executive Minutes**, Feb.22-27, 1959, p7.
- #125 **NCCI Executive Minutes**, March 12-14, 1963, p57 and 1964, p28. Scopes attributed the poor quality of the magazine to the employment of part-time untrained editors and recommended professional people to be in charge of publishing. See **Proceedings 1959**, op.cit, p12 and **Proceedings 1963**, op.cit., p25.
- #126 **NCCI Executive Minutes**, Nagpur, 1-3 March 1961, p29; Cf. **SIC**, May 1969, p4.
- #127 See U Kyaw Than's reference to this in "The Mighty Works of God..." in **Witnesses Together**, Report of the Inaugural Assembly of the EACC, 1959, p15.
- #128 See the council's concerns during 1956-59 in **Proceedings 1959**, pp7f.
- #129 **Renewal and Advance**, op.cit., pp46f.
- #130 *ibid.*, p46; **NCCI Executive Minutes**, 1-3 November 1960.
- #131 See the last chapter, **CPFII**, op.cit., and Cf. articles on Christian Home in **SIC**, May 1969, pp4-6: Mammen Philip (editor of CHM magazine **Grihadeepam**), "The Church and the Christian Home"; S Devairakam (editor of **Puthuyir**), "The Home and the Church"; A prominent layman (anonymous), "Christian Home and Society".
- #132 **CISS Bulletin**, IV:2. The Christian Institute for the Study of Society was a NCC programme based at Bangalore and directed by PD Devanandan.
- #133 Bangalore: **CISRS**, 1966, pp228.
- #134 Devanandan and Thomas, **CPFII**, op.cit., pp223f.
- #135 These were led by Mrs Fishman and Mrs Yohan Masih trained in Thailand. **Proceedings 1959**, op.cit., pp8f; **NCCI Executive Minutes**, 1-3 March 1961, p9.
- #136 This centre is studied in the next chapter in this thesis.
- #137 In 1958 the Christian Home Department linked with the WCC Department of Co-operation between Men and Women. See **NCCI Executive Minutes**, 22-27

February 1959, p7. In 1959 in co-operation with the Church and Evangelism department, it held a consultation at Ootacamund on "The Partnership of Men and Women in the Church". See Rev AED Fredrick, "Christian Home" in Council Concerns 1956-59, **Proceedings 1959, op.cit., p8.**

#138 See Mukerji's Report on "Co-operation between Men and Women in Home, Church and Society" in the **Proceedings 1963, pp33-38.**

#139 *ibid.*, p33.

#140 *ibid.*, pp35f.

#141 **NCCI Executive Minutes, 12-14 March 1963, p59.**

#142 Mukerji, *op.cit.*, p34.

#143 See VT Kurien's "Preface" in his **An Introduction to Pastoral Counselling, op.cit., p.iv.**

#144 *ibid.*, pp.v,vi.

#145 Dr JC David's report on "Medicine and Nursing", **Proceedings 1967, op.cit., p64.**

#146 John W Sadiq, **Family in the Purpose of God** [hereafter referred as FPG], Nagpur: NCCI, Undated, p49.

#147 *ibid.*, pp49f.

#148 The CMAI approached family planning from ethical perspective of "responsible parenthood", which was not associated with birth control or abortion alone but understood in relation to the obligations between family members and society. See **FPG, op.cit, pp35f; NCCI Executive Minutes, 1-3 March 1961, p9.** This perspective was seen in the Nagpur seminar (1960) and the 1962 and 1963 institutes for pastors and church workers. **NCCI Executive Minutes, March 17-19, 1964, p8.** This was reinforced at the 1964 East Asia Christian Conference in Thailand which addressed 'family planning' not from the perspectives of population growth and clinical method but aimed at 'attitudinal change' based on a Christian understanding of responsibility. See **NCCI Executive Minutes, 12-14 March 1963, p57.**

#149 Sadiq, **FPG, op.cit., p46.**

#150 *ibid.*, p50.

#151 *ibid.*, p50.

#152 *ibid.*, p50. Cf. Dr Clair Thompson, **Christian Approach to Family Planning; NCCI Executive Minutes, 12-14 March 1963, p56;** for involvement with government agencies see **NCCI Executive Minutes, 6-8 March 1968, pp24f; NCCI Executive Minutes, 17-19 March 1970, pp32f,66f; Proceedings 1967, p63.** In 1967 the CMAI started a project in Bangalore with various hospitals co-operating to teach Christians and non-Christians on family planning.

#153 JC David, *op.cit.*, p64.

#154 See **NCCI Executive Minutes, 12-14 March 1963, p56** and AED Frederick's report in the Council Concerns 1956-59 in **Proceedings 1959, p8.**

- #155 AED Frederick's report, *op.cit.*, p8.
- #156 NCCI Executive Minutes, *op.cit.*, 12-14 March 1963, p43.
- #157 *ibid.*, p56. Sadiq, FPG, *op.cit.*, p50.
- #158 *ibid.*, pp30,27,73,102,104,114,144,146.
- #159 *ibid.*, p112. see chapters 4 and 5.
- #160 Lambeth Conference 1958 Report: Resolution 115 quoted by Sadiq, pp15f: "The conference believes that the responsibility for deciding upon the number and frequency of children has been laid up by God upon the conscience of parents everywhere; that the planning, in such ways are as mutually acceptable to husband and wife in Christian conscience, is a right and important factor in the Christian family life and should be the result of the positive choice before God. Such responsible parenthood built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generation".
- #161 *ibid.*, See chapter 2, pp13-17,21-24; Luke 14:28-32, Mathew 25:14-23.
- #162 *ibid.*, p43,19.
- #163 Sadiq, FPG, *op.cit.*, p14 quoting from the 1959 Oxford ecumenical consultation report **Population Explosion and Christian Response**, p232: "They (children) are not to be valued, not primarily as economic or social assets or even to assure the comfort of parents in old age or (as is believed in some Asian countries) their beatitude after death; but as persons with a right to parental care in infancy and youth and to a proper equipment from society to serve God fully in it themselves".
- #164 Sadiq, FPG, *op.cit.*, pp19f.
- #165 Devanandan and Thomas, CPFII, *op.cit.*, pp223f.
- #166 JC David, *op.cit.*, p66.
- #167 Sadiq, FPG, *op.cit.*, pp122-128.
- #168 Devanandan and Thomas, CPFII, *op.cit.*, p224.
- #169 Sadiq, FPG, *op.cit.*, pp23f.
- #170 Devanandan and Thomas, CPFII, *op.cit.*, p224.
- #171 *ibid.*, p223.
- #172 *ibid.*, p222.
- #173 Sadiq, FPG, *op.cit.*, pp26f.
- #174 Devanandan and Thomas, CPFII, *op.cit.*, p224.
- #175 Sadiq, FPG, *op.cit.*, p30.
- #176 *ibid.*, pp31f.

- #177 Devanandan and Thomas, CPFII, *op.cit.*, p223.
- #178 Sadiq, FPG, *op.cit.*, pp31f.
- #179 *ibid.*, p31.
- #180 *ibid.*, pp23f
- #181 See the Council's Concerns in *Proceedings 1959*, *op.cit.*, pp7f. The Bangalore institute was conducted by Archdeacon James H Amerasekara, a delegate from Ceylon to Chiengmai.
- #182 NCCI *Executive Minutes*, 12-14 March 1963, p56; The Council Concerns in *Proceedings 1959*, *op.cit.*, p8.
- #183 See VT Kurien, *op.cit.*, "Preface", p.iv.
- #184 Sadiq, FPG, *op.cit.*, See Chapter 9.
- #185 *ibid.*, Chapter 7 pp122-128. Influenced by Western pastoral counsellors, Sadiq brings a balance in the understanding of the pastor as one with power and authority to that of a "friend, philosopher and guide", integrating it with the shepherd analogy in the tradition of pastoral care. See Oden's explanation for the reduction of this analogy in *Pastoral Theology: Essentials of Ministry*, *op.cit.*, p55.
- #186 See the Council's Concerns in *Proceedings 1956-59*, *op.cit.*, p29 and AED Frederick, "Church and Evangelism", *op.cit.*, p15; Cf. U Kyaw Than, *op.cit.*, p15.
- #187 *Proceedings 1959*, *op.cit.*, p29; CPNB, *op.cit.*, p222.
- #188 *ibid.*, p222.
- #189 See "Appendix II: The Church's Frontier Report of the Commission II" in the *Proceedings 1959*, *op.cit.*, p43.
- #190 *ibid.*, p46.
- #191 Devanandan and Thomas, CPNB, *op.cit.*, p222.
- #192 The team was sponsored by WCC and consisted of a German pastor who had worked for twenty years in Japan, a Japanese pastor who worked in a shipyard and involved in trade unions and an Indian layman who lectured in economics, involved with Indian trade unions and was then a secretary of the NCCI. See the reflections of their visit in Mark Gibbard, *Unity is not enough*, London: Mowbray & Co Ltd, 1965, p120. Gibbard visited India during 1953 - 1954 at the invitation of Newbigin.
- #193 RD Paul, *Ecumenism in Action*, *op.cit.*, pp302-309; Mark Gibbard, *op.cit.*, pp115-120.
- #194 See Philipose Mar Chrysostom's report in *Proceedings 1959*, p36.
- #195 RD Paul, *Ecumenism in Action*, *op.cit.*, p203.
- #196 *ibid.*, p303.

- #197 David Lyon and Ad Manual (eds.), **Renewal for Mission**, Madras: CLS, 1967, p154.
- #198 See **Proceedings 1967**, *op.cit.*, pp36f.
- #199 *ibid.*, p37; Cf. RD Paul, **Ecumenism in Action**, *op.cit.*, p303.
- #200 RD Paul, **Ecumenism in Action**, pp305-307.
- #201 Rajan Singh, **Challenges and Responses**, Bangalore: UIRM, 1985, p18; See **Proceedings 1967**, pp36f.
- #202 RD Paul, **Ecumenism in Action**, *op.cit.*, p30.
- #203 Rajan Singh, *op.cit.*, p19.
- #204 RD Paul, **Ecumenism in Action**, *op.cit.*, p307.
- #205 Already in the seventies the action groups were active at the grass roots, engaged in bringing awareness of the social evils and mobilising people for social change. See Rajan Singh, *op.cit.*, pp18-20.
- #206 EV Mathew, "People of God in a Pluralist Polity - The Call to Polarisation", **RS**, XVII:1, 1970, pp53f.
- #207 Richard W Taylor, "From Consensus to Controversy: Christian Literature on Social Questions in India in the last Twenty-Five Years", **IJT**, 25:3&4, July-December 1976, p191.
- #208 See Rajan Singh, *op.cit.*, pp18-20; Taylor, "Consensus to Controversy...", *op.cit.*, p191; Cf. MJ Joseph (ed.), **Towards Strategy for People's Organisation in India**, Nagpur: Christian Service Agency, 1974.
- #209 ..."exercising pastoral responsibility for those in newly developing industrial parishes". Cf. RD Paul, **Ecumenism in Action**, *op.cit.*, pp302f.
- #210 Mark Gibbard, *op.cit.*, pp116f.
- #211 RD Paul, **Ecumenism in Action**, *op.cit.*, p307.
- #212 *ibid.*, Siromani attests that the Bangalore Urban Church Extension Committee provided pastoral care for industrial areas. The author was a woman worker with the Church Extension Committee and worked among the churches in the industrial areas of Bangalore for a period of six months.
- #213 MAZ Rolston, "The Church in Industrial India" in David Lyon and AD Manuel (eds.), **Renewal for Mission.**, Madras: CLS, 1967, p152.
- #214 Industrial mission was concerned "to meet the social, economic and psychological problems of people who migrate... and take necessary steps to deal with problems of communication" and evolve "improved pattern of trade unionism" to benefit the workers. See EC Bhattu, "Economic Life" in Council's Concerns in **Proceedings 1959**, *op.cit.*, p30.
- #215 Chrysostom, *op.cit.*, pp34f.
- #216 EV Mathew, *op.cit.*, pp53f.

- #217 See its literature such as **Memorandum of the Association, Annual Reports** and occasional articles circulated in mimeographed form.
- #218 See the Reports of the Medico-pastoral Association written by Lata Jacob, Mukteshwari K Bosco, a Press note by Satish Raju and the **Annual Reports**.
- #219 William Stewart, **CIM, op.cit.**, pp85-87, particularly 86. This book was intended to educate pastors of the Church and prepare them for the forthcoming discussions on the formation of the Church of North India. The Presbyterian and the Congregational churches formed the United Church of North India and were in discussion with the Anglicans, British Methodists and the Baptists. The Church of North India was formed later in 1970.
- #220 William Stewart, **NaCoC, op.cit.**, p155. This book gives an account of the doctrine of the church and was used in theological colleges.
- #221 RD Paul, "How can the church help the laymen", **NCCR, LXXII:9**, September 1952, pp389-397. For extracts of the Evanston message see Scopes, **TVW, op.cit.**, pp2f.
- #222 Victor Premasagar, "A Review of the Literature on Pastoral Ministry Published in India during the last 25 years", **IJT, 25:3-4**, 1976, p150.
- #223 Newbigin, **The Ministry of the Church, op.cit.**, RD Paul, **The First Decade, op.cit.**, Appendix III.
- #224 Scopes, **TVW, op.cit.**, p8.
- #225 *ibid.*, p9.
- #226 *ibid.*, p4.
- #227 *ibid.*, pp66f and p4.
- #228 *ibid.*, pp8f.
- #229 Report of the NCC Consultation on the 'Sacramental Life of the Local Congregation and the Provision of an Adequate Ministry' held in Nagpur, 22-25 October 1963, [Reprinted from **NCCR, January 1964**], Mysore: Wesley Press, pp4f,9.
- #230 RD Paul, **Ecumenism in Action, op.cit.**, p153.
- #231 Newbigin, "The Vicious Circle", **op.cit.**, p4.
- #232 See the section on "The administrative responsibilities" pp18-23.
- #233 **Renewal and Advance, op.cit.**, pp182-184 also 47,50f,60,114.
- #234 See his **Christian Response to Asian Revolution, 1966**, p106; Cf. Godwin Shiri, **Christian Social Thought in India: 1962-1977, op.cit.**, p120.
- #235 Sadiq, **FPG, op.cit.**, pp122-128.
- #236 **Constitution of CSI, op.cit.**, pp21-29.
- #237 Stewart, **NaCoC, op.cit.**, p156.

- #238 *ibid.*, p136.
- #239 *ibid.*, p134.
- #240 *ibid.*, p138.
- #241 *ibid.*, p158.
- #242 Stewart, *CIM*, *op.cit.*, pp85f.
- #243 Stewart, *NaCoC*, *op.cit.*, p158.
- #244 *ibid.*, p157.
- #245 Stewart, *CIM*, *op.cit.*, p86.
- #246 Hiltner, *Pastoral Counseling*, *op.cit.*, p121.
- #247 Stewart, *CIM*, pp86f.
- #248 Stewart, *NaCoC*, *op.cit.*, p158.
- #249 *ibid.*, p158.
- #250 Scopes, *TVW*, *op.cit.*, p59.
- #251 *ibid.*, p66.
- #252 *ibid.*, pp58f.
- #253 *Renewal and Advance*, *op.cit.*, p49.
- #254 *ibid.*, p183.
- #255 *ibid.*, p184.
- #256 *ibid.*, p184.
- #257 *ibid.*, p115.
- #258 Devanandan and Thomas, *CPFII and CPNB*, *op.cit.*,
- #259 Devanandan and Thomas, *CPNB*, *op.cit.*, p174.
- #260 *ibid.*, p175.
- #261 *ibid.*, p167.
- #262 *ibid.*, p171.
- #263 *ibid.*, pp109 and 215.
- #264 *ibid.*, pp176f.
- #265 *ibid.*, pp173 and 212.
- #266 *ibid.*, p169.
- #267 *ibid.*, p213.

- #268 *ibid.*, pp210-213.
- #269 Devanandan and Thomas, *CPFII*, *op.cit.*, p224.
- #270 See MZ Rolston, "Industrialisation and Social Change", *SIC*, February 1965, p11.
- #271 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp28,40,132; *On Becoming a Person*, *op.cit.*, p161; *Client-Centered Therapy*, *op.cit.*, pp4-7; Hiltner, *Pastoral Counseling*, *op.cit.*, pp34,66.
- #272 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp163-166; *On Becoming a Person*, *op.cit.*, p110.
- #273 Devanandan and Thomas, *CPNB*, *op.cit.*, p232.
- #274 *ibid.*, p214.
- #275 *ibid.*, pp212f,236f.
- #276 *ibid.*, p213.
- #277 *ibid.*, p213.
- #278 *ibid.*, p214.
- #279 See the *NCCI Executive Minutes*, 1-3 November 1960, Nagpur; p49.
- #280 Devanandan and Thomas, *CPNB*, *op.cit.*, p214.
- #281 Kurien, *op.cit.*, pp137. Originally given as lectures in 1966 at the Tamilnadu Theological College, later published in 1968 for the Tamil Theological Literature Committee.
- #282 *ibid.*, p5.
- #283 VT Kurien taught pastoral care and counselling. His sabbatical leave gave him the opportunity to study at Montreal where Rogers was his teacher. Rogers' books are listed above.
- #284 Hiltner wrote *Pastoral Counseling*, 1949, pp291; *Preface to Pastoral Theology*, 1958; *The Christian Shepherd: Some Aspects of Pastoral Care*, 1966; all published by Nashville: Abingdon Press.
- #285 N Autton, *Pastoral Care of the Dying and Pastoral Care of the Bereaved*, London: SPCK, 1966 and 1967; RL Dicks, *Pastoral Work and Personal Counseling*, New York: Macmillan and Co., 1960; Carol Wise, *Pastoral Counseling: Its Theory and Practice*, New York: Harper and Row, 1951; CG Jung, *Modern Man in Search of a Soul*, New York: Harcourt, Brace and Co., 1939; PE Thoburn, *An Introduction to Pastoral Counseling*, etc.,
- #286 CP Thomson, *Better Health*, Nagpur: CMAI/NCC; Mary Cherian, *The Mother and Child*, Nagpur: CMAI/NCC. *The Ministry of Healing in India*, Mysore: Wesleyan Mission Press for CMAI-NCC, 1932, pp230.
- #287 This is referred in VT Kurien, *op.cit.*, "Preface", pp.vi-vii.
- #288 AC Oommen's "Review of An Introduction to Pastoral Counselling", *NCCR*, February 1971, pp90f.

- #289 *ibid.*, p90.
- #290 Kurien, *op.cit.*, p4.
- #291 *ibid.*, p5.
- #292 *ibid.*, p6.
- #293 *ibid.*, p5; Cf. Hiltner, *Pastoral Counseling, op.cit.*, p19.
- #294 Kurien, *op.cit.*, See Ch.V, pp27-53; cf.pp9-17.
- #295 *ibid.*, p43.
- #296 *ibid.*, pp10, 12f.
- #297 *ibid.*, pp13-15.
- #298 *ibid.*, pp15f.
- #299 *ibid.*, pp14-16.
- #300 See Hiltner, *Pastoral Counseling, op.cit.*, p63.
- #301 Kurien, *op.cit.*, p17.
- #302 *ibid.*, p41. Quoted from Hiltner, *Pastoral Counseling, op.cit.*, p75.
- #303 Kurien, *op.cit.*, pp10f. See Rogers, *On Becoming a Person, op.cit.*, p61; *Client-Centered Therapy, op.cit.*, pp4-7.
- #304 Kurien, *op.cit.*, pp9-17.
- #305 *ibid.*, p6; Cf. Rogers, *On Becoming a Person, op.cit.*, p27.
- #306 Kurien, *op.cit.*, p44.
- #307 *ibid.*, pp36f. Cf. Clinebell, *Basic Types...*, *op.cit.*, pp106f.
- #308 Kurien, *op.cit.*, pp28-36.
- #309 *ibid.*, p3.
- #310 *ibid.*, pp33,35.
- #311 *ibid.*, pp6-9.
- #312 *ibid.*, p9.
- #313 *ibid.*, pp16,18.
- #314 *ibid.*, p2. In Tamil the term Iyer which is used for pastor means a guru and elder whereas the term Aayar means shepherd.
- #315 *ibid.*, p2.
- #316 *ibid.*, p3.
- #317 *ibid.*, Chapter V, pp27-53; Cf. pp9-17.

- #318 *ibid.*, pp2f. Hiltner, *Preface to Pastoral Theology*, *op.cit.*, p 51.
- #319 Kurien, *op.cit.*, p11.
- #320 *ibid.*, p53.
- #321 *ibid.*, p55.
- #322 Cf. CA Wise, *op.cit.*, p89. Also see the section on "The Problem of Handling Guilt", pp88-99.
- #323 *ibid.*, p56. See Leviticus 2:7.
- #324 JA Hatfield, *Psychology and Mental Health*, p393.
- #325 Kurien, *op.cit.*, pp54f and p58 where he quotes from Genesis 3:8-9, Psalm 32, 35, 51:4, Luke 15:21, I John 1:8-9.
- #326 RL Dicks, *Pastoral Work and Pastoral Counseling*, *op.cit.*, p23.
- #327 Kurien, *op.cit.*, p61.
- #328 Cf. Emmanuel James, "Guilt and Shame in Indian Culture with special reference to Pastoral Care", *TRACI/ETS Journal*, 1978, p8.
- #329 Kurien, *op.cit.*, pp65-67.
- #330 *ibid.*, p68.
- #331 *ibid.*, pp67ff.
- #332 *ibid.*, pp77-80.
- #333 *ibid.*, pp80-82.
- #334 *ibid.*, pp80-83.
- #335 *ibid.*, pp90-93.
- #336 *ibid.*, pp86-92.
- #337 *ibid.*, pp86f.
- #338 *ibid.*, p93.
- #339 *ibid.*, p117. He does not give the name of the healer.
- #340 *ibid.*, p109. See *Church's Handbook of Spiritual Healing*, Nagpur: CMAI/NCCI, p12.
- #341 *ibid.*, pp125f.
- #342 Kurien, *op.cit.*, pp107-109.
- #343 *ibid.*, pp128-130.
- #344 *ibid.*, pp128f; Wise, *op.cit.*, pp208f.
- #345 Kurien, *op.cit.*, p132.

- #346 V Premasagar, "A Review...", *op.cit.*, pp148ff.
- #347 Vellore: Christian Counselling Centre, 1975, 1988, pp156.
- #348 ... **A Primer in Helping Relationships**, Bangalore: Asian Trading Corporation, Undated, pp191.
- #349 Cf. Clebsch and Jaekle, *op.cit.*, p.9. Clinebell, **Basic Types...**, *op.cit.*, p328.
- #350 *ibid.*, pp.323-326. See chapter 13.
- #351 *ibid.*, p328.
- #352 Granger E Westberg, **Minister and Doctor Meet**, New York: Harper and Brothers, 1961, p18. See Clinebell, *op.cit.*, p329.
- #353 See the Report of the All India Conference on **Theological Education in India**, Bangalore 1968. The All India Conference comprised of the principals of all the colleges affiliated with Serampore University, Board of Theological Education and church leaders. Kosuke Koyama and RHS Boyd were the main speakers at this consultation.
- #354 *ibid.*, [p9 in the manuscript].
- #355 See the report by TV Philip, "National Conference of Theological Teachers (Bangalore, June 5-9, 1978)" in *RS*, XXV:3, September 1978, [pp73-93] p92.
- #356 See *SIC*, *op.cit.*, p15. The conference included Indian leaders such as Dr Shanmugam (Dean of the Faculty of Psychology, University of Madras), Rev Solomon Doraisawmy (CSI Pastor), Mrs Mary Thomas (Director of Students' Guidance and Counselling at Madras Christian College), Prof. CJ John (Kittel College, Dharwar) and Dr Ms Vedanayagam (St. Christopher's College, Madras).

## CHAPTER THREE

### THE CHRISTIAN COUNSELLING CENTRE, VELLORE

The second chapter traced the views of the laity, clergy and various movements and committees on counselling to meet the needs of people in an increasingly industrialised society. All their suggestions had three factors in common: that pastoral care 1) incorporates wisdom from psychology, communication skills and other disciplines, 2) addresses wider issues and is not limited to dealing with emotional problems, and 3) takes the context and person seriously. Counselling took various shades of meaning: To some it meant advice, to others advice should proceed from knowledge of problems and trust in the person's ability to make decisions, while others took it to mean that the counsellor and counsellee decided together. For a few it meant non-directive counselling as developed in the West by Rogers. MM Thomas and PD Devanandan refrained from suggesting professional counselling, as they did not envisage problems that would require professional help, but they advocated training in counselling for clergy and select laity using the opportunities provided by the church.

As we noted in the last chapter, two models of counselling emerged: 1) The Educative or Educative Counselling implied in the suggestions of MM Thomas and others and 2) Non-Directive counselling introduced by VT Kurien. These two factors provide the background to the formation of Christian Counselling Centre (CCC) at Vellore. We will see in this chapter that the non-directive approach came to dominate the understanding of pastoral counselling at CCC.

In this chapter, therefore, we trace historically how CCC imported Western forms and models of counselling. The data of this chapter informs our later

critical analysis of Western counselling methods on the basis of theological and cultural criteria.

The material we use in this process is drawn primarily from the writings of BJ Prashantham, the Director of the CCC. It is difficult to separate Prashantham's view from that of the CCC, since he is responsible for determining its philosophy and practice of counselling, promotion and administration as well as publications. In this thesis, therefore, Prashantham and the CCC are used synonymously.

### I. BRIEF HISTORY

The Christian Counselling Centre was inaugurated on 28 February 1970 and registered on 25 August 1970 as "an institute for human relations, counselling and psychotherapy".<sup>1</sup> Frank Lake<sup>2</sup> was one of its founders which he acknowledged in his report:

As a result of the planning done on that [1968] visit, the Christian Counselling Centre was established at Vellore, alongside the Christian Medical College and Hospital.<sup>3</sup>

My purpose in Vellore [in 1980] was not to visit the Christian Medical College and Hospital but to take part in the 10th anniversary celebrations of the Christian Counselling Centre as one of its founders.<sup>4</sup>

At the invitation of the then CSI Moderator Solomon, Lake conducted 18 seminars on counselling, psychodynamics and Christian theology in 1968-69. As a result the theological educators proposed a counselling centre which the CSI Bishops approved<sup>5</sup> and delegated the responsibility to Lesslie Newbigin. Despite statements by the CCC and *The Hindu*<sup>6</sup> that Newbigin was the founder, Newbigin described his role as a fund raiser:

Following on Dr Lake's visit to the dioceses, the Synod Working Committee asked me to take the responsibility of getting a Christian Co[un]selling Centre organized. I was responsible for securing the necessary support and forming a Council of supporting

agencies, which I chaired...."<sup>7</sup>

This role of Newbigin is confirmed in Lake's newsletter:

... I want to bring to your notice a letter from my friend Bishop Lesslie Newbigin of Madras... that he would need roughly Rs.10,000 to put the buildings ... into the needed condition...."<sup>8</sup>

The committee"<sup>9</sup> chose Vellore since Madras Diocese offered the North Arcot Theological Seminary. It proved an ideal place for clinical work in the Christian Medical College and Hospital, Voorhees College hostels, Mental Health Centre and the churches."<sup>10</sup>

After a search for an Indian Director, the committee of Newbigin, Theodore Koilpillai, and AC Oommen"<sup>11</sup> appointed Carlos Welch as director,"<sup>12</sup> since Koilpillai declined. Sarojini Welch joined the staff and AC Oommen helped in the supervision of students. Philip and Phoebe Anderson, visiting lecturers in 1971, taught in the eight week course and helped in the planning."<sup>13</sup> C Robinson and BJ Prashantham joined in June 1971"<sup>14</sup> followed by Melvin and Maryanna Cassady"<sup>15</sup> in 1972.

The Church of South India played a major role in organising and funding and was represented on the Governing Board along with the Mar Thoma Church, the Methodist Church, the Salvation Army, the Lutheran Churches, the Baptist Churches, the Church of North India, the Orthodox Church and the Vellore Diocese of the Roman Catholic Church."<sup>16</sup> Bishops Newbigin (1970-74), Solomon (1974-78), Elia Peter (1978-83) and Sam Ponniah (1983-1990) served as CCC Board Chairmen."<sup>17</sup> The present chairman is Kambar Manickam, the third Principal of the Tamilnadu Theological Seminary."<sup>18</sup> Yet the Christian Counselling Centre remains autonomous of the church.

The purpose of CCC was to train clergy and laity in human relations and counselling and offer research. This is described by Frank Lake: "When with

the Bishops we planned this Centre for Pastoral Counselling training I think we thought of it as a service primarily to the churches".<sup>19</sup> AC Oommen aptly describes the purpose was not to "import" another structure but "root it in the Indian Culture and ... base its foundation on the meaning of man as revealed in Jesus Christ".<sup>20</sup> The assumption was that the availability of training in India would prevent ministers from going abroad for the same. This was also seen in the CSI Synod resolution,

[to send] candidates for training in Guidance and Counselling to Community Service Centre, Kilpauk or U.T.C., Bangalore or to the Christian Counselling Centre at Vellore.<sup>21</sup>

The method was to develop a "One Year Course in Clinical Pastoral Care" and to offer "Short Term Courses". The first eight week course was started in July 1970.<sup>22</sup>

Since C Robinson's service was uncertain due to his wife's illness, BJ Prashantham was appointed the first Indian director, in May 1972, at Carlos Welch's recommendation. Newbigin's opinion of Prashantham was expressed in his reply:

I have to confess that when you first introduced me to Prashantham, I was sceptical about his capacities. I must confess that I have been proved completely wrong in this matter and your judgment has been completely vindicated.<sup>23</sup>

Later Newbigin reflects that 'the noble act of Carlos Welch' enabled the board to appoint Prashantham,<sup>24</sup> who continued as director except for three years (1975-78) when Welch directed the CCC for a second period.<sup>25</sup>

## II. THE GROWTH AND DEVELOPMENT OF THE CHRISTIAN COUNSELLING CENTRE

The name Christian Counselling Centre implied a limitation of the Centre's work to Christians, but in practice counselling and training were offered to non-Christians also. This was enhanced by Prashantham who interpreted the

centre's intention to influence the government to incorporate more of human relations and counselling in its plans."<sup>26</sup> The courses to the private and public sectors brought in 20% of the funds and fulfilled the purpose of the centre."<sup>27</sup>

### 1. The Courses Offered at CCC

1) An eight week residential course in counselling, offered from the beginning of the year, was renamed in the eighties as the Post-Graduate Certificate in Psychological Counselling."<sup>28</sup>

2) A one year Post-Graduate Diploma Course in Psychological Counselling"<sup>29</sup> that started in 1974 records 57 theses submitted by 1988."<sup>30</sup>

3) A one month training course for community development workers, started in 1978, was offered to others in the eighties."<sup>31</sup>

4) A two Year Post-Graduate Course in Psychological Counsellor Education was offered in the eighties, as well as,

5) A three year integrated doctoral level course (FICP: Fellow of the Institute of Counselling and Psychotherapy)."<sup>32</sup>

The focus of these courses was to achieve personal growth as described in the statement of purpose:

- to facilitate personal growth so that distressed persons may experience a healing change in themselves and their relationships;
- to facilitate growth in human relation[ship]s and counselling skills, so that the trained persons may contribute to the promotion of [a] healthy personality in society;
- to do research on service and training programmes so as to increase basic knowledge and skills in promoting mental health."<sup>33</sup>

The Eight Week Course: By 1990, about 1009 Indians and 125 foreigners had taken these courses."<sup>34</sup> Having attended the Eight Week Course, I have chosen this course to study the methods and goals. The objectives were to help the trainee obtain:

1. Basic understanding of personality and interpersonal relationships.
2. Basic understanding and skill in crisis counselling and growth counselling.
3. Experience of personal growth through counselling.
4. Basic understanding and skill in community building."<sup>35</sup>

Course methods included lectures; supervised clinical placement (in hospitals, educational institutions and churches); practical sessions included role plays, group and one to one counselling, and written reports of the conversation between the counsellor and the counsellee (verbatim). There was a special emphasis on 'experience', encouraging the participant to take responsibility for self learning,"<sup>36</sup> and to get to know others through structured exercises such as listening, repeating and responding.

Lectures included various therapies, theories and skills of counselling, and concentrated on the application of counselling to crisis situations of birth, growth, illness, and death. Professionals were invited to share their experiences in counselling personal and social problems such as alcoholism, drug addiction, suicidal tendencies, marriage problems and unemployment. Special seminars were arranged in the hospital with chaplains and the medical staff informing on the rules of the visits, certain illnesses, patients' reactions and responses.

There was emphasis on personal growth, which is revealed in the course programme."<sup>37</sup> The delegates were encouraged to work through their unresolved problems, evaluating their personal growth through written reports as well as pictorial representations and making action plans. One such "Action Plan" is given in the *Indian Journal of Psychological Counselling*."<sup>38</sup>

Short term courses were conducted both for Christians and non-Christians. By the late seventies there was an increase in the number of courses as

revealed in the list of the activities of 1982-83."<sup>39</sup>

i) The churches and church related agencies sent their staff to be trained by CCC. ii) Private organisations such as the Bharat Heavy Electricals Limited of Trichy, the railways, airlines and banks used the CCC for training their staff, as did the Rotary and Lion's Clubs"<sup>40</sup> and the Nettur Technical Training Foundation of Vellore."<sup>41</sup> iii) Government Departments, such as the Regional Institute of Correction Administration (Vellore),"<sup>42</sup> the National Institute for Social Defence,"<sup>43</sup> the Gujarat High Court"<sup>44</sup>, the Tata Institute of Social Sciences (Bombay), Madras School of Social Work, Vivekananda Educational Society and National Institute of Mental Health, all sent their staff for training. This joint venture was inaugurated by SS Varma, Secretary to the Ministry of Welfare,"<sup>45</sup> who remarked that they counted on the help of CCC in their plan to start orphanages and homes for the aged."<sup>46</sup> The Vigilance Homes of Tamilnadu"<sup>47</sup> and the Tamilnadu Industrial Investment Corporation of Madras had CCC conduct seminars in skills of managerial effectiveness and personality development for their staff."<sup>48</sup> iv) Some Universities such as Serampore, Osmania, Venkateswara, Madurai-Kamaraj and Madras sent students for training and accepted the diplomas of CCC, as seen in an advertisement seeking Lecturers for a Post-Graduate College of Social Work in Andhra Pradesh.

Essential Qualification: One year experience in conducting training programme/research projects is essential. Diploma/Certificate in training course held at Christian Counselling Centre Vellore will be treated as an additional qualification...."<sup>49</sup>

CCC was affiliated with the Board of Theological Education of the Senate of Serampore College. The United Theological College from 1975 sent some of its B.D. students to the Eight Week Course and the first year M.Th. candidates to the one year course at CCC. But by 1980 UTC started its own

"Manas Vikas Kendra" to train its students and the staff of the Medico-Pastoral Association."<sup>50</sup>

## 2. The CCC Staff

Along with the Welches, BJ Prashantham, C Robinson, KC Joseph (trained at the Cairnmillar Institute in Australia) and Victor Padmakar (a research psychologist) joined the CCC staff."<sup>51</sup> Salim Shariff was appointed particularly to train community development workers and Meena Prashantham joined the staff in 1978. Foreigners were invited as visiting lecturers: the Andersons, the Penners, Becker, Jacqui Schiff, Morris Carstairs, Hans Schwartz, Frank Lake, Leland Elhard, Nicholas Tyndale, Masamba MaMpolo, Jim Childs, Donald Luck and others. They each brought their particular emphasis to bear upon the programme."<sup>52</sup> The Andersons introduced the techniques of Gestalt therapy."<sup>53</sup> Jacqui Schiff emphasised Transactional Analysis, based on her experiences of treating depressed persons at the Cathexis Institute, California.

By the late seventies, several staff such as Salim Sharif, KC Joseph, James D Isaac, Waldo and Dorris Penner, and Carlos and Sarojini Welch had left the CCC."<sup>54</sup> Years later Newbiggin expresses concern: "... From a later talk with Carlos I gathered that his position had become too difficult. I felt very sad that Carlos, who had brought Prashantham to this post, should have had to leave..."<sup>55</sup> Prashantham employed retired people and trainees including non-Christians, and shared the responsibilities between his wife and himself. Brian Caszo, Lalit P Ecka, Dr Emma Gonsalvez and non-Christian trainees Shilpa Kankiwala and Ketun C Bhagat were chosen as staff for short periods."<sup>56</sup>

### 3. Promotion of CCC

Prashantham gave importance to promoting CCC. The method was:

1) to invite the leaders of the country such as Prime Ministers (Mrs Indira Gandhi and Rajiv Gandhi), Presidents (Sanjeeva Reddy and Venkataraman), Tamil Nadu Governors (SL Khurana and Prabhudas Patwari), the British High Commissioner, Dr Tai Young Lee and church leaders to CCC programmes.<sup>57</sup> On such occasions Prashantham's books were released, which inevitably drew the media.<sup>58</sup> The work with drug addicts by CCC along with the Rotary and Lion's Clubs brought publicity to CCC.

2) to write articles in newspapers and periodicals like **The Hindu**, **Eenadu**, **Ananda Vikatan** etc.,<sup>59</sup> with reports and pictures of his visits with government leaders. Their appreciative remarks were published in the CCC News Letters.<sup>60</sup> Gary Collins' comment about the centre developing innovative approaches was quoted in the cover page of **Empowerment for Development**. Newbiggin's 1972 correspondence with Welch of Prashantham's capacity<sup>61</sup> were quoted often.<sup>62</sup> Prashantham sent his books to the British Queen, Prince and Princess of Wales.

### 4. CCC Literature

Within twenty years CCC produced newsletters and books by Prashantham. In **Indian Case Studies in Therapeutic Counselling** (1975),<sup>63</sup> counselling was recognised as an age old limited practice, and the book called for a skill oriented approach. Its treatment of the subject was similar to that of VT Kurien, introducing the Rogerian non-directive counselling as an alternative to traditional advice-giving and applying it to various situations. The difference was that it gave definition of and statistics for each problem, and through case studies proved the effectiveness of various approaches. Counselling was open to all carers.

Counselling was interpreted as a tool to help people develop their potential. The human potential was proved as a gift of God drawing from the parable of the talents and the story of the Samaritan woman."<sup>64</sup> Influenced by Rogers, Prashantham was optimistic that human beings can be trained and developed."<sup>65</sup> Prashantham's optimism about progress, the triumph of rationality over problems and difficulties, and the human capacity to accomplish reveal the influence of the American humanistic potential growth movement on him.

Counselling was defined in Rogerian terms as relationship. Qualities like respect, congruence, acceptance, understanding, empathy, availability, avoiding assumptions and recognising client's potential are borrowed and elaborated uncritically from Rogers, Carkhuff, Kramer and Egan."<sup>66</sup> As any relationship involves communication, a whole chapter was devoted to describing expression, listening, response and reaction, and rejecting defensive and judgmental responses as hindrances to growth. There was a particular emphasis on listening, claiming that God is a listener.

Borrowing from Western authors, Prashantham describes the stages of developmental and crisis situations, using Gain Ginort's stages of integration, disintegration and reintegration that young people go through; Kubler-Ross' stages of grief, such as denial, anger, negotiating, depression, and acceptance; and Virginia Satir's findings in marriage counselling such as self worth, communication, rules and relationship with outside world."<sup>67</sup> He affirms that human developmental stages are universal.

In dealing with marriage problems, Prashantham advocates Arlen's methods and Gestalt Therapy;"<sup>68</sup> and in counselling the bereaved he warns against the misuse of religious resources and disputes the traditional comforting "Do

not cry", "All is well", "Have faith in God" as blocking the process of grief. But he fails to suggest positive ways of relating religious resources to the bereaved. The book establishes the validity and effectiveness of Western models of counselling. Though one is appreciative of Prashantham's attempt, the question is whether these methods are suitable only for an educated minority and not to the poor, since most of his case studies are from the educated middle class.

In the third edition Prashantham confesses the limitation of the individual approach and attempts to relate counselling to the socio-economic and political issues.<sup>69</sup> However, the lack of integrating of the theory of counselling to wider issues, is the result of his dependence on the North American counsellors as socio-political issues were not their concerns.

The book is a summary of various approaches written in simple English, arranged in chapters and providing easy reading, which found acceptance in theological colleges along with VT Kurien's *An Introduction to Pastoral Counselling*, as there were no other books on counselling by Indians.<sup>70</sup> Clinebell's *Basic Types of Pastoral Care and Counselling* was used as a standard text.<sup>71</sup>

*Empowerment for Development*<sup>72</sup> is a compilation of various papers attempting to relate counselling to wider issues such as poverty and unemployment. Unlike the first book it uses case studies from the poor and attempts to prove that counselling is not a middle class phenomenon. Instead of pursuing the relationship between counselling and the socio-economic problems, the book deals with emotional problems. Several chapters from his first book on 'loss', 'suicide' and 'mental health' are repeated with slight modification. Twenty pages describe Prashantham's visits to

government officials and quotes from various poets, the relevance of which is unclear. These could have been avoided to pursue the thought of individual change for social change. However, the book makes a positive contribution in its move away from an individual approach to a community approach, which will be discussed later in the thesis.

**Some Aspects of Psychology and Theology of Counselling**<sup>73</sup> is a twenty page booklet containing two sections. The section on Psychology discusses Eric Berne's theory of strokes, particularly emphasising the need of strokes for human development and survival.<sup>74</sup> A stroke is an act of physical or verbal expression by which people recognise one another. An exchange of strokes constitutes a transaction, which, according to Eric Berne, is the unit of social intercourse. Berne identifies people's recognition of others into four categories: Unconditional Positive Stroke, affirming a person's worth; Conditional Positive Stroke, affirming a person's success or achievement; Unconditional Negative Stroke, avoiding or not accepting a person or action; and Conditional Negative Stroke, rejecting a particular action. Along with the universal biological and psychological needs, which Berne refers to as 'hunger', people also need stimulus and recognition; strokes are a way to meet them.

Prashantham attempts to prove that positive strokes are essential for survival and that conditional positive and negative strokes given in a context of love and care lead to growth. He establishes that strokes are similar to concepts such as respect, reinforcement, confrontation and punishment as interpreted by Gerard Egan<sup>75</sup> and they mutually influence and reinforce each other - an argument which will be discussed later.

The section on theology establishes a similarity between Jesus' words and actions with the four categories of strokes. This book is the summary of various views lacking both analysis and application to the Indian context. Charts, statistics and Western case studies, including Western names, are borrowed from Western sources.

**The Proceedings of the International Conference on Counselling for Social Change**<sup>76</sup> is a compilation of papers presented at the conference sponsored by CCC. The papers relate counselling to crises situations and to social issues like poverty, injustice, war, nuclear disarmament etc., There is a shift in emphasis from the traditional individual to community-oriented approach. The assumption is that the social, cultural, historical and economic factors affect the individual. The attempt was to explore various approaches but within three days, the conference had 27 papers and two public functions which left little time to consider the issues and to offer fresh approaches.

##### 5. The Influence of the CCC

The Christian Counselling Centre had direct and indirect influence on the birth of centres both within India and outside.

i) **Madras Counselling Centre** started in 1974<sup>77</sup> and was supported by CCC. Welch participated in its first anniversary celebrations; the Cassadys and Prashantham contributed articles in its Souvenir. CCC staff Melvin Cassady and Emma Gonsalvez joined the Madras Counselling Centre, as the programme director and the director respectively. The centre offered training and counselling through appointment or walk-in sessions, mostly dealing with emotional problems.<sup>78</sup> It was later closed since it lacked funds and could not meet the economic needs of people. However, it was reorganised and named **Jeevana Prabha Counselling Centre.**<sup>79</sup>

ii) Mesach Krisetya, a pastor, was influenced by CCC (while a student in the United Theological College, Bangalore) to organise an Indonesian centre based on the Clinical Pastoral Education model. Prashantham was involved in the planning and later as a guest lecturer in this centre."<sup>80</sup>

iii) Prashantham was the guest speaker in 1980 counselling programmes of the Tamilnadu Theological Seminary at Madurai<sup>81</sup> and the Mar Thoma Theological Seminary at Kottayam. The latter was directed by JT Thomas and had staff trained at CCC. It later moved to Appookara as the "Dr Thomas Mar Athanasius Memorial Counselling Centre" under the control of the church. The centre offered counselling, training and conducted seminars."<sup>82</sup>

iv) Salim Shariff, a staff member of CCC, started **Sandharshan** (guidance), an Institute for Counselling and Personal Growth in New Delhi, offering individual and family counselling."<sup>83</sup>

### III. THE CCC CONCEPT OF COUNSELLING

The centre practises non-directive counselling."<sup>84</sup> To understand the CCC concept of counselling it is necessary to understand Rogerian non-directive counselling.

#### 1. Rogerian Non-Directive Counselling

Carl Rogers introduced 'non-directive counselling' as an alternative to 'advice-giving'. This had enormous influence on both the secular and church practice of care. Rogers' concepts found acceptance in the training of therapists. His influence on the methodology of the contemporary pastoral care and counselling movement can be seen in the works of Seward Hiltner (1949), Carol Wise (1951), Wayne Oates (1951) and Paul Johnson (1953)."<sup>85</sup>

The "client-centered approach" concentrates on the client's internal frame of reference and the direction, content and speed of counselling are entirely determined by the client. This approach recognises the counsellee's capacity to discover the meaning of life and values his/her right to be independent, which is contrary to many therapeutic disciplines that emphasise authority, concentrating on problem solving and the right of the counsellor to direct the client using warning, confronting, persuading, advising and exhorting as a means to achieve a goal. For Rogers authority and therapy cannot co-exist in the same relationship."<sup>86</sup> Relationships such as parent-child or physician-patient assume deep affectionate ties, authoritarian advice, submissive acceptance and following the leader, which, according to him, brought only superficial change. He proposed the counsellor as a facilitator or a midwife, building a relationship of warmth and acceptance."<sup>87</sup>

Three elements are emphasised in non-directive counselling: accepting, understanding and clarifying of inner conflicts. For Rogers unconditional acceptance of the client aids in opening the way to self-acceptance."<sup>88</sup> Acceptance helps a person to achieve insight, thus leading to growth. Rogers places emphasis on the counsellor being congruent and genuine, which is described in *On Becoming a Person*. An honest relationship motivates the counsellee to seek for reality within the self and for realistic relationships with others and the environment."<sup>89</sup> Insight not only expands the capacity to see old facts but gives a new perception of the intricate interweaving of all the impulses within the self. Such a perception leads to self-acceptance.

The goal of counselling is to help the client become autonomous - the true self. The true self is not a state or destination but a quality of life

where a person drops all facades, trusts experience, and becomes a fully functioning responsible person. Rogers' basic assumption is that a person is inherently good and is born with a capacity for self organisation."<sup>90</sup> Experience proves otherwise. The environment and the culture impose values and value constraints which are contrary to life experiences. Imposed values result in losing touch with one's experience and leads to alienation from one's feelings. This conflict between the capacity of self to symbolise and the acquiring of value system results in the birth of a distorted self. A distorted self is unable to perceive experience correctly and thus builds defences. Rogers describes that people are enslaved by constantly evaluating their feelings according to the negative and positive reactions, and they cope by ignoring, denying, or distorting whatever does not fit."<sup>91</sup> At this stage, Rogers claims, people are insecure and need help to know and understand themselves.

Self realisation for Rogers is not instantaneous but a process. He traces the different stages a client goes through in a counselling relationship such as expressing feelings, facing internal inconsistencies and accepting the denied experiences. This process results not only in the acceptance of one's feelings but an ability to trust one's values. This loosening of "structure bound aspects" is what Rogers calls as "process experiencing". The individual's decision to choose such a daring and frightening experience of moving away from what one ought to be "to be oneself" is compared to the travail of a woman in which the counsellor plays the role of a midwife."<sup>92</sup>

A self that emerges out of experience rather than an experience twisted to fit preconceived ideas"<sup>93</sup> Rogers calls "freedom", where the individual takes control and does not allow people's attitudes or any bureaucratic impositions to shape freedom and dignity. However, freedom should not be

thought of as licence to do whatever one wants but is within the limits of law and order. It is a capacity to become a responsible person. A person's experience is described by Rogers.

I am myself and am different from others. I am getting more happiness in being myself and I find myself letting other people assume responsibility for being themselves."<sup>94</sup>

For Rogers human becoming is more important than human being.

## 2. The CCC's Use of Non-Directive Counselling

Welch and Prashantham, like Kurien, considered advice-giving as growth retarding and perpetuating dependency, denying freedom of thought since decisions were made by elders. The traditional approach, though appropriate at times, was limited in helping the person to take responsibility. They proposed non-directive counselling as an alternative, to allow individuals to take decisions, become aware of their capacity and experience the fulness of life."<sup>95</sup> This approach was seen as a process of emotional re-education helping the individual to work, not only through the immediate problems, but equipping to handle other problems."<sup>96</sup>

Counselling proceeds through an accepting, understanding and clarifying of inner conflicts."<sup>97</sup> Both Welch and Prashantham emphasised the role of a counsellor as facilitator. Welch interpreted a counsellor as "not a problem-solver or advice giver", but one who "enters trustingly into a relationship."<sup>98</sup> Both were more interested in the direction than in the solutions.

Counselling was defined in terms of relationship. To enhance the relationship between counsellor and counsellee Prashantham emphasised communication skills and the use of psychology in understanding human thought and behaviour. Rogers, Carkhuff, Kramer and Egan's description of

the qualities of a counsellor such as respect, congruence, acceptance, understanding, empathy, availability, the avoidance of assumptions, and recognising the client's potential are emphasised as prerequisites in understanding a client. To respect is to recognise people's ability to decide; congruence is to be honest in dealing with clients accepting weakness and inability; empathy is to understand the inner world of the client's feelings; availability is interpreted as being a facilitator; avoiding assumptions is to allow the client to be the final judge in making the decisions; and immediacy is described as dealing with problems here and now.<sup>99</sup> Prashantham emphasises the importance of communication. He describes Elias H Potter's elements of communication: expression as giving importance to verbal and nonverbal communication; listening not only to the words but also to the body language; responding to the feelings rather than words; tracing the various responses and rejecting 'defensive' judgmental and probing responses as hindrances to growth.<sup>100</sup>

The aim of counselling was to help people be autonomous and develop potential. Prashantham considered people as being created with potential, which was hindered through hurts and unmet needs for love and non-acceptance. Such persons are described to have low performance level both at home and at work. Counselling was suggested to help discover and develop their "God given potentialities".<sup>101</sup> Such a positive view of human nature was described in the promotional literature:

EACH PERSON

- 1 - is Worthwhile
- 2 - is Unique
- 3 - has Gifts and Potentials to develop
- 4 - has Problems that can be managed
- 5 - is a Steward of the planet's resources
- 6 - is a Catalyst of Personal and Social Change
- 7 - is a Partner in the Divine cosmic process of Peace, Justice and Transformation.<sup>102</sup>

Prashantham does not discuss autonomy except to give a description of the change that occurs through counselling.<sup>#103</sup>

<u>Before Counselling</u>	<u>After Counselling</u>
Hurt	Relieved
Angry	Lighter
Confused	Clearer
Dependent	Autonomous

Growth was paramount in the thinking of Prashantham. The cleansing of the client's inner life through the release of emotions was seen as the client becoming more relaxed and able to look at his/her own life objectively. Influenced by Clinebell, the centre aimed to achieve growth at personal, relational and institutional levels.<sup>#104</sup> Staff and students were encouraged to make a contract to develop personal growth. Halloway's types of contracts were used: social control contract as change in behaviour, attitude or feeling, and autonomy contract where the individual decides to modify his/her life by working through childhood decisions which had consequences in adult life "to be free and not to follow any more his injunction or his script".<sup>#105</sup>

Three components similar to the ABC model of Warren L Jones and Clinebell are found in CCC's counselling: to achieve contact with the person, to identify the essentials of the problem and to help cope with the problem.<sup>#106</sup> One notes the emphasis on skill oriented counselling. For Prashantham the choice is not between counselling or not counselling, but between counselling with skills and counselling without skills.

The CCC utilises three basic types of counselling: supportive, educative and reconstructive. Supportive counselling is providing emotional support; educative counselling is the sharing of relevant concepts to stimulate thinking and understanding; and reconstructive counselling is working on deep personality changes."<sup>107</sup>

The centre's approach was eclectic and open to all available resources of the behavioural sciences, particularly the theories and methods of all systems of counselling and psychotherapy. It was influenced by the personalistic and transcendental views of Carl Rogers, Abraham Maslow, Rollo May, Victor Frankl and the confrontational approach of William Glasser, and to bring about personal and social change, it used growth centred therapies such as Gestalt, psychosynthesis, Transactional Analysis and system therapies, including family counselling. Much emphasis was given to Transactional Analysis which we shall discuss later."<sup>108</sup> A few of these therapies are described in order to understand the application of them to problems, such as Gestalt therapy, group dynamics and Transactional Analysis itself.

Gestalt therapy is used by the CCC. For instance, Prashantham applied this method to enable a client with a suicidal tendency to face his suicidal self."<sup>109</sup> Frederick S Perls, like Rogers, believed that a normal person is alienated and that people need to have a greater awareness of themselves, their body sensations, feelings and thoughts."<sup>110</sup> However, he differed from Rogers' model in that the encounter takes place between two individuals: the counsellor and the client. Perls saw the encounter as between a client and the group leader in a group and he emphasised the client's responsibility in dealing with problems here and now. Problems are transferred to a chair or an imagined figure, so that an aspect of one's psyche is treated as if

embodied and sitting in a chair and discussing with the client. This technique is called "the empty chair technique". The client is allowed to express resentment, appreciation both verbally and non-verbally, and to confront and reverse roles. In a group the leader designs techniques and takes the central role in the group process to help the client."<sup>111</sup>

The CCC also uses group counselling. The group process is very similar to the aim of T-Groups and sensitivity groups to develop better understanding of oneself and others."<sup>112</sup> It is a group of normal people committed to mutual trust, caring, understanding, accepting and supporting group members to understand themselves. The techniques involved are honesty, self disclosure and feedback. The leader is to create an environment conducive to learning, provide stimulation, extend communication and provide interpretation. This type of group process is described in Prashantham's writings, especially in *Indian Case Studies in Therapeutic Counselling*."<sup>113</sup>

### 3. The CCC and the Use of Transactional Analysis

Though the centre claims to be eclectic within a psychotherapeutic framework and a Rogerian non-directive approach, it has taken on board certain aspects of Transactional Analysis in its practice, writings and training to stimulate the personal growth of the counsellors, with the assumption that such a growth will help in their care for others. The language and assumptions of Transactional Analysis that human beings can change from one ego-state to another and that transactions between people can be assessed in enhancing growth, is seen to be the focus. Personal growth sessions form the central core of the training programmes. Eight out of the fifty seven theses written are on Transactional Analysis and the rest are indirectly related to it."<sup>114</sup> Transactional Analysis forms the main content of Prashantham's books. *Some Aspects of Psychology and Theology of Counselling* is devoted to

discussing 'positive strokes', though the title implies a wider coverage. The use of Transactional Analysis in CCC is drawn from Tepas' thesis,<sup>115</sup> the two researches by the CCC staff and the books of Prashantham.

#### a) The Use of Transactional Analysis in CCC

The CCC staff use the TA model to interpret the actions and reactions of the counsellee and help them to understand the problems. The TA model was proposed by Eric Berne, who offers a therapy for people to change whatever may have been their past, in his book **Games People Play**. He establishes that persons can have self-control, self-direction and discover the reality of the freedom of choice.<sup>116</sup> Persons can understand themselves by means of three basic ego states. An ego state refers to the way an individual is feeling and behaving at a certain time. Ego states denote states of mind and their related patterns of behaviour as they occur in nature. Each person, according to Eric Berne, has three basic ego states, parental ego states, adult ego states, and child ego states, which are called parent, adult and child or abbreviated as P.A.C. These are not concepts or roles but psychological realities. Berne describes that within each person there is the child and that even when a person is grown up they retain the child they once were. The adult is that part of personality that handles ideas and thinks rationally. The parent state is the internalisation of certain aspects of one's parents.<sup>117</sup> To develop the capacity to use all the ego states or discard one state which is dominating he suggests that people should meet in groups or work with a counsellor. The CCC uses groups to help people to work through their ego states, and they also use methods such as contracts, charts, and graphs to measure personal growth and for people to change their life scripts.<sup>118</sup>

b) Edmund Tepas' Observations on Transactional Analysis in CCC

Counselling was not limited to clinical sessions but continued outside of the office setting and some clients were taken into the Welch family and cared for. Influenced by Jacqui Schiff, the Welches took the role of "parent-cum-therapists",<sup>119</sup> and accepted two depressed patients into their family,<sup>120</sup> a medical student diagnosed as hebephrenic and a school teacher diagnosed as schizophrenic by the Mental Health Centre. Edmund Tepas, an American student specialising in Transactional Analysis in the one year course at the CCC, was a co-therapist.<sup>121</sup> Written reports of the conversations and the progress made by the clients are recorded in Tepas' thesis from his 2½ month involvement.

The aim of the treatment was to break away from the unhealthy symbiosis.<sup>122</sup> Symbiosis, a necessity in the early stages between a mother and a child, is unhealthy in the adult and is caused by parental failure in helping the child to develop ego boundaries. In contrast to the West, the period of symbiosis is prolonged in India, which Erna Hoch notes as the major cause for mental disorders.<sup>123</sup>

The treatment used methods advocated by Schiff such as reparenting, confrontation and group therapy sessions, with reading assignments. The clients and the therapists worked together and clients were educated about the causes of their behaviour and the treatment. Since the treatment was based on Transactional Analysis, they were introduced to Thomas Harris' I'm OK, You're OK and Schiff's All My Children.<sup>124</sup> Contrary to the views of many psychiatrists, influenced by Schiff, they held that mentally ill patients can know and understand their behaviour.

Reparenting: Schiff identifies the root of psychosis as being in the patient's image of his/her parent<sup>#125</sup> and recommends that the therapist become involved in the process of "reparenting" which, she maintains, will erase the inbuilt 'parent ego state' in the patients and replace it with a new parent image. The effectiveness of the treatment depends on a secure environment, and a loving, protective and supportive parent model.

Tepas observes that the Welches adopted this role throughout the treatment. In therapy sessions patients were encouraged to regress to their earliest years, sometimes to experiencing birth trauma. The medical student was bottle fed and stroked.<sup>#126</sup> Through such experiences the clients were helped to get what they missed in their childhood in terms of love and acceptance. Emphasis was not on reliving the past but to relearn, as therapists suggested, positive interpretations of their parent's behaviour. For example, the teacher was helped to understand that his parents were unable to give more time due to pressure; the medical student to realise that his father treated him as a grown up instead of as a child; and that their parents cared for them in the way they understood care.<sup>#127</sup>

Confrontational approach, Schiff advocates this as helpful in breaking away from symbiosis. Tepas notes that the two clients went through characteristics of symbiosis, such as passive behaviour, thinking disorders, a tendency to discount others and to imagine a grandiose self image. They were helped through confrontation.

i) Fantasies are taken as realities by the depressed patients. Their fantasies were confronted by encouraging them to express their fears and anxieties and clarifying to them that much of it lies in their "child ego state". The school teacher Jaya was confronted by Carlos:<sup>#128</sup>

J: My memory is not as good as it should be.

C: Why do you say that?

J: I cannot remember somethings I read in the newspaper.

C: Well let us see, what did I read in the paper today?

(gives three items that he remembers) What did you read today  
Jaya?

J: (gives five items that he remembered)

C: There you are. You do better than I do. It is not important  
to remember all you read. Your Critical Parent is telling you  
"You must remember all you read". Stop that.

He was taught that the demand to remember all he read came from critical  
parent ego/state and that the client should "stop" yielding to such demands.

The school teacher's fear of facing a crowd was confronted and helped to  
take the initiative in conversation every two hours. The medical student  
was helped to refrain from talking about unrealistic matters or pushing  
himself forward. There was constant supervision, appreciation for things  
done and encouragement to keep their contract.

ii) Sometimes in confronting the patient, staff used methods like "standing  
in the corner". Tepas notes this was used as a last resort. This method  
helped the medical student to apologise for his aggressive behaviour.  
Teaching and time was given to work through aggression.<sup>#129</sup>

There was an undermining of the use of drugs, assuming that suppressants  
caused lethargy.<sup>#130</sup> By avoiding drugs and by reparenting and confrontation,  
the therapists hoped that the patient would get in touch with the "child ego  
state" suppressed by the "parent ego state". Tepas claims that the school  
teacher, lethargic with drugs, became active and took responsibility for  
himself after stopping drugs.<sup>#131</sup>

Edmund Tepas advocates Schiff's theory as workable and suggests it as an  
alternative to psychiatric treatment without undermining it. However, his  
claim that Welch's family therapy was successful is questionable, since  
there is no other comparable example, and a 2½ month study can only give a

limited measure of the actual success of the therapy. Moreover, there is only one written account of it. The drawback is that the Welches did not write about their experiences.

What the Welches did in taking responsibility for the disturbed people is highly commendable. Indeed Tepas claims that they were the first to explore such a family therapy in Asia. A drawback to this family therapy method is that it would appeal to the educated middle class since the poor would lack the resources or ability to cope with middle class values or to understand the concepts of Transactional Analysis.

c) Influence of Transactional Analysis on Personal Growth based on the Researches of CCC Staff

CCC staff Victor Padmakar and Ketun C Bhagat studied the personal growth of the participants and found that the courses on Transactional Analysis influenced their growth.

Bhagat used a Self Analysis Form Test to measure the anxiety level and Taylor-Johnson's Temperament Test to measure the nine personality traits of 13 delegates:<sup>132</sup>

Nervous	- Composed
Depressive	- Light-hearted
Active Social	- Quiet
Expressive Responsive	- Inhibited
Sympathetic	- Indifferent
Subjective	- Objective
Dominant	- Submissive
Hostile	- Tolerant
Self-Disciplined	- Impulsive

She used the Sign Test and the Will-Coxon test to measure the differences in growth in the participants, before and after the course, using qualitative tools such as extracts from the self evaluation reports, photographs of the

participants before and after the course, extracts from application letters, and the charts and graphs of the participant. Some of the evaluation reports stated:<sup>133</sup>

I entered into Christian Counselling Centre as a shy, depressive and lonely person. Now I am entering into a new life as an outgoing, sociable, free and a very secure and loving person.

Through learning Transactional Analysis I saw my weakness in Decision making. Now I begin to lead my life according to my will.

During these eight weeks I have grown a lot in self-confidence better appreciation about myself and my qualities. There is less fear of criticism and discouragement. The tendency of comparing myself with others is decreasing.

Bhagat concludes that the anxiety, self discipline, expressive, responsive and depressive levels have been reduced to point 0.1 level. The following table represents a summary of her findings:<sup>134</sup>

Table III

Personal Growth variable measured by Self-Analysis Form Test	Significance of Personal Growth made as tested by Sign Test and Will-Coxon Test
Anxiety	Significant at .05 and .01 level

Table IV

Personal Growth variables measured by Taylor Johnson Analysis Test	Significance of Personal Growth made as tested by Sign Test and Will-Coxon Test
1 Depressive	Significant at 0.01 and 0.05 level
2 Self Disciplined	Significant at 0.01 and 0.05 level
3 Expressive-Responsive	Significant at 0.01 and 0.05 level
4 Active-Social	Significant at 0.05 level
5 Subjective	Significant at 0.05 level
6 Dominant	Significant at 0.05 level
7 Hostile	Significant at 0.05 level
8 Nervous	Not significant
9 Sympathetic	Not significant

Padmakar's study analysed and interpreted the effect of the courses on feelings, attitudes and behaviour towards oneself and the community.<sup>135</sup>

From the 125 responses he records that there was a change in behaviour and attitude, such as self acceptance, acceptance of others and expression of anger. He records the post-course expression of feelings, but fails to give data of the pre-course feelings:<sup>136</sup>

	Percentage	Number
Need for love	42.50	51
Love for others	79.17	95
Anger	43.33	52
Pain	20.00	24
Fear	30.83	37
Joy	55.83	67
Others	15.83	19

The conclusion of Bhagat and Padmakar that there had been growth in the participants is acceptable but the criteria used are unclear.

It is not clear how growth can be measured. The article does not provide the questionnaire used, the self analysis test adapted to Indian norms or the criteria used to measure growth, except for the extracts of the self evaluation report, charts and graphs rating the percentage of growth. Bhagat's choice of the qualitative tool is questionable. The criteria used in judging the photographs is not given. Applications are not authentic material for study as most of them are written by others, a common practice in India. The non-availability of another test leaves no room for comparing the results.

That Transactional Analysis contributed in enhancing individual responsibility, is confirmed in the reports of the participants. However, the changes that are documented are personal; they are able to listen, to understand themselves and others and to take responsibility. Such individualistic growth is limited, since it does not allow individuals to confront problems outside themselves. Transactional Analysis is based on a philosophy that smoother relations will substantially cure problems. The

danger of such a view is that it defies all social and theological analysis, leading one to ignore the causes of social tensions and social conflict rooted in vested interest, exploitation and injustice.

#### d) Transactional Analysis in the CCC Literature

In the **Indian Case Studies in Therapeutic Counselling** emphasis is given to different ego states, and the importance of strokes.<sup>#137</sup> **Some Aspects of Psychology and Theology of Counselling** is devoted to discussing Transactional Analysis, summarising the concept of strokes uncritically borrowing from Hedges Capers, Glen Holland, Stanley Woolams, Fanita English and Muriel James.<sup>#138</sup> It attempts a) to prove that "positive stroke" i.e. "recognition" is important for human development, and b) to establish that the four types of strokes are similar to the concepts of respect, reinforcement, confrontation and punishment interpreted by Egan.<sup>#139</sup>

a) The need for strokes is emphasised by quoting Hedges Capers and Glen Holland's "Stroke Survival Quotient", which describes the amount of strokes a person needs and states that a person receiving 87% recognition will be able to reject negative criticisms and concentrate on activities. They conclude that the weaker ones need more strokes.<sup>#140</sup> Prashantham borrows charts and statistics of D Kupper, S Woolams and M James to prove that lack of adequate strokes lead to "chronic stroke hunger and various degrees of depression, culminating either in suicide or in the most extreme form of depression -catatonia- ...".<sup>#141</sup>

b) He attempts to see similarities between respect and unconditional positive strokes, reinforcement and conditional positive and negative strokes, confrontation and conditional negative strokes, and the concept of punishment and unconditional negative strokes.

'Respect', Egan interprets it as assessing a person not on merits but on who the person is."<sup>142</sup> Such valuing suspends critical judgments and cultivates client resources showing warmth, refusing to reinforce destructive behaviour and being genuine. Prashantham sees the similar meaning in unconditional positive strokes, which affirms the positive worth of a person saying "I love you because you are you". This attitude of unconditional acceptance of 'being' rather than 'doing', Prashantham claims is similar in both and concludes that they reinforce each other."<sup>143</sup>

'Reinforcement' and conditional positive regard are seen as similar in the "concept of reward". The aim of both is to recognise and appreciate positive qualities in human beings which Prashantham sees as 'reward'. A conditional positive stroke is to appreciate a person for what he/she has done; the same principle is seen in 'positive reinforcement'. Egan interprets that the positive reinforcement will motivate clients to continue to change."<sup>144</sup>

'Confrontation' and unconditional negative strokes are seen as similar in their concern to produce growth. Confrontation, for Egan, is not confronting the weakness but challenging the discrepancies within the counselling setting, primarily to help the client develop self understanding. Prashantham argues that what the unconditional negative strokes aim to achieve is explicitly explained by Egan."<sup>145</sup>

'Punishment' and the conditional and unconditional negative strokes are seen as similar in their concern to produce growth. To Egan, punishment is not to satisfy the needs of the punisher, but to use it to help the person grow in a context of love. Prashantham sees the same principle in the

unconditional negative stroke where a person is criticised in order to produce growth."<sup>146</sup>

#### IV. COUNSELLING IN RELATION TO THEOLOGY AND RELIGIOUS RESOURCES

From its beginning, the CCC was dependent on secular approaches, influenced by disciplines like psychology, psychotherapy, social work and humanistic philosophies. It adopted a 'clinical approach' and opened its training to non-Christians. In the late seventies the CCC employed non-Christian staff and the emphasis increasingly was on counselling. The application of religion was left to the discretion of the carers.

We shall discuss 1) Prashantham's attempt to relate counselling to theology, 2) the use of religious resources in counselling and 3) counselling as a healing mission.

##### 1. The Attempt to Relate Counselling to Theology

Prashantham attempts to establish a parallel between Eric Berne's theory of Strokes"<sup>147</sup> and the Scriptures in **Some Aspects of Psychology and Theology of Counselling**. This attempt is confusing as two purposes are listed on the same page: 1) to study the theological implications of the stroking behaviour and 2) to prove the effect of stroking behaviour emphasised in clinical pastoral education by studying the life of the participants."<sup>148</sup> This is because he uses his thesis, which studies the effect of Clinical Pastoral Education on the participant's growth."<sup>149</sup>

i) Prashantham establishes a similarity between the four categories of 'strokes' and the words and actions of Jesus that both affirm the positive

worth of people."<sup>150</sup> Prashantham interprets Jesus' life from a Transactional Analysis framework. Jesus lived in a society which distinguished right and wrong, favouring the righteous person and lived in an atmosphere of unconditional negative reactions, particularly receiving negative strokes from the religious leaders. He fits Jesus' words and actions into these categories."<sup>151</sup> a) Jesus' actions, like healing, accepting sinners and people as they are, blessing the children and forgiving everyone as the highest example of unconditional positive stroke; b) Jesus' complimenting people by praising the centurion's faith and the widow's mite as expressing conditional positive strokes, a reward for what they have done; c) Confronting the religious leaders for their double standards and self righteousness as conditional negative strokes and d) Confronting the disciples for their insensitivity and cowardice, within the framework of love, as conditional positive strokes."<sup>152</sup> Prashantham interprets the actions and reactions of political leaders like Martin Luther King and MK Gandhi in the same manner."<sup>153</sup>

ii) The principle that conditional positive and negative strokes, given in an atmosphere of love, leads to "OK'ness" or growth, is found in the life of Jesus and in the understanding of the law and the gospel."<sup>154</sup> The term "OK'ness" is borrowed from Thomas A Harris, who described it as a state resulting from childhood decisions and parental information through negative and positive strokes, leading to the formation of a life plan or script which affects how one lives."<sup>155</sup> Unlike Harris, Prashantham does not limit the state of "OK'ness" to the life positions but takes it to mean growth as universally applicable to the mental, physical and spiritual growth.

Using Richard Batey's argument, Prashantham establishes that positive strokes lead to "OK'ness" as found in the New Testament. Batey argues that

the unconditional positive strokes which lead to "OK'ness" point to a God of grace and love who is the source of "OK'ness" and that "OK'ness" is ultimately grounded in the nature of being, which is a gift from God. This gift is similar to what Christ intends for humans as salvation.<sup>#156</sup> Just like affirming the positive worth of a person leads to "OK'ness", Prashantham points out that Christ's unconditional love leads to salvation. The affirmation of one's positive nature is not dependent on achievement or a therapist's acknowledgement 'you are OK'. Similarly one's salvation is not dependent on one's achievement but on God's unmerited favour.<sup>#157</sup>

Prashantham uses Paul Althaus' view of law and gospel as inseparable components and argues that the law, without the gospel, has no healing but leads to death.<sup>#158</sup> He compares the application of the law outside the context of the gospel as similar to the giving of conditional negative strokes outside the context of love. Just as obedience to the law to achieve salvation leads to insecurity, he argues that giving conditional negative stroke impedes growth outside the context of unconditional positive strokes.<sup>#159</sup>

## 2. The Use of Religious Resources

Prashantham identifies that problems have psycho-social and spiritual dimensions and that religion has a part to play in healing.<sup>#160</sup> He bases this on his subjective experience of receiving motivation from his faith. He claims he is "learning to utilise spiritual resources".<sup>#161</sup> Being an eclectic, he accepts that all religions could motivate carers and he encourages them to look to their faith for motivation.<sup>#162</sup> However, he avoids prescribing any religion.<sup>#163</sup> Religious resources, like prayer and

bible study, are seen as enhancing or hindering growth."<sup>164</sup> Prashantham advocates their use when called for but refrains from enforcement.

From his experience of counselling Prashantham argues that religious resources can hinder growth. For example he refers to the advise given by a Christian worker to a widower saying, "Don't cry, you have faith in God; she is with the Lord..." as leading to suppression of grief and affecting the widower's health. Later, sharing of his grief for the first time with the counsellor, brought recovery of health."<sup>165</sup> Prashantham notes that to interpret religious texts like "Do not grieve like those who have no hope" as "not to cry" is to equate physical expression as a sign of weakness, which is misinterpretation of scriptures and distortion of the truth."<sup>166</sup> Suppression of feelings hinders growth and is contrary to Christ's message like "Blessed are those who mourn, for they shall be comforted".<sup>167</sup> Christ not only wept but allowed expression of grief, and Prashantham advocates crying as therapeutic and as a natural process of grieving but disapproves an 'over doing... without purpose'.<sup>168</sup> He reacts to the rationalistic approach to religion, which divorces the emotional aspects of life.

In the Indian context several rituals and ceremonies are performed to express grief."<sup>169</sup> Prashantham argues that Indians, particularly village folk, have no inhibitions in expressing grief. He refers to **voppari** [loud cry] among the rural women in the context of a funeral, when they sit in a circle and mourn by chanting and crying aloud with the bereaved, remembering their deceased ancestors. Such an unhindered expression is considered as a way of working through grief. Prashantham finds the rationalistic approach of religion divorced from emotions unsuitable to such people who are influenced by intuition, myths, legends and stories and give importance to expression, rituals and ceremonies.

### 3. Counselling as Healing Mission

Prashantham interprets counselling from his Christian understanding of faith. He considers the ministry of the CCC as a holistic healing of mind, body and spirit, which he claims as a way of co-operating with God in bringing His "kingdom".<sup>170</sup> He argues that the purpose, motivation and basic principles of counselling were rooted in the Bible.<sup>171</sup> Concepts such as 'relationship', 'wholeness', 'growth', 'non-directive approach' and 'human potential' are found in the Scriptures.

The change in people Prashantham intends to achieve through counselling is seen in the context of healing.<sup>172</sup> Healing is understood as healing of the person (body, mind and soul). This is in response to Christ's command which is to preach and to heal. Although preaching and healing are neither one and the same nor separable, he sees his mission as healing through counselling, leaving proclamation to others. He condemns preaching at people as futile.<sup>173</sup>

Prashantham's emphasis on the holistic concept of healing is influenced by Leslie Weatherhead,<sup>174</sup> whom Prashantham acknowledges as one of his mentors. Though he distances himself from the emphasis on confession and prayer for spiritual healing, his view of healing as a process of restoring the broken harmony which prevents the human personality from functioning is similar to that of Weatherhead.<sup>175</sup> Prashantham lays more emphasis on the healing of emotions, assuming that it will lead to spiritual healing. For example in helping to release emotional problems in the context of crisis, the assumption is that in dealing with the hurt and pain, 'hope' will emerge.<sup>176</sup> This healing ministry of enabling people to experience abundant

living, justice, liberation and freedom is seen as co-operating with God in bringing the kingdom of God."<sup>177</sup>

Pastors are considered as agents of healing. He encourages them to consider counselling as an inevitable part of the ministry and to co-operate with others using various approaches primarily to help people. A right approach taken by the clergy in helping people, Prashantham claims, would produce a healthy society. He sees his role as a facilitator in helping pastors to relate to people in the pew, as well as in the streets, through training in communication skills. He is influenced by Clinebell, who concludes from a study in America that people in crisis approach a minister first."<sup>178</sup> He urges the clergy to use the access and the continuous contacts they have with people which are provided by their professional role, since people have limited places to go for help, unlike in the West, where help can be sought from several sources. At the same time he warns them of the danger of misuse of their role as authority figures, leading to dependency and paternalism.

### Conclusion

In this chapter, by looking at the Christian Counselling Centre in Vellore as a case example, we have been able to see precisely in what ways the Western forms of pastoral counselling have influenced and interpreted pastoral care in India.

To this point, our historical review undertaken in the past three chapters has established the contentions of hypotheses I, II and III, concerning the traditional understanding of pastoral care during the mission period and later in the Church of South India, as broadly encompassing a wide range of

caring and advice-giving functions within the Christian theological and scriptural framework. We have noted also how Western forms of counselling were incorporated into pastoral care and how they differed from the traditional understanding, the root causes of this replacement in the development of an industrial society and the call for a more traditional and culturally relevant approach by certain Indian theologians such as MM Thomas.

We now move to an analysis of the historical material from socio-cultural and theological perspectives.

## END NOTES

- #1 V Victor Padmakar, Brian Caszo and Lalit P Ecka, **CCC Information: The History of the Formation and Development of Christian Counselling Centre, Vellore**, Vellore: CCC, undated, p1. This was published during the Tenth Anniversary in 1980. The author received two copies, one with 20 pages plus 6 pages on staff information and another without pages 21-24 and continuing up to 32 pages in a book form with loose photocopied pages 33 to 72. The centre refers to this as the "Tenth Anniversary Book". A copy without the cover page sent by Prashantham to the author has "Tenth Anniversary Book" hand written on it. Hereafter these are referred as **CCC Information** since another copy with the cover bears this title in print. See reports in SIC, December 1971, p15 and June 1979, p7. Cf. D Preman Niles and TK Thomas, **Witnessing to the Kingdom**, Singapore: Christian Conference of Asia, February 1979, pp64-67. See the **Memorandum of Association Rules and Regulations of Christian Counselling Centre**, Vellore: Unity Printers for CCC, [with amendments upto 4th April 1978], 1978, pp16.
- #2 See SIC, May 1969, p11. Carlos Welch attests this in Victor Gnanaraj's "An Interview with the Director of the CCC", SIC, December 1971, p15.
- #3 Frank Lake, "The CTA history and development", Lingdale Archives, 526, p15.
- #4 Frank Lake refers this in his lecture at the Tenth Anniversary of the CCC. See **CCC News Letter** [hereafter referred as **CCCNL**], X:1, April 1981, p2. See Frank Lake, "Reflections on work in Australia and India", Lingdale Archives, 117, p3.
- #5 Lake, "Reflections...", *op.cit.*, p3; Lake's address at the Tenth Anniversary quoted in **CCCNL**, *op.cit.*, X:1, April 1981, pp2f; See Vincent D'Monte, *op.cit.*, p11.
- #6 **The Hindu**, India's National Newspaper, Madras, 109:91, Friday, 18 April 1986, p20.
- #7 Newbigin's letter to the author, dated 22-3-89.
- #8 **Clinical Theological Training and Care**, Newsletter No.14, Lingdale Archives, 445, December 1969, pp7f.
- #9 The committee consisted of Lesslie Newbigin, Theodore Koilpillai and AC Oommen.
- #10 AC Oommen, SIC, *op.cit.*, p13.
- #11 Dr Koilpillai was involved with the CCC only at the initial stage.
- #12 See Minutes of the CCC Board, no.28 and 29 of 9 April 1970 and II and III of June 1970 quoted in **CCC Information**, *op.cit.*, p2. See RS, XXVI:2, June 1979, p70; Victor Gnanaraj, *op.cit.*, p15; See SIC, July 1972, p10. See SIC, August 1972, p9. BJ Prashantham and writings under his guidance referred to Welch as the interim director, but articles of Welch in RS and the Andersons in SIC referred to Welch as the founder-director.
- #13 See Anderson's report on their Indian experience, SIC, *op.cit.*, p9.

- #14 Robinson was a minister of the CSI. CCC Information, op.cit., pp2f.
- #15 *ibid.*, p3.
- #16 AC Oommen, SIC, op.cit., p13.
- #17 Newbigin **The Unfinished Agenda**, London: SCM, 1984, p237; CCC Information, op.cit., pp7-9. Except for E Peter, a Methodist Bishop, all others were CSI Bishops.
- #18 CCCNL, XVIII:1, July 1990, p6.
- #19 Lake is cited in CCCNL, op.cit., p2.
- #20 AC Oommen, op.cit., p13.
- #21 See CSI Synod Executive Minutes EC-70-18 of 24-25 September 1970 in CSI Synod Minutes of the Working Committee and the Executive Committee, 1970, p60.
- #22 The history written under Prashantham's guidance states the first course was offered in January 1971, whereas, a second course was advertised for 15 October to 15 December 1970 in NCCR, XC:10, October 1970, p439.
- #23 CCC Information, op.cit., pp3f.
- #24 Newbigin's letter to the author dated 10 November 1990.
- #25 Welch recommended Meena as a librarian with the view of taking her as a staff in 1978. CCC Information, op.cit., pp8f.
- #26 See the Director's comment in "CCC's Unique Contribution to the Nation and Overseas", CCCNL, XII:1, June 1983, pp3f.
- #27 Cf. CCCNL, XIV:1, June 1985, p1; XVII:2, September 1989, p2; CCC Information, op.cit., p15, 55,57. External programmes brought 20% of the income, Rs.500 to Rs.1000 was charged per day for the programme. **The Hindu**, 18 April 1986, p20. See **Empowerment for Development, Experiences and Reflections of an Indian Counsellor**, [Hereafter referred as EFD, Vellore: Prashantham Publications, 1983, p66,2.
- #28 See the booklet for **Post-Graduate Certificate in Psychological Counselling** (Eight Week Residential Course), 1990 & 1991, pages unnumbered.
- #29 The aim of the one year course was to develop personal and professional growth through lectures, clinical placement, group experiences and individual supervision. The subjects included are listed in the CCC Information, op.cit., p29:
1. Professional identity: Emphasises the importance and need of developing one's personality to become counsellor in the context of one's profession;
  2. Introduction to behavioural science - understanding human behaviour from psychological and anthropological points of view;
  3. Psychopathology: mental illness dynamics treatment and referral;
  4. Personality development - assessing theories and studying developments from birth to death;
  5. Individual counselling - experiencing and evaluating various approaches;
  6. Marriage and Family Dynamics - changing patterns, family life education, enrichment and therapy;

7. Groups -group dynamics, growth groups in organisations.

8. Religion - values and counselling.

#30 See Appendix B for a list of these theses.

#31 See CCC Information, op.cit., p10.

#32 The booklet **Post-Graduate Certificate in Psychological Counselling**, op.cit., Unnumbered page 8 "Other Courses".

#33 See BJ Prashantham, "Counselling as an aspect of Mission", SIC, June 1979, p7; also CCC Information, op.cit., pp25-31

#34 Prashantham, "Counselling as an aspect of Mission" op.cit., p2. Also see **Indian Journal of Psychological Counselling**, [Hereafter referred as IJPC, I:1, December 1986, p10 and EFD, op.cit., p98.

#35 CCC Information, op.cit., p27 and EFD, op.cit., ch.10, pp88-91.

#36 IJPC, I:1, December 1986, pp12ff; EFD, op.cit., pp88f.

#37 IJPC, op.cit., p18. The programme for the seventh week is as follows:

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
8:45-9:00	C o m m u n i t y		P r a y e r			
9 - 10:30	Field placement & Super-	Personality development	Personal Growth	Counselling Skills Practice	+	Religion & Values in Counselling
11 - 12:30	vision at CMCH *	Community Building	Referral Counselling	Challenge of Mental Health		Weekly Evaluation
2 - 3	S u p e r v i s i o n					
3 - 4	Personal Growth	FieldWork CMCH *	Guest Lecture: Marriage & Family Laws	Field Work CMCH *		

\* Field Placement and Supervision.

+ Independence Day Celebration.

#38 IJPC, op.cit., p19. See Appendix C for "Action Plans" and "Charts" of personal growth. Cf. CCCNL, XVII:1, January 1989, back cover page; EFD, op.cit., p89.

#39 See appendix D for courses offered by CCC for January 1982 - April 1983 [from CCCNL, XII:1 June 1983, pp6-8].

#40 CCCNL, XIV:1, June 1985, p1.

#41 Director's Report, 3/5/90, p6.

#42 *ibid.*, p5.

#43 CCCNL, IX:1, April 1980, p2. EFD, op.cit, pp128f. CCCNL, XVII:2, September 1989, p1.

- #44 CCCNL, XII:1, June 1983, pp2f; IJPC, I:1, December 1986, pp7f.
- #45 CCCNL, XVII:2, September 1989, pp1-2 (unnumbered).
- #46 *The Hindu*, *op.cit.*, 9-10-86.
- #47 CCCNL, XIV:1, June 1985, pp1f. Justice Krishnaswamy Reddy, Vice-Chairman, Tamilnadu Legal Aid and Advisory Board; Dr Chockalingam, Head of the Department of Criminology, University of Madras; Prof Diwakar, Head of Training, National Institute of Social Defence, New Delhi; Mrs Shanthi Ranganathan, Founder, Ranganathan Clinical Research Foundation, Madras; Sri KLN Reddy, Director, Regional Institute of Correctional Administration, Vellore; Sri SM Diaz, IPS, Chairman, Indian Association of Criminology were guest lecturers in this training programme.
- #48 Director's Report, *op.cit.*, p6.
- #49 See this advertisement printed fully to substantiate the recognition of the CCC in the Director's article "Events of the Past and the Present" in CCCNL, XVIII:1, July 1990, p5.
- #50 CCC Information, *op.cit.*, pp7f; Medico-Pastoral Association Annual Report, 1988-89, p13.
- #51 CCC Information, *op.cit.*, pp5f
- #52 Waldo Penner specialised in Clinical Pastoral Education in Canada. For Morris Carstairs, see appendix for details. The results of his study focussing on the differences between Western and Eastern personality is published in **The Twice-Born, A Study of a Community of High-Caste Hindus**, London: Hogarth Press, 1961, pp31. Jacqui Schiff was a psychiatrist from Cathexis Institute of California whose influence on the CCC is dealt in the thesis. Gary Collins was professor of pastoral theology at Trinity Evangelical Divinity School, Illinois. *ibid.*, pp6,11,14; Dr Hans Schwartz, Dr Leland Elhard and Dr Becker were teachers at the Trinity Lutheran Seminary, Columbus, Ohio who supervised Prashantham's post-graduate thesis and later visited the CCC. Dr Nicholas Tyndale was president of the Marriage Guidance Council of Britain. The visitors included Dr & Mrs James Taylor of the Canadian Executive Service Overseas, Dr & Mrs Verhule of Netherlands and Mr Uwe Hein of West Germany. See CCCNL, XIII:4, December 1984, p2; XIII:3, October 1984, p1. Masamba MaMpolo, then staff for family education at the World Council of Churches. Dr Donald Luck of the Lutheran World Federation and Dr Jim Childs of the USA and Dr Mrs Mubarak Awad of Jerusalem. Childs emphasised counselling for social change, concern for the poor and ethical imperatives. Cf. CCCNL, XIV:1, June 1985, p2 and **Glimpses of CCC Activities... National and International**, Prepared for the World Congress in Counselling at San Francisco, August 1983. CCC Information, *op.cit.*, pp8,10,33f.
- #53 Anderson's report on their Indian experience, SIC, *op.cit.*, p9.
- #54 CCC Information, *op.cit.*, pp10-16 and 33. Saroj and Carlos Welch resigned from CCC in March and July of 1980 respectively. pp15f.
- #55 Newbigin's letter to the author dated 10-11-1990.
- #56 CCC Information, *op.cit.*, p16; CCCNL, XII:1, June 1983, p9; IX:1, April 1980, pp2 and 6.

#57 See the reports in CCCNL, IX:1, April 1980, Cover page has the invitation and picture of Indira Gandhi; XIII:2, March 1984, Khurana's letter and picture; XIV:2, November 1985, Rajiv Gandhi's reply to the director. XVI:1, January 1988, p2 and Chapter 12 in EFD, pp109-130 describe the visit of Prashantham to President Venkataraman and Governor Prabhudas Patwari; CCCNL, XVI:1, January 1988, p5, CCCNL in 1982, CCCNL, XIII:2, March 1984 and five pages of EFD all report of J Thompson's and Dr. Lee's visits and their correspondence with the Director.

#58 For the visit of the officials see CCCNL, XIII:2, March 1984, p3; **Special Souvenir**, 1982, pp9f and CCCNL, XVII:2, September 1989. The releasing of Prashantham's books, see CCC **Information**, op.cit., pp7,10; CCCNL, XIII:2, March 1984, p3; CCCNL, X:1, April 1981, pp3f. Also see the **Souvenir of the First International Conference on Counselling for Social Change**, [Hereafter referred as FICCSC] August 13-15, 1987, pp5ff.

#59 CCCNL, XIV:2, November 1985, p7; See **Eenadu** (Andhra Pradesh), 10-11-1985. EFD, op.cit., p35.

#60 See the appreciation of John Patton, and a poem by the Rev Sampurna Rao of the Andhra Evangelical Lutheran Church in CCCNL, XIV:1, June 1984, cover page. For other appreciative remarks quoted see copies of CCCNL, specially XIV:1, June 1985; IX:1, April 1980, p1; XIV:2, November 1985. See EFD, preface, pp2, 104f; **Indian Case Studies**, op.cit., Introduction to the third edition, CCCNL, XII:1, June 1983, p4; XIII:4, December 1984, p3; XIII:2, March 1984, pp10-11. In 1984, Dr Tai Young Lee of South Korea released Prashantham's EFD. The Souvenir includes a picture of his son receiving an award from Rajiv Gandhi [page unnumbered].

#61 CCC **Information**, op.cit., p4. Newbigin is quoted to have written of Prashantham that "In spite of his youth; his unassuming appearance and manners, he has proved to be an outstanding and dynamic leader in the best sense of the word...".

#62 See EFD, op.cit., p99; also the **Special Souvenir** to mark the visit of John Thomson 1982, p5; and the CCC **Information**, op.cit., pp4-5.

#63 ICS was translated into Tamil as Nalvalvirku Manavalam by KM Ramanujam and Agamudi Nambi in 1982. See the **Special Souvenir** 1982, p10.

#64 ICS, op.cit., pp31ff, 42f.

#65 *ibid.*, pp33, 42f. This idea is further developed in his address to IIPA, 2-2-87, p1.

#66 ICS, op.cit., Chapter I "Communications", pp1-6; Chapter II, pp20-23.

#67 *ibid.*, Chapter VI, pp44-63, Chapter VII, pp70-72, Chapter X, pp93-98. Cf. Kubler-Ross, **On Death and Dying**, London: Macmillan, 1969; Virginia Satir, **People Making**, Palo Alto, California: Science and Behaviour Books, 1972.

#68 M Arlen, "Conjoint Therapy and Corrective Emotional Experience", **Family Process**, V:1, 1966, pp91-104.

#69 Gunnar Myrdal, **Asian Drama**, Three Volumes, Pantheon, 1968. See Howard Clinebell and Harvey Seifert, **Personal Growth and Social Change**, Philadelphia: Westminster Press, 1969.

- #70 VT Kurien, *op.cit.*,
- #71 Clinebell, *Basic Types...*, *op.cit.*, pp463.
- #72 EFD, *op.cit.*, pp152.
- #73 Prashantham, **Some Aspects of Psychology and Theology of Counselling** [Hereafter referred as **SAPTOC**], Vellore: BJP Publications, Undated, pp20. The title inside the book is printed as *Some Aspects of Psychology and Theology of Counselling*, omitting 'o' in theology. The page numbers run 1-24 for section I and 1-20 for section II.
- #74 Eric Berne, **Games People Play**, New York: Grove Press, 1964, pp14f.
- #75 Gerard Egan, **The Skilled Helper**, *op.cit.*, See 1975 edition, pp94-100,44,189,37,158,171f,165-168,157,94,73.
- #76 BJ Prashantham (ed), **The Proceedings of the International Conference on Counselling for Social Change** [Hereafter referred as **PICCFSC**], Vellore: Prestografik for the CCC, 1987, pp238.
- #77 MCC was started on 16 August 1974. Dorothy Leith attests that the CCC was an influence in the starting of the MCC. Her letter of 20 June 1989 to the author states, "I was aware of the pioneering work done by the Vellore centre and we had had help ... with courses run by Carlos Welch, the Cassadys and Prashantham, all of which had stimulated great interest and helped a considerable number of participants." The Cassadys were members of the Committee which planned the MCC and resolved to confer with the CCC for resources. See the minutes of the meeting on 5 November 1973 held at The Holy Trinity Church, Waltax Road, Madras.
- #78 "Director's Report" by A David in **The Madras Counselling Centre First Anniversary Souvenir**, 1975. Most of the MCC staff were trained in the CCC and CCC students came to the MCC for practical training. The Souvenir includes articles by CCC staff. MA Cassady, "A Helping Relationship" pp13f; Maryanna Cassady, "Counselling with Alcoholics, pp21f; and Prashantham's "Family Life Counselling", pp15-18.
- #79 One of the reasons given for the closure of the Madras Counselling Centre is that people came for employment rather than to work through emotional problems. See the letter of the Rev Gary Miller to the author, dated 10 July 1990. [Miller and his wife Kathy worked with the Madras Counselling Centre and he presently pastors in California, USA. They emphasised "effective communication" and wrote course material. See their **Effective Classroom Communication** (1985), **Trainers' Handbook for Effective Communication** (1986) and **Effective Family Communication** (1986); Madras: Lokavani-Hall Mark Press Private Ltd for The Effective Communication Program. Also **Growing for a Life Time**, Madras: Trade Communications India, 1986, pp81. These books are for training through questions and answers with Indian pictures. A later director ES Lawrence states lack of funds as a reason for the closure. Though it was reorganised as the Jeevana Prabha Counselling Centre it still is referred as the MCC as noted in the Director's report of 21 July 1989. See the brochure of **Jeevana Prabha Counselling Centre** published by Professor D Yesudhas, who later directed this programme. One of its directors Saulina Arnold wrote articles in the **Madras Diocesan News and Notes** such as "Family Life Education" (August 1981, p28), Arranged marriages (September 1981, p21), "Are you listening?" (October 1981, pp22f), "What is Love and Excitement? Affection or Care?"

(November 1981, p8), "Sex - It is God's Idea" (December 1981, p13), articles on Parenting in 1982 January, February, August and November.

#80 Aart Martin van Beek, "In pursuit of Wholeness: The Birth of Clinical Pastoral Education in Indonesia", *AJT*, II:2, 1988, pp312-320; *CCCNL*, XIV:1, June 1984 [no page numbers]. Mesach Krisetya affirmed this to the author at the International Conference of Pastoral Care and Counselling in Holland, August 1991.

#81 *CCCNL*, IX:1, April 1980, p8. Kamar Manickam, Sam Amirtham, Gana Robinson and Sunny Yesudian influenced the formation of this centre.

#82 *ibid.*, p8. See the letter of Rev Dr MJ Joseph, Principal of Mar Thoma Theological Seminary, dated 23 November 1990, to the author.

#83 See the brochure *Sandharshan* for the programmes offered by Salim Sharif and his staff. See *CCCNL* IX:1, April 1980, p2.

#84 Carlos Welch stated this in an interview that "the counsellor is not a problem-solver or advice-giver, but enters trustingly into a relationship". *SIC*, December 1971, p15.

#85 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp28, 40 and 132; *On Becoming a Person*, *op.cit.*, p61; *Client-Centered Therapy*, *op.cit.*, pp4-7. Cf. Robert Leslie, "A Book Review Article" [of E Brooks Holifield's *A History of Pastoral Care in America: From Salvation to Self Realization*, Nashville, Tennessee: Abingdon Press, 1983] in *JPC*, XXXVII:2, 1983, p308.

#86 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp86 and 109; Cf. Rogers, *On Becoming a Person*, *op.cit.*, p20.

#87 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp85f.

#88 *ibid.*, pp28,40,132f. Rogers, *On Becoming a Person*, *op.cit.*, p61.

#89 Rogers, *On Becoming a Person*, *ibid.*, pp33,61,66. Cf. *Client-Centered Therapy*, *op.cit.*, pp4-7.

#90 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp163-166,86,109; Cf. *On Becoming a Person*, *op.cit.*, pp27,110,163.

#91 Oden, *Kerygma and Counseling*, *op.cit.*, pp90,93; Cf. Rogers, *Client-Centered Therapy*, *op.cit.*, p501.

#92 Rogers, *On Becoming a Person*, *op.cit.*, pp133-152. Cf. *Client-Centered Therapy*, pp168-174.

#93 Rogers, *On Becoming a Person*, *op.cit.*, pp61f.

#94 *ibid.*, pp74. Cf. *Client-Centered Therapy*, *op.cit.*, p522.

#95 *ICS*, *op.cit.*, pp20f. See V Gnanaraj, "An Interview with the Director of the CCC, Vellore", *op.cit.*, p15.

#96 *ibid.*, pp8f. *ibid.*, p15.

#97 Hiltner, *Pastoral Counseling*, *op.cit.*, p34,66.

#98 Gnanaraj, *op.cit.*, p15.

- #99 ICS, *op.cit.*, p20.
- #100 *ibid.*, pp2-6.
- #101 *ibid.*, pp31f.
- #102 *ibid.*, Revised Third Edition, 1988, p.viii.
- #103 *ibid.*, p18.
- #104 *ibid.*, p25.
- #105 *ibid.*, p25.
- #106 *ibid.*, pp20-22. Warren A Jones, "The A-B-C Method of Crisis Management", *Mental Hygiene*, Jan. 1986, p87. Clinebell, **Basic Types...**, *op.cit.*, pp205-208. The A-B-C method was developed by Clinebell, Switzer, Carkhuff, Ivey and Glasser. See David K Switzer, **The Minister as Crisis Counsellor**, New York: Abingdon Press, 1974.
- #107 ICS, *op.cit.*, pp22f.
- #108 For Transactional Analysis see Eric Berne's **Transactional Analysis in Psychotherapy**, New York, 1973 and **Games People Play**, New York, 1967; Thomas A Harris, **I'm OK, You're OK**, New York, 1967. Berne and Harris, according to AV Campbell, "have replaced the jargon of Freudianism with the jargon of Parent-Adult-Child". Campbell does not dismiss TA but sees it as offering insights in interpersonal relationships "which are missing from the recently dominant psychoanalytic and personalist schools of psychotherapy" (see Campbell's review of Fride Hedman's **Optimal Responding: A Pastoral Dialogue with Transactional Analysis** [Abo, Finland: Institutionen for Praktisk Teologi vid Abo Akademi, 1974, pp128] in the *Scottish Journal of Theology*, 29:5 and Cf. *ERT*, 1:1, October 1977, pp173f). Gestalt psychology has its origin in the thinking of continental phenomenologists like Heidegger and Husserl, who elaborated a "science of experience". The German word Gestalt was first used in a psychological context in 1890 by the Austrian psychologist and philosopher Christain von Ehrenfels (1859-1932). He argues that there is a gestalt or form quality present in the whole of the structure and yet is absent in any of the parts which make up that whole. In 1912 three German psychologists interested in human perception joined forces to form the German Gestalt School. These three -Max Wartheimer (1880-1943), Kurt Koffka (1886-1941) and Wolfgang Kohler (1887-1967) reacted against the stork behaviourism of Watson and the narrow framework of Wondt's introspective analysis, reasoning that an individual should be understood as a "meaningful whole". Many of the Gestalt psychologists left Berlin for the United States, where they catapulted to the extreme "objectivism" of the Watsonian school and spent their time "installing quantitative measures and excessive experimental restrictions". For details see Frederick S Perls, Ralph F Hefferline and Paul Goodman, **Gestalt Therapy: Excitement and Growth in the Human Personality**, Souvenir Press, 1972, pp25f.
- #109 ICS, *op.cit.*, pp83f.
- #110 James C Hansen, Richard W Warner and Elsie M Smith, **Group Counseling: Theory and Process**, Chicago: Rand, 1976, p165.
- #111 *ibid.*
- #112 *ibid.*, pp76f.

- #113 ICS, *op.cit.*, pp19f, 21-23, 36f, 40f.
- #114 See end note 30.
- #115 Edmund J Tepas, "Transactional Analysis/Treatment of Psychosis for the first time in India", Unpublished Thesis written at CCC, 1976, pp105.
- #116 Thomas A Harris, *op.cit.*, pp13f,82.
- #117 *ibid.*, p108. Cf Frida Hedman, *Optimal Responding- A pastoral Dialogue with Transactional Analysis*, Finland: Publication Nr.9 Abo, 1974.
- #118 ICS, *op.cit.*, pp36-40.
- #119 The author while an assistant chaplain at the CMC Hospital in 1971 attended the CCC eight week course directed by Carlos Welch and became acquainted with the Welches.
- #120 The two patients were taken in February and March of 1976 by the Welches. See Edmund J Tepas, *op.cit.*, p.iv.
- #121 *ibid.*, p.vi. Edmund Tepas became interested in Transactional Analysis and Psychotherapy through reading I'm OK, You're OK and Schiff's *All My Children*. He came to the CCC to do the one year diploma course when Jacqui Schiff was a visiting lecturer at the CCC. Her teaching, that depressed persons can be cured by transactional analysis influenced him. After a year at the CCC, he joined Schiff's Cathexis Institute in Oakland. See his thesis *ibid.*, preface, p.iii, p102. He was also motivated by the Welches' commitment to reparent the clients, that he dedicated his thesis to them saying: "My sincere congratulations to Carlos and Saroj for their living love for their brothers in need".
- #122 Tepas, *op.cit.*, pp1,22,38.
- #123 Hoch, "The Christian Church as Community (As seen by a psychiatrist)", *RS*, X:4, December 1963, p31.
- #124 Tepas, *op.cit.*, p89.
- #125 See Jacqui Schiff with Beth Day, *All My Children*, 1970, p88 quoted by Tepas, *op.cit.*, p6.
- #126 Tepas, *op.cit.*, pp69,70,73,80,96.
- #127 *ibid.*, pp73f.
- #128 *ibid.*, pp86f.
- #129 *ibid.*, pp22f,27-34.
- #130 *ibid.*, pp63f,69,77f.
- #131 *ibid.*, p78.
- #132 Ketun C Bhagat, "A study of the personal growth of participants in an eight week's residential course in basic counselling", *IJPC*, I:1, December 1986, pp29-36,32.

#133 *ibid.*, pp33f and 35f. Other reports of the participants included "The personal growth session[s] were very helpful to me. Now I can say... that I am growing in self-discipline, and there is a drastic change in my self-awareness, potentialities and limitations which helps me to live... I have no fear to face the life or future because now I am more hopeful than I was".... I realised all the qualities the group saw in me ... that I wasn't aware of. It helped me to build my nearly non-existent self-confidence."

#134 Bhagat, *op.cit.*, pp35f.

#135 See V Victor Padmakar, "A Follow-up Study of the Participants of the Eight Week Basic Course in Counselling at Christian Counselling Centre, Vellore" in *CCC Information*, *op.cit.*, pp45-53.

#136 *ibid.*, p45.

#137 ICS, *op.cit.*, (Third Edition), pp4-6,38-43.

#138 Cf. SAPTOC, *op.cit.*, I:pp2-5; Hedges Capers and Glen Holland, "Stroke Survival Quotient of Stroke Grading" in *Transactional Analysis Journal* hereafter TAJ, July 1971, p40. Stanley Woolams, "When fewer strokes are better" in TAJ, July 1976, pp270f. Fanita English, "Strokes in the credit bank for David Kupper" in TAJ, July 1971, pp27-30. Claude M Steiner, *Scripts People live*, New York: Grove Press, distributed by Randon House, 1974, pp126,328-9,331.

#139 SAPTOC, *op.cit.*, I:pp7-21.

#140 *ibid.*, I:p4.

#141 Cf. Hedges Capers and Glen Holland, "Stroke Survival Quotient or Stroke Grading", *op.cit.*, p40; Cf. Claude M Steiner, *op.cit.*, p92 and SAPTOC, *op.cit.*, pp4ff,7.

#142 *ibid.*, I:pp10f. Cf. G Egan, *The Skilled Helper*, *op.cit.*, pp94-100.

#143 Cf. SAPTOC, *op.cit.*, I:pp2f and Muriel James and Dorothy Jongeward, *Born to Win*, Reading, Mass.: Addison Wesley Publishing Company, 1971, p50.

#144 Egan, *op.cit.*, p44 and SAPTOC, *op.cit.*, I:pp11f.

#145 *ibid.*, pp37, 158 and *ibid.*, I:pp12f.

#146 *ibid.*, p94 and *ibid.*, I:pp15f.

#147 Eric Berne, *Games People Play*, *op.cit.*, p15.

#148 SAPTOC, *op.cit.*, II: pp3,4,12.

#149 *ibid.*, See the preface, I:p1f, II:p1f,4f.

#150 *ibid.*, II:p2-8.

#151 Cf. Berne, *op.cit.*, p14; Muriel James and Dorothy Jeongeward, *Born to Win*, Reading, Mass.: Addison Wesley Publishing Company, 1971, p50; SAPTOC, *op.cit.*, I:pp1f, II:pp1f.

#152 SAPTOC, *op.cit.*, II:pp4-6.

#153 *ibid.*, II:p6.

#154 *ibid.*, II: pp6-14.

#155 Cf. Thomas A Harris, *I'm OK - You're OK*, *op.cit.*, See the reprint by Pan Books, 1973, pp36-40. Harris identifies four life positions:

1. "I am not OK - you are OK". Harris argues that the traumatic experience of birth leads the child to feel "I am not OK" and that feeling is further strengthened by parental negative strokes even if positive strokes are given, the feeling "I'm not OK" is registered in the consciousness within the first 2 or 3 years.

2. "I am not OK - you are not OK". In the case where the mother rejects the baby the message that there is no hope and I am not OK is registered in the consciousness of the child. Later even if the child is offered positive strokes in terms of cuddle, praise and encouragement the consciousness of the toddler, according to Harris, has been made up 'that there is no hope'. Such a decision is deterministic in that all experience is selectively interpreted to support it.

3. "I am OK - you are not OK". When a child is battered or brutalised the child invariably internalises the feelings like "leave me alone; go away... I will look after myself". Harris interprets this reaction as the child developing an attitude "I am OK - You are not OK".

4. "I am OK - you are OK". Unlike the last three stages which are arrived at in early stages of life based on parents information and childhood decisions, this fourth position is arrived by the adult which is a conscious rational and verbal decision and not based on feelings. Since transactional analysis presupposes life positions are the result of childhood decisions, the treatment proposed is to expose the childhood predicament underlying the first three positions and prove to them how the current behaviour perpetuates these positions. *ibid.*, p50. See Roger Hurding, *Roots and Shoots*, *op.cit.*, p193.

#156 Cf. Richard Batey, *Thank God I'm OK*, Nashville: Abingdon, 1976, pp104, 67,70f,79; *SAPTOC*, *op.cit.*, II:pp2-6.

#157 *SAPTOC*, *ibid.*, II:pp2-8.

#158 Cf. Paul Althaus, *The Theology of Martin Luther*, translated by Robert C Schultz, Philadelphia: Fortress Press, 1966, pp256f,260,265; *SAPTOC*, *op.cit.*, II:pp8-13.

#159 *ibid.*, II:pp10-13.

#160 *ICS*, *op.cit.*, p124, 11f.

#161 *ibid.*, p124.

#162 *ibid.*, p124. Cf. *SAPTOC*, *op.cit.*, preface.

#163 *ICS*, *op.cit.*, pp262, 13f.

#164 *ibid*, pp105.

#165 *ibid.*, p106. Cf. "Counselling as an Aspect of Mission", *op.cit.*, p8.

#166 "Counselling as an Aspect of Mission", *ibid.*, p8.

#167 Matthew 5:4.

- #168 "Counselling as an Aspect of Mission" *op.cit.*, p8.
- #169 *ibid.*, p8; ICS, *op.cit.*, p106.
- #170 "Counselling as an Aspect of Mission", *op.cit.*, p7f,11. SAPTOC, *op.cit.*, preface.
- #171 SAPTOC, *op.cit.*, II: pp1-20. The second section deals with theological reflections on some aspects of counselling. Cf. "Counselling as an Aspect of Mission" *op.cit.*, ICS, *op.cit.*, pp30,42f,62,107,124.
- #172 "Counselling as an Aspect of Mission" *op.cit.*, pp7f.
- #173 *ibid.*, p8; ICS, *op.cit.*, pp58f.
- #174 For Leslie Dixon Weatherhead, see Kingsley Weatherhead, **Leslie Weatherhead: A Personal Portrait**, Hodder and Stoughton, 1975; and Hurding, *op.cit.*, pp216-222. See ICS, *op.cit.*, p7.
- #175 Cf. Leslie D Weatherhead, **Psychology in service of the soul**, London: Epworth Press, 1958, p52. SIC, June 1979 article repeated in ICS, pp7-11.
- #176 SIC, *op.cit.*, 1979, pp11f.
- #177 *ibid.*, p11.
- #178 See Clinebell, **Basic Types...**, *op.cit.*, pp183f. He quotes from Joseph Veroff, Richard A Kulka, Elizabeth Dorran, **Mental Health in America**, New York: Basic Books, 1981, pp228-232.

## CHAPTER FOUR

### SOME ASPECTS OF COUNSELLING IN RELATION TO SOCIAL PROBLEMS

This chapter focuses on the relationship between counselling and social problems in India, particularly as it was understood at the CCC. We will see that the problems people were facing in society resulting from social conditions such as poverty, unemployment and drug use prompted Prashantham and other CCC staff to relate the individual emphasis of Western psychotherapy to the Indian social context. This indicates that Prashantham had begun to realise a cultural conflict between Western counselling and Indian concerns which would call for an alternative model for pastoral counselling in the Church in India. The analysis of this conflict directs us toward the social factors relevant to the contention of hypothesis V that Western models of pastoral counselling have proved to be culturally unsuitable within India.

#### I. A STUDY OF THE APPROACHES IN COUNSELLING USED BY CCC

Various problems are classified and several approaches are proposed by Prashantham. A regular pattern is to provide statistical data of a problem, borrowing from both Western and Indian authors. He proposes individual and group counselling both to deal with emotional problems and to bring about attitudinal changes. Education and guidance are seen as forms of counselling to bring an awareness about the nature and cause of the problems. A healthy body, mind, personality and personal growth are emphasised as prerequisites for counselling."<sup>1</sup> We shall consider some of the approaches used by Prashantham in dealing with industrial problems, grief and loss, suicide and mental illness."<sup>2</sup>

## 1. Counselling the Industrial Workers

From 1972, CCC staff were invited to conduct seminars for the managers of the Bharat Heavy Electricals Limited (BHEL) at Trichy."<sup>3</sup> By 1990 such seminars spread to other branches of BHEL."<sup>4</sup> Prashantham's involvement with BHEL was based on his conviction that counselling was an important and necessary tool to increase production and was a preventive device to deal with issues such as alcoholism, absenteeism and other problems which obstruct the functioning of the workers. The assumption is that if a person is adjusted to domestic and social life by working through personal problems either by their efforts or through counselling, that person becomes fully functioning, motivated to produce a better quality of work and contribute to national development."<sup>5</sup>

In proposing counselling as a method Prashantham quotes two theories. Rudrasamy's conclusion that absenteeism in the textile industry was reduced from 27% to 14% through counselling, is used to prove that counselling helps in reducing problems."<sup>6</sup> He quotes Robert Katz's theory of management which emphasises technical, human relational and conceptual skills for managers at different levels of management. At all levels there is a need for skills in human relations. The supervisors are seeking help in understanding human personality to help workers, since problems of stress are on the increase. Prashantham sees his role as strengthening the already recognised human relation skills by introducing various approaches to enhance better interpersonal relationships."<sup>7</sup> He argues that in any increase of production only 25% is due to technical skills and 75% is due to human relations."<sup>8</sup> Counselling is defined in terms of relationship, which he holds to be the primary instrument of change.

The training programme for BHEL Managers consists of seminars, consultancy services and individual counselling. The aim is personal growth using transactional analysis, as the programme indicates.<sup>9</sup> Lectures are based on role plays and case studies. Importance is given to the elements of communication and qualities of the counsellor such as being sensitive, understanding, empathetic, genuine and congruent. Rogerian Non-Directive counselling is used but not practised solely in Rogerian terms. Instead there is a blending of both Non-Directive and certain aspects of the directive approach, such as suggestion.<sup>10</sup> The four elements proposed in the process of counselling leading to growth are: 1) unburdening of problems to a sympathetic listener, 2) ventilation of feelings with a supportive relationship, 3) discussion of current problems with a non-judgmental helper and 4) taking decisions out of one's own freewill.

Prashantham holds that CCC seminars produced significant growth in the individuals' ability to handle problems at home and at work, and brought better understanding and motivation, contributing to an increase in the production of BHEL. For example, the tendency to identify personal worth with status led workers to attempt various methods of getting promotion. Failure to achieve promotion caused frustration leading to competition, jealousy and hatred resulting in poor work relations and domestic unhappiness. Prashantham asserts, the emphasis on personal worth as linked with one's 'identity' rather than 'status' brought value clarification and led to certain attitudinal changes such as: 1) To consider one's mental health, hobbies, family life and spiritual life, 2) a sharing of concern in child rearing practices, 3) an acceptance of factors that could not be changed, 4) discovering ways of handling stress, and 5) developing care and concern for people.<sup>11</sup> Prashantham bases his conclusion on the reports of the BHEL managers.

a) An officer who used advice in dealing with the absenteeism of an employee saw no change. Later through Non-Directive counselling discovered that the actual problem was financial and that the employee resorted to absenteeism to avoid money lenders. He helped this employee to become aware of the company loan system. This resulted in the employee's regular attendance."<sup>12</sup>

b) The non-verbal communication of the employee made no sense to a manager. Through the seminars he understood non-verbal communication and this facilitated better work relationships."<sup>13</sup>

c) A manager was unable to help his colleague whose family problems affected his work. By using methods of Non-Directive counselling such as listening, understanding and clarifying, he was able to help the couple to work through their problems."<sup>14</sup>

d) A manager was unable to understand his inferiority complex which affected his work. CCC seminars helped him to work through his problems by accepting his responsibility."<sup>15</sup>

Prashantham claims these reports of positive growth led BHEL to set up a trained 'counsellor' through the International Labour Organisation to offer counselling services within the factory."<sup>16</sup>

Conclusion: Prashantham emphasises increased production without relating it to the distribution of income. He does not discuss who are the beneficiaries of the increased production, the employees or the employers. The question remains unanswered whether Prashantham is interested only in increasing national development by encouraging a few to do their best, or in improving the welfare of the many who are underpaid and overworked in the factory.

Personal growth is seen in terms of dealing with emotional problems aiming to bring about interpersonal relationships. A healthy environment and good working relationships are necessary for the workers, but the question is:

will smoother relations cure problems of exploitation and injustice within the industry? Prashantham fails to deal with the injustices within the system which affect the employees. This is because of his reliance on transactional analysis which emphasises dealing with self, and ignores the causes of social tension rooted in vested interest, exploitation and injustice.

The philosophy of Prashantham is to work within the framework of industrial policies and he does not disturb the 'status quo' of industry. Hence he is invited to conduct seminars, as there are no structures to deal with industrial problems. Paul Siromani discovered from his experience with industrial workers that "there is a disparity between the pace of industrial change and the pace of social change" and called on the Church

to develop new institutions, organisations, habits and ways of life in respect of the provision of security, personal status, social acceptance, moral controls of behaviour, leadership, forms of recreation, etc., to replace those associated with the extended family or which are no longer appropriate to the industrial society."<sup>17</sup>

Prashantham's seminars appear to have attempted this. But it is disappointing that the seminars were limited to officers, leaving out the unskilled labourers who form the majority of the industrial labour force.

## 2. Grief and Loss

Unlike **Indian Case Studies in Therapeutic Counselling** in which the discussion of loss is limited to death and dying, **Empowerment for Development** deals with universal losses such as finance, status, dignity and accidental disfigurement."<sup>18</sup> Prashantham suggests supportive and preventive counselling in dealing with people who suffer loss.

In dealing with grief he uses the findings of Erich Lindemann from his work with the survivors of the Coconut Grove fire in Boston in 1944; and emphasises that the process of catharsis leads to growth.<sup>19</sup> Prashantham, like Rogers, interprets catharsis as the cleansing of the inner life of the client by helping in releasing emotions of anger, hurt, anxiety and pain, allowing the client to share, to re-live the past. Such unhindered expression enables the client to look at his or her life objectively.<sup>20</sup> He believes that the client gets closer to self through the 'experience of release'. Along with counselling support groups are suggested where people with similar experience can meet.<sup>21</sup>

Acknowledging that Christian faith has resources to offer refuge without denying the reality of pain, struggle, anger and depression, pastors are called upon to help the bereaved.<sup>22</sup> Though Prashantham takes in the wider aspects of loss, he limits the discussion to the emotional effects of loss<sup>23</sup> and refrains from dealing with loss caused by unjust systems. He mentions loss of face but does not clarify its meaning or effect.

Though Prashantham acknowledges that the process of grief is as old as mankind, and every culture deals with it by rituals, ceremonies and built-in social controls,<sup>24</sup> he refrains from integrating these into his counselling approach or discussing their positive effects. However, he encourages people to express their feelings, such as public mourning, wailing and crying, and identifies them as normal practice within Indian culture.

### 3. Suicide

Prashantham deals with suicide and "indirect suicide", which he describes as the destruction of bodies and personalities through alcoholism, workaholism

and other enslaving habits. The purpose is to educate the society on the causes and effects of suicide, and to encourage involvement in helping to prevent suicide."<sup>25</sup> Prashantham proposes lectures and training to bring attitudinal changes towards suicide, and calls for more centres like the Medico-Pastoral Association. He takes the following approach to facilitate involvement:"<sup>26</sup>

1. He quotes from the World Health Organisation's Research and Home Ministry records of 1969 that there was one suicide every 12 minutes and gives the percentage of suicides in each state."<sup>27</sup> He quotes from the researches of Verma, Venkoba and Sathyavathi, that suicide among youths had increased to 20%,"<sup>28</sup> and describes the causes."<sup>29</sup>

2. He alerts people to take suicide threats and clues seriously. He quotes Schneldman Litman's study of suicidal cases in America which reported 75% of those who attempted suicide had given prior warnings which were ignored. He uses Clinebell's description of the clues such as verbal, behavioural, situational and descriptive."<sup>30</sup>

3. He discusses the danger of the influence of cinemas which glorify suicide as a virtue."<sup>31</sup> Cinemas are the main source of entertainment in India. He refrains from confronting the film industry but shows the danger of treating suicide as virtuous, which prevents dealing with the real problems.

4. He discusses the danger of attaching worth to status. Indian families attach worth to status and pressurize children into education, hard work and better employment. He calls parents to place worth in their children rather than in their status"<sup>32</sup> and to understand the pressures they face.

In dealing with suicidal persons, a confrontational approach and the Gestalt chair are advocated. Confronting here is not a moralistic judgment but an evaluation of the intended action, its consequences and effects, with the assumption that an objective reflection will help the client. The Gestalt method helps to bring the suicidal part into the person's awareness to allow a conflict between the suicidal self and the real self aiming to subordinate the suicidal self."<sup>33</sup>

Principles of counselling are suggested, incorporating Clinebell's ideas: a) recognise suicidal tendency, b) provide emergency help, c) help the family to deal with the consequences of complete or incomplete suicide, d) listen attentively, e) help the client to make a contract to live, f) evaluate the consequences of various options, and g) help with unresolved issues of previous suicide attempts."<sup>34</sup> From his experience he confirms that the above principles are workable."<sup>35</sup>

Conclusion:

Dowry, poverty and unemployment are acknowledged among the causes for suicide. Prashantham writes, "Exploitative dowry practices need to be discontinued"<sup>36</sup> but does not discuss the ways to deal with those evils. However, many women's groups have written, peacefully demonstrated, and submitted petitions against dowry.

He sees the limitation of dealing with emotional problems without dealing with the structural problems, and asks:

Why should individuals be helped to live if they have to live in abject poverty, where even meeting of basic needs like water is a hassle, let alone hope for jobs or character-building or citizenship training."<sup>37</sup>

But he fails to relate counselling to wider issues. The focus is on short

term goals providing temporary relief rather than on long term action to destroy the systems which cause stress in people leading to suicide. He supports the Indian Psychiatric Society's proposal seeking amendment of the law treating suicide as a punishable offence."<sup>38</sup> But he avoids involvement in public demonstrations.

His positive contribution is in his advocacy of attitudinal change in society towards suicide, helping people to accept those who are suicidal.

#### 4. Mental Health

Mental health is understood within a framework of 'growth'. The focus is on the prevention of mental illness. Prashantham quotes the World Health Organization's reasons that mental illness is a socio-economic liability because of the occupational maladjustments, problems such as crime, drop-outs, absenteeism and other disruptive behaviour and the family, time and finances involved in the treatment."<sup>39</sup> Preventive measures are suggested such as healthy upbringing, understanding teachers who can help in early detection, and a 'positive attitude' of the community towards those who are cured by accepting and affirming their self worth."<sup>40</sup> The goal of counselling and training is to help people identify the mentally ill, recommend treatment and remove the prejudices against psychiatric treatment.

The approach suggested in dealing with the mentally ill is community based. Already Hoch, Jayaram, Varghese, Neki, Kapoor and other psychiatrists have recommended such an approach of 1) Moving away from special hospitals to treatment within general hospitals, 2) Moving away from hospitalization to treating patients within the community, 3) Moving away from treating the patient to involving the whole family, and 4) Learning the therapeutic

approach of the local healers [manthravadis] and to work with them, which Erna Hoch held as more suitable than psychotherapy."<sup>41</sup>

To bring a change in attitude towards mental illness, he quotes the increase in mental illness and the lack of trained staff:

It is estimated that at least 6% of the total world's population might be in need of psychological help which would mean something like over 250 million people.... Vellore (India) study in 1973-74 by Dr. Varghese puts it around 7%."<sup>42</sup>

He quotes from Abraham Varghese of Christian Medical College in Vellore:

... Nandi et al (1975) in Bengal reported that about 102 per 1,000 are mentally sick; Sethi et al (1972) reported a figure of 72 per 1,000 in Lucknow; Verghese et al (1973) reported a figure of 67 per 1,000 in Vellore and Dube reported a figure of 18 per 1,000 in Agra. These rates include neurosis and personality disorders ... most of these studies report that about 20 per 1,000 in the country suffer from mental illness. This means that in India about 12 million people are so grossly disabled by mental illness that they need active psychiatric treatment."<sup>43</sup>

Prashantham creates awareness of the enormity of the problem and encourages concern and commitment in identifying and caring for the mentally ill."<sup>44</sup>

The training offered at the CCC emphasises:

1. The identification of mental illness within the context: a) by understanding the local cultural practices since they determine the definition and treatment of mental illness. For instance, as Hoch notes "devana" in the Muslim areas and "demon possessed" or "deity possessed" in the Hindu settings; and b) by observing the behaviour of relatives and the mentally ill, since they are kept housebound, beaten, tied to cots, treated as children and spoken of as being unwell."<sup>45</sup>
2. The approach in dealing with mentally ill: by building relationship with local leaders, convincing the family of the importance of treatment through education, and working through fears and inhibitions by counselling."<sup>46</sup>

3. The post-treatment education of the patient's family: The reactions of the community have positive and negative effects on the cured, the emphasis is to educate the relatives to continue the process of rehabilitation by permitting the cured to do tasks and to gain self confidence."<sup>47</sup> The carers are encouraged to give continuous support and counsel to the families, as there are no organised care groups like in the West.

Prashantham emphasises the importance of the carers mental health and describes them in terms of Carkhuff's "effectively living person", Maslow's "self actualised person" or Jourand's "transparent person". He summarises Egan's portrait of a helper as committed to developing one's physical, intellectual, social, emotional and spiritual growth as a pre-requisite for counselling."<sup>48</sup> He recommends a regular medical check up, relaxation, organising of time, utilising of spiritual resources and keeping the professional competence by continuous educating of oneself."<sup>49</sup> He warns them of excessive demands, administrative pressures, financial strain, social isolation, professional incompetence, competition and stress as affecting the functional aspect in human beings."<sup>50</sup>

In reaction to those who justify their lack of relaxation and suppression of emotional problems as adhering to biblical principle of self denial, he quotes the commandment 'to love as one's self' and Paul's advice to Timothy to take care of his health as Biblical mandate for self-care. The sharing advocated in the scripture is not limited to preaching, but sharing of thoughts and feelings to God and to human beings."<sup>51</sup>

Prashantham claims that the CCC is the only institution offering training to work with the mentally ill. He does not acknowledge the efforts of social workers and community developmental workers, but criticises them as lacking

commitment and motivation for developing a person's potential."<sup>52</sup> This is debatable. However he is optimistic of the sixth five year plan of the Government for its emphasis on psychiatric orientation."<sup>53</sup>

### Conclusion

Apart from training workers, Prashantham's involvement in dealing with the mentally ill is limited, as only five case studies are given and some of them were referred by the mental health clinic."<sup>54</sup> They were drug dependent, mentally retarded, depressed, unsettled patients. What Prashantham offered was help to overcome prejudice against psychiatric treatment and to affirm its effectiveness."<sup>55</sup> To take psychiatric treatment or even to acknowledge mental illness is considered an anathema in Indian society, as mental illness disgraces the family name and foils marriage prospects for girls. It is commendable that Prashantham is able to break this prejudice and bring a positive attitude towards mental illness.

Another contribution is in educating the parents on mental retardation. This is seen in the case of parents seeking help for their child's poor performance."<sup>56</sup> They were helped to understand the low performance as due to mental retardation and to accept the child's capacity instead of comparing with other children or pushing for better performance. They were also made aware of special schools. The therapeutic value of this is commendable in the highly competitive Indian setting where one often notes children being pushed for better performance. Such counselling meets the needs of the middle class who come for help. The poor are not reached since CCC staff is numerically small. This may be the reason why there are no case studies from the poor.

Prashantham claims to co-operate with and train the village healers (*manthrawadis*).<sup>57</sup> This appears to be in theory. There is no discussion on demon possession in relation to 'mental illness', a common issue in India.

The CCC's involvement in the prevention of mental illness is acceptable, but the scope is limited as the reasons are borrowed from the World Health Organization and are rooted in Western assumptions. The WHO considers mental illness as a socio-economic liability since care involves government funding and calls for families and voluntary workers to be involved in order to prevent government expenditure. This addresses the Western situation but does not apply to the Indian context where the families care solely for the mentally ill. Prashantham should call for more government initiative.

## II. COUNSELLING FOR SOCIAL CHANGE

From the late seventies Prashantham gave emphasis to social change. He considered his mission as not only to promote mental health but to work towards human development for social change. 'Development' is interpreted as enhancing human resources.<sup>58</sup> He was influenced by the literature of the sixties. CT Kurien\* notes that development was not limited to material growth alone, but as philosophers and theologians saw, it was "almost a synonym for" and "part of the wider problem of humanisation ... to promote the good of every man"; "the universal urge for liberation and growth into fullness".<sup>59</sup> Prashantham was also influenced by the All India Christian Consultation on Development which said:

Development is the liberation of people from the various forces that constrict and stifle their human existence so that they are free to grow to fullness. Development provides opportunity for a spontaneous creativity assuring every one access to all necessities of life including knowledge and culture.<sup>60</sup>

This ideological change towards a concern for the whole person led to a shift from the individual to a community oriented approach. He wrote:

I am concerned that the traditional individual approach to counselling needs to grow further to incorporate wider systems and develop creative methods, perspectives, linkages, adaptations and possibilities."<sup>61</sup>

This concern was further strengthened by Clinebell's "emphasis on personal growth for social change", Gunnar Myrdal's thoughts on the non-economic factors in development, and the 1983 International Conference on Pastoral Care and Counselling (San Francisco) dealing with social issues and his experiences of counselling the poor."<sup>62</sup> His revised approach is seen in his *Empowerment for Development*:"<sup>63</sup>

<u>Issue</u>	<u>Traditional Focus</u>	<u>Social Change Focus</u>
1. Unit of change:	Individual	Development-oriented corporate or community personality
2. Goal of counselling:	Personal happiness (individualistic)	Welfare and development of the community (groups, families & individuals)
3. Approach:	i) Clinical model individual-oriented, family, groups, models emerging ii) Personal issues and social issues are kept separate. The name 'radical therapy' given to those who take social change seriously indicates that such is not the normal practise.	i) Community model - go to where the people are ii) Societal issues are taken very seriously as a valid focus to facilitate change

The assumption is that historical, social and economic factors restrict the freedom of individuals, which need to be addressed for liberation to take place. The tool Prashantham proposes to bring about social change is counselling, assuming that individual change will lead to social change. Counselling is not aiming at liberation from emotional problems but from certain local cultural inhibitions, traditions, family duties and obligations which block the person's growth. He used the phrase 'empowerment

of people' to mean developing the potential of people to participate in social change."<sup>64</sup>

Prashantham sees the limitation of treating individual change as an end in itself, as in the West, where counselling becomes the tool for personal pursuit of happiness."<sup>65</sup> He condemns this as counter-productive in the context of poverty, saying:

I see clearly a powerful danger of personal liberation when it becomes an end in itself because then it can be counter-productive of the welfare and development of the community."<sup>66</sup>

Individual liberation is not an end in itself but a process, a beginning of a commitment for greater involvement in social transformation, without which counselling may become "a means for injustice and status quo..." an "irrelevant luxury".<sup>67</sup>

This emphasis on personal growth for social change is seen in his writings, speeches, training and also in the emblem developed for CCC.

Finalised in December 1986, the Emblem is self-explanatory with the overall goal being Human Resources Development, particular focus being Personal and Social Change, the Cross depicting the highest order of love of God to all human kind and the entire Universe, the Light representing insight and enlightenment, the Hand-shake representing the possibility of interpersonal harmony, while the Dove as a symbol of Peace or Shanthi which is a deep longing of the entire human family."<sup>68</sup>



Prashantham calls himself the servant of the nation, emphasising his work as a counsellor as primarily for the welfare of the nation. India is seen as having resources and individuals as assets. Through counselling he aims to develop people's potentialities. Such acknowledgement is made at public functions and in writings. People and participants in the CCC training programmes are encouraged to serve the country.

I affirm my love for my country and I will remain loyal to the noble ideals enshrined in the Constitution to be aware of and to live out my duties. ...

I consider every person in this country as my brother and sister. Therefore I promise to do my best to respect all. I believe that in each and every ones prosperity alone lies my happiness.

To my God my country and my people I pledge my devotion and dedication."<sup>69</sup>

The CCC may escape the general criticism against Christian institutions in India of being unpatriotic, since Prashantham's writings commend the five year plans, the twenty point programme and their achievements."<sup>70</sup>.

We shall study the emphasis on 1) counselling for social change in the activities of CCC, 2) counselling in relation to the development programmes, and 3) counselling in relation to issues such as i) the problem of drug abuse, ii) unemployment and iii) poverty.

### 1. Counselling for Social Change in the Activities of CCC

CCC conducted the "International Conference on Counselling for Social Change" in 1987, which drew delegates from New Zealand, USA, Canada, England, Korea, Sri Lanka and India, both Christians and Hindus representing voluntary and government departments. In three days they had two public functions and 26 papers, nine of which were by non-Indians, covering a wide range of topics from nuclear disarmament to racism, drugs, alcohol, social defence, ecology, mental health, legal aid and family therapy."<sup>71</sup>

This conference appealed for nuclear disarmament. It questioned the use of nuclear weapons as a deterrent considering the spiritual, ethical and psychological damages caused by war, opposed the experimental use of weapons and the dumping of nuclear waste. It pleaded for solutions to international problems through negotiation and investment of resources in eradicating poverty. The resolution stated:

We see that the armaments race, justified by the deterrence rationale, has already led to despair for millions. The cost of nuclear arms has also seriously impaired our ability to respond to the enormous needs of the poor and starving people of the world.

Therefore, we appeal to people of faith from all nations, specially in those nations which possess nuclear weaponry, to recognise the threat posed by the very existence of nuclear arsenals, and to work for nuclear disarmament and peace making.

We further appeal to the leaders of all nations to develop new means of resolving international conflicts through negotiation and law rather than by war or threats of war.<sup>#72</sup>

Some of the concerns expressed in this resolution may be urgent issues for those parts of the world affected by war and the dumping of nuclear waste. Solidarity with them is essential. But Indian Government spending on defence and nuclear projects was not addressed and concerns such as poverty, injustice and systemic evils appear marginalised. A positive contribution of this conference was its conclusion that psychosomatic illness, violence, depression, delinquency, marital stress and parenting cannot be treated without reference to the socio-political and economic systems that have caused them. The press and television coverage gave publicity to CCC.

## 2. Counselling in Relation to the Developmental Programmes

The relationship of counselling to rural development is functional. Developmental projects have the technical know how to bring changes but the implementation depends on the involvement of the people. Prashantham proposes counselling as a tool to mobilise, organise and enlist people's co-operation. Teaching and guidance are seen as forms of counselling.<sup>#73</sup>

Prashantham describes 'personal growth' and 'communication skills' as helpful in relating counselling to rural development. 'Personal growth' of the community development workers helps the process of development. By the nature of their work, the development workers are isolated, stationed in remote villages and are frustrated by slow results and interpersonal tensions. They need help to share their problems, resolve interpersonal conflicts, clarify goals, learn to care for their health and to develop support systems."<sup>74</sup> Prashantham sees his role as a facilitator in providing this help through counselling and training in human skills.

'Communication skills' enable local people to be involved in rural development programmes. Prashantham finds two causes for the lack of involvement of the local people: they do not understand the change proposed and their leaders are not convinced of the intended changes. Developmental workers should develop skills of communication to help both people and the opinion setters to become aware of the changes."<sup>75</sup> He advocates group singing, folk songs, dance-drama, role plays, story telling and dialogue with themes of awareness, participation and change, since the village folk are used to these rather than to conceptual and abstract talks. Prashantham gives examples from his experience:

i) A play focussed the reactions of a family to the use of medicines, the resistance of the elderly and the willingness of the young to try the new. Discussions on the play revealed that people identified similar reactions in their families and became aware of the necessary changes. Prashantham believes that these discussions helped both the development workers to understand the dynamics of interpersonal relations and 'conflict resolution models' in working with and enabling people's participation;<sup>76</sup> and helped people to accept the need for change by removing their fears.

ii) Prashantham explains of telling a story from the Mahabharatha to encourage people's participation, the story of Krishna's counsel to Arjuna who hesitated to war against his relative Kauravas. He compares Krishna's role of giving sympathetic hearing, interpreting of **dharma** and encouraging to fight with the role of a developmental worker, and relates Arjuna's indecision with the indecision of people today in taking part in social change. He claims that the story helped people to understand their role and to fight their own battles with the help of the developmental workers."<sup>77</sup>

He proves the usefulness of these methods from the reports of the Community Development workers:

I received a letter from the community development and health program chief informing me that after the program he and his staff could discern an observable and appreciable increase in the level of motivation, participation and co-operation among the villagers both for the health as well as development programmes."<sup>78</sup>

However, these methods were already taught, written and used in village evangelism, as seen in the 1953 NCCI publication **Ways of Evangelism** edited by Ronald W Scott, wherein each chapter described the use of such indigenous method for evangelism."<sup>79</sup> The author worked in a seminary where theological students were trained to use stories, dramas, and visual aids in evangelism. Prashantham reduces counselling to an approach or method, at times equating it with education."<sup>80</sup>

### 3. Counselling in Relation to the Problems of Drugs, Unemployment and Poverty

#### a) The Problem of Drugs

In dealing with drugs Prashantham advocates a community based approach influenced by Gunnar Myrdal."<sup>81</sup> Myrdal, in reaction to the limited Marxist understanding of poverty, that does not consider non-economic factors,

argues that economic problems cannot be studied in isolation but only in their demographic, social and political setting. He considers that history, politics and its theories and ideologies, economic and social structures, agriculture and industry, health and education are mutually interrelated. Change in one will cause change in others. The above view has challenged the limitation of Prashantham's individualistic approach and he acknowledges:

As a counsellor I had been trained primarily to deal with some of the individual attitudinal problems. However I have realised the importance of all these factors when I am doing counselling."<sup>82</sup>

He found Myrdal's concept of dealing with issues in their context and motivating people for change workable. For example, he was involved with a group concerned with drug problems. The group identified schools as the main problem area and recommended education for the parents and training in 'preventive measures' for the teachers, to help early detection of drug abuse. Their proposal was accepted by a committee of senior officers appointed by the then Prime Minister Rajiv Gandhi. The achievement of this acceptance is seen as a positive result of using the technique of Gunnar Myrdal."<sup>83</sup>

However it is premature to evaluate success on the acceptance of the proposal without seeing it implemented. Prashantham does not identify which committee accepted the resolution, the relationship of that committee to schools or the percentage of schools which utilised the proposed training. It is not clear whether the private schools were the beneficiaries rather than the poorly equipped state schools. Though the long term goal to train teachers is appreciated, the handling of the 'here and now' needs, such as the emotional and social hurts of the family and the rehabilitation of the victim, are not addressed."<sup>84</sup>

Such an easy solution to a complex problem puzzles one, for it avoids dealing with social factors, such as pressure of peer groups, the international illegal trade in drugs, the Indian mafia, methods of blackmail, financial pressure leading to crime, etc., Understanding the teachers may be one aspect of change but failing to deal with other problems is to treat the symptom and not the disease. The positive contribution Prashantham makes is to move away from an individual approach to a community oriented approach.

#### b) Unemployment

Prashantham deals with this without analysis. Though acknowledging its limitation, Prashantham proposes self-employment as an alternative.<sup>85</sup> He does this without any bias against urbanisation, unlike the traditionalist ideologies which oppose urbanisation with a "built-in bias against machinery" with an "attachment to 'simple' life" and supporting crafts and small scale industries.<sup>86</sup>

Self-employment is derived from the subjective experience of counselling two cases from rural contexts and the positive responses of urban college students. In the former, two unemployed rural youth opted for self-employment by setting up coffee shops and benefited from it; and in the latter the college students, after hearing the lecture on self-employment, invited bank managers to explain loans, and some opted for self-employment.

Deriving principles from isolated cases and applying them as universally applicable is questionable. It fails to take into consideration the differences in attitudes towards work and the capital required in the rural and urban areas. The unemployed rural youth, being illiterate and used to manual work, opted for self-employment whereas the urban students, expecting

better career prospects, aimed for secure jobs with a low view of manual labour. The investment for self-employment in a rural area involved less capital than in the city. There is no report on the success of the few urban youths who opted for self-employment. Self-employment is one aspect of solving social problems; to prescribe it as 'the' method is unrealistic.

Prashantham claims that counselling and lectures resulted in an attitudinal change towards work and a rethinking of caste prejudices. He is optimistic that this will bring social transformation and encourages parents, schools, universities and politicians to support such attitudinal changes.<sup>87</sup> He also calls on voluntary agencies to counsel young people, who form potential human resources but are unemployed, dependent on families, and are under stress, which he notes, leads to suicide and other problems.<sup>88</sup>

#### c) Counselling the Poor

Prashantham attempts to prove that counselling is not a middle class phenomenon but applicable to the poor.<sup>89</sup> However, in dealing with the poor, he discovers the unsuitability of the non-directive approach, insight-oriented approach, potential development, etc., which were methods to deal with individual problems of the Western middle class society. He gives case studies of counselling the poor.<sup>90</sup>

i) An unemployed youth, who discontinued school due to financial problems and developed suicidal tendencies, came for counsel requesting the counsellor to find or give employment. The counsellor helped him to vent his feelings of anger, self-pity and helplessness and referred to a similar case in which another young man opted for self-employment. He then provided information on bank loans to the counsellee. The study reports that the client chose self-employment.<sup>91</sup>

ii) Prashantham refers to juveniles cramped in a room with no proper food and not being summoned to appear in court within the regulated fifteen days. Through counselling he found that except for a few, the majority were victims of police suspicion, and he helped them to adjust to their situations. He requested the officer to improve the living conditions and the Superintendent of Police to quicken the process of taking the children to the courts.<sup>92</sup> The study reports that the living conditions improved and some of the boys were escorted to the courts.

iii) The immediate problem of a leper's widow<sup>93</sup> was emotional, connected to bereavement and unemployment, as she was an illiterate unskilled outcaste. Through counselling, the widow was helped through the process of grief, to gain confidence in herself and to accept her image as a leper's widow and the stigma attached to leprosy. Her real need was employment as she was responsible for her widowed mother, sister and daughter. At the recommendation of her counsellor she was employed as a domestic worker. Free legal aid helped her to recover her meagre property.<sup>94</sup>

In his paper "Counselling the poor", Prashantham recommends:<sup>95</sup>

i. Moving away from a "clinical" setting to a pastoral setting, to go where people are. Pastoral care is not limited to Christians.<sup>96</sup>

ii. Incorporating an action oriented approach, including certain aspects of the directive approach such as suggestions and guidance.

In all the three cases one observes suggestions, recommending the client to authorities concerned or to employment agencies, offering vocational guidance and legal aid. These are the factors that Rogerian non-directive counselling would reject as growth retarding. Such factors cannot be considered in India as motivating dependency or as an obstacle to growth.

Prashantham argues that this is not going back to 'directive counselling' but incorporating certain aspects of the directive approach without undermining the basic philosophy of the non-directive approach. However, he fails to develop the argument further. One needs to understand the Indian context where the poor cannot afford legal advice and illiteracy prevents them from knowing legal procedures. They do not have status and recommendation speeds the process in getting things done, since rank and status are present in all communications "as a means of identification and definition of one's place in interpersonal relationship".<sup>97</sup> Education and guidance on government policies are to accompany counselling in order to help the individuals and groups to work towards social reform.<sup>98</sup>

iii. Moving away from individual happiness to collective happiness as the goal of counselling.

This is apparent in the case of the juvenile delinquents,<sup>99</sup> where dealing with emotional problems and helping them adjust to their situation is seen as limited. The unjust systems keep them locked-in with no constructive programmes so that the majority of the innocent are influenced by those with criminal traits.<sup>100</sup> Prashantham's recommendation that the unjust systems should be addressed is commendable, but its weakness is that he limits it to talking with the leaders about the necessary changes and does not take into account the social systems which lead children to become what they are.

iv. Using a confrontational approach.

Prashantham states that "there are number of other socially vital issues that concern the daily life of God's creation to discover and confront..."<sup>101</sup>. Confrontation does not mean organising people for demonstrations but approaching the officials concerned in order to bring about the change. He states: "revolt and revolution against the

establishment may not be always necessary in bringing about change."<sup>102</sup> He proposes mobilising people for liberation but refrains from committing either himself or his centre to any such involvement. In principle he accepts people's decision to be involved in fighting for their rights but refuses to persuade systems or individuals to be involved in social change as seen in his statement:

This does not mean that I am going to force any client to necessarily do social transformation work if he/she is not interested in that at the present time. It is more of the attitude for the counsellor to have....<sup>103</sup>

His claim of the need of 'confrontation' in counselling is acceptable and certainly needs to be welcomed, but the weakness lies in his limited understanding of 'confrontation' and in not developing a method to merge the two diametrically opposite concepts like 'confrontation and non-directive approach' or the 'directive and non-directive approaches'. Non-directive approach avoids any suggestion, force, or coercion which is considered as growth retarding; confrontation implies judgment, the counsellor as the all knower and the counsellee as the learner.

The omission of a systematic approach is due to the following reasons.

1. The main weakness is his over dependence on Western sources for methods, while yet claiming to be an innovator, saying "... much work and literature is not available on the subject".<sup>104</sup> He fails to realise that socio-political dimension had not been the concern of the American writers.<sup>105</sup>

2. The centre's major focus is on training.

This leaves less time for individual counselling as revealed in the 1989 CCC Director's Report which refers to only 52 cases of personal counselling.<sup>106</sup>

It is not clear how many of them were from the poor. The official policy of payment for counselling could prevent the poor from seeking counsel.<sup>107</sup> A

staff worker after three years in the CCC used Mrs Prashantham's case study of an unemployed youth in her article "Counselling for Social Change". This reveals a lack of her own experience in counselling the poor."<sup>108</sup>

3. Staff shortage and language problems were some of the factors.

The CCC lost many of its staff during the late seventies. Though claims were made to have 24 staff,<sup>109</sup> only six were teachers, the rest were office staff. Inability to speak the local language hindered counselling the poor.

4. A limited understanding of issues such as 'poverty'.

Prashantham's intention was not to deal with 'poverty' but to relate counselling to the poor."<sup>110</sup> This is evident in his random statements and charts of economic growth used without analysis. Though he avoids defining poverty, his understanding is similar to that of CT Kurien, who saw it "as a situation where some continue at the subsistence level while the surplus of others is growing".<sup>111</sup> Prashantham's writings reveal a conflict between idealism and realism, for instance, he portrays Indians as having achieved economic growth<sup>112</sup> yet states that nearly 70% of the population live below the poverty line:

... about 25% of the population may be considered to be middle-class; a little over 5% of the people fairly rich and the rest or 70% are poor in varying degrees....<sup>113</sup>

He is convinced that the government's commitment through its five year plans and the twenty-point programme to remove poverty were successful<sup>114</sup> and in "Mother India's mid-life crisis"<sup>115</sup> he quotes the increase in per capita income, export, food production and advance in technology.<sup>116</sup> A chart is compiled, borrowing from various sources:

SOCIO-ECONOMIC INDICATORS OF CHANGE<sup>#117</sup>  
(1985-2000)

	1984-85	1989-90	1999-2000
1. Life expectancy (in terms of years)			
Male	56.1	58.6	63.3
Female	57.0	59.7	64.7
2. Infant mortality rate (per thousand births)	106.	90.	60.
3. Death rate (per thousand)	11.0	10.4	8.2
4. Birth rate (per thousand)	32.6	29.1	23.1
5. Fertility rate (per thousand)	152.	132.	99.
6. Urbanisation (percent)	24.7	26.85	32.2
7. Per capita GDP(1984-85 prices Rs)	2,616.	3,027.	4,163.
8. Per capita consumption expenditure (1984-85 prices) (kg/Rs.)	178.	193.	215.
9. Per Capita consumption expenditure (1984-85 prices) Rs.	1,979.	2,271.	3,124.
10. Per capita consumption of cloth (metres)	16.16	17.78	23.36
11. Per capita generation of electricity(kwh)	226.	362.	578-621
12. Saving - GDP ratio (%)	23.3	24.5	25.8
13. Investment GDP ratio (%)	24.5	25.9	26.4
14. Foreign Savings-Investment ratio (%)	4.9	5.5	2.4
15. Percentage of people below the poverty line	37.	26.	5.
16. Labour force (million in the age group 15 plus)	288.	327.	408.
17. Employment (million standard person years)	187.	227.	318.

The chart raises questions to which there are no explanations. It reflects an optimistic view of growth based on the literal interpretation of figures. For instance, item 15 listing people below poverty line as at 37% in 1984-85, 26% in 1989-90 and 5% in 1999-2000, contradicts his earlier view rating 70% of the people living below the poverty line.<sup>#118</sup> In contrast, the statistics of 1974 record the number living below poverty line as the same as in the previous two decades, rating between two-fifths and one half of all Indian citizens as living in abject poverty.<sup>#119</sup> The expected reduction in this percentage has not even been achieved in the nineties.

Items 8, 9 and 10 on per capita consumption do not specify who is consuming. A study based on 'the fore runner document to the fifth five year plan', which emphasised **garibi hatao** [remove poverty], a mandate on which the 1971 elections were won, proposed an increase in per capita consumption of the poor and a decrease in the consumption of the rich. Prashantham assumes that this has been achieved, but Kurien argues that in actual analysis, the per capita consumption of the lowest 30% of the population increased from Rs.23.24 in 1973-74 to Rs.26.8 in 1978-79, still keeping them below the minimum desirable consumption level of Rs.37, but the monthly per capita consumption of the rich increased from Rs.90.68 to Rs.104.57.<sup>120</sup> This widened the gulf between the poor and the rich. Kurien criticises the failure of the plan for increasing consumption without increasing production.<sup>121</sup> Prashantham is convinced that India has enough human, renewable and non-renewable resources<sup>122</sup> and accepts the stated proposals as literal fulfilments. He appears blind to the wide gap between the professed objectives and actual achievements.

5. A limited understanding of the concept of 'social transformation'.

Though Prashantham makes a positive contribution of emphasising social transformation of society, the problem is that he has not described what he means by social change. His emphasis is on the change of individuals rather than systemic change as the source of social transformation. For example, in his philosophy of counselling the industrial workers, the emphasis is on individual change.<sup>123</sup> The individual change he envisages is that they work hard and increase the production. This is partial truth, for the participation of people and the utilisation of potentialities should be seen in direct proportion to the support and response by the system, since the system determines the production of goods and utility of resources.<sup>124</sup> Prashantham believes that the system is working for the good of the people

and he refuses to ask questions like "who owns?" or "who determines the use of the resources?". An estimate in the seventies shows that of the industrial goods produced in the Indian economy, as much as 37% were consumed by the top 10% of the population.<sup>#125</sup>

6. A conflict in the understanding of 'change'.

i) Though Prashantham mentions the need for social change, his writings are confined to individual change. His conviction is that individual change will bring the change in the society. He also holds diametrically opposite view from that of the Indian Christian social thinkers, that development and liberation are results of people's struggle. Yet he appears to align himself with the resolution of the 1965 consultation on the economic situation, where Christian social thinkers found that, in government programmes and policies, people's participation was non-existent and the efforts of the state were inadequate. The consultation had called on the religious and voluntary organisations to help in this regard. He considers his work as enabling people to develop their potential and encouraging people to be involved in their struggles, but not necessarily to motivate or impose any view on any one.

ii) He sees himself as a counsellor and facilitator and argues that everyone works within their own ideologies in dealing with problems.<sup>#126</sup> He attempts to work with people to cope with emotional problems caused by education, modernisation and industrialisation, to help them to address those issues which cause stress and work towards a world where people can live a full life by utilising their potentialities. Prashantham believes that attitudinal change is a prerequisite for any developmental work.<sup>#127</sup> He believes that the context -and not the preconceived notions- dictates people's response to problems. Since there are no other structures dealing

with emotional problems, he considers his mission as helping individuals and groups to cope with changes.<sup>#128</sup>

iii) His understanding of social change is not a change of system through protest. His use of the term confrontation did not imply confronting a system but rather discrepancies within the person in a counselling relationship.<sup>#129</sup> He does not favour social transformation by complete overthrow of the existing system by a well organised minority. He ignores any organised effort but purely leaves it to individual's freedom.<sup>#130</sup>

#### 7. An optimistic understanding of the role of the government.

Prashantham is optimistic about the government's achievements,<sup>#131</sup> especially under Indira Gandhi's leadership, saying "She transformed our country from a deficit state in food to being self sufficient in food"<sup>#132</sup> and she had "passion for the upliftment of the poor" and for "the growth and development of the country".<sup>#133</sup> Rajiv Gandhi's emphasis on Human Resources Development is commended as leading the country in the right direction.<sup>#134</sup> In contrast, MM Thomas criticised Indira Gandhi's concept of development as the "Taj Mahal Philosophy" based on suppression of labour and denial of freedom.<sup>#135</sup> Many Christian social thinkers argued that the twenty-point programme was unsuccessful, since it was enacted from above with the assumption that "poverty could be eliminated as a gift from the bureaucracy".<sup>#136</sup> His overtly positive attitude towards the government may be a result of non-directive counselling which is built on a non-judgmental attitude.

The government is described in concepts and terms derived from counselling. His 1984 Republic Day address describes India as going through a 'mid-life crisis' and the problems are seen as stages in developmental process.<sup>#137</sup>

The danger of such a psychological analysis is that it does not take the socio-economic factors and political ideologies seriously.

### Conclusion

This chapter has revealed that Prashantham and other CCC staff have begun to realise the limitation of the non-directive approach and other Western forms of counselling in meeting the needs of the people within an Indian setting. Their attempts to adapt alternative models based on indigenous concerns are still at an initial stage. Nevertheless, the recognition of these limitations substantiates, from the perspective of Indian social concerns, that the Western models of pastoral counselling have proved to be culturally unsuitable in the Indian context and that alternative culturally relevant approaches are needed.

END NOTES

- #1 ICS, *op.cit.*, p123.
- #2 *ibid.*, Chapters 8,9 and 10; EFD, *op.cit.*, Chapters 4,5,6,7 and 11.
- #3 EFD, p61. The Bharat Heavy Electricals Limited, Trichy, produces boiler plants for electricity generation, has several branches in different states.
- #4 *ibid.*, pp61,67.
- #5 *ibid.*, pp63f.
- #6 *ibid.*, p64. Rudrasamy undertook a study on behalf of the South India Textile Research Association (SITRA) in the late 1960s. See his "Effects of Counselling on Absenteeism", *Human Relations*, 1969, Coimbatore: SITRA.
- #7 Robert L Katz, "Skills of an Effective Administrator, Challenges in Higher Education Administration: Readings and Cases", *Administrative Staff College of India, Vol.1, 1974, pp295-314.* Cf. EFD, *op.cit.*, p64; ICS, *op.cit.*, pp125ff.
- #8 EFD, *op.cit.*, pp62-64.
- #9 *ibid.*, p65.

Time	Monday	Tuesday	Wednesday	Thursday
9 am to 10.30 am	Inaugural Introduction Programme	Coping with loss	Suicide Prevention	Effect of Counselling on absenteeism
11 am to 12:30 pm	Model of the person and Introduction to C.Skills	Presentation of stage II eg. Confrontation	Presentation of stage III skills. eg. Goal setting	Mental Health of Managers: Case Studies and discussion
2 pm to 3:15 pm	Communication Stage I skills Presentation eg. Empathy	Practice of Stage II Skills and Concerns	Practice of Stage III skills	Action Plans Working out in small groups
3:30 pm to 5:00 pm	Practice of the skills in small groups	Achievement motivation	Case Studies on Manager-worker counselling	Presentation of Action Plans, Evaluations and Valedictory

- #10 *ibid.*, p66.
- #11 *ibid.*, pp72f.
- #12 *ibid.*, pp67f.
- #13 *ibid.*, p69.

- #14 *ibid.*, p68.
- #15 *ibid.*, p73.
- #16 *ibid.*, pp70f.
- #17 Paul Siromani, "Our Social Mission in India in the light of some insights in Social Psychology", *RS*, XIV:4, December 1967, p28.
- #18 *EFD*, *op.cit.*, pp46,42-48.
- #19 *ibid.*, p42. Cf. *ICS*, *op.cit.*, pp100-102. See Erich Lindemann, "Symptomology and Management of Acute Grief", *American Journal of Psychiatry*, September 1944; Cf. Lindemann's "Grief and Grief Management: Some Reflections", *JPC*, 30:3, September 1976, p198.
- #20 *EFD*, *op.cit.*, pp46-49; Cf. *ICS*, *op.cit.*, pp93-96,103. See Hurding, *op.cit.*, p113.
- #21 *EFD*, *op.cit.*, p49; Cf. *ICS*, *op.cit.*, pp101, 107.
- #22 *ibid.*, pp48f; *ibid.*, pp106f.
- #23 *EFD*, *op.cit.*, p48.
- #24 *ICS*, *op.cit.*, pp105f.
- #25 *EFD*, *op.cit.*, p58.
- #26 *ibid.*, pp50f; Cf. *ICS*, *op.cit.*, pp84,77.
- #27 *ibid.*, pp50f; *ibid.*, pp78f.
- #28 *ibid.*, p50. *ibid.*, pp78f.
- #29 *ibid.*, p53; *ibid.*, pp78f.
- #30 *EFD*, *op.cit.*, pp51-55.
- #31 *ibid.*, p59.
- #32 *ibid.*, pp59f.
- #33 *ICS*, *op.cit.*, p83. *EFD*, *op.cit.*, pp57f.
- #34 *EFD*, *op.cit.*, p57. Brian Bird, "The Depressed Suicidal Patient" in *Talking with Patients*, JB Lippincott, 1955, pp52-55.
- #35 *ICS*, *op.cit.*, pp79-81. Cf. Clinebell, *Basic Types...*, *op.cit.*, p235.
- #36 *EFD*, *op.cit.*, p85.
- #37 *ibid.*, pp60,53,59.
- #38 *ICS*, *op.cit.*, p84, *EFD*, *op.cit.*, pp59f.
- #39 *EFD.*, *op.cit.*, pp32ff.
- #40 *ibid.*, pp37f.

- #41 *ibid.*, pp37-39. See Erna Hoch, "Mental Health in Rural Settings", RS, XXVI:2, June 1979 pp34-42; She elaborates this view in her *Hypocrite or Heretic: To Pretend or to Protest*, Madras: CLS for CISRS, 1983, pp192. Cf. RS, XXVI:2, June 1979 for Carlos Welch, "Mental Health Frontiers in India", pp70-76; SS Jayaram, "Adaptation of Western Techniques to Mental Health in India", pp52-69; Abraham Varghese, "Perspectives and Prerogatives for Mental Health in India", pp3-13. Abraham Varghese was a professor in the Christian Medical College of Vellore. See also Neki, "Problems in Asia: Old and New", NIMH, 1944; Kapoor (ed.), *Psychotherapeutic Processes*, Bangalore: NIMHANS, 1978.
- #42 EFD, *op.cit.*, p31. See the chapter "The Challenge of Mental Health in India Today", pp31-40.
- #43 Abraham Varghese, *op.cit.*, p4.
- #44 EFD, *op.cit.*, pp31-33, 37, 39.
- #45 *ibid.*, p38; Cf. Hoch, *Hypocrite or Heretic*, *op.cit.*, pp64 and 55.
- #46 EFD, *op.cit.*, pp38f.
- #47 *ibid.*, p39.
- #48 ICS, *op.cit.*, pp119-123; Cf. Egan, *op.cit.*, pp22f.
- #49 ICS, *op.cit.*, pp120-122,124f,127.
- #50 *ibid.*, pp120-122.
- #51 *ibid.*, pp122-125.
- #52 EFD, *op.cit.*, pp12,33.
- #53 *ibid.*, p33.
- #54 *ibid.*, pp33-36.
- #55 *ibid.*, pp33-36.
- #56 *ibid.*, p35.
- #57 *ibid.*, pp32,38. Prashantham writes: "The Manthravadis... or the village healers exerted significant influence on the lives of people and ... in a number of instances they are helpful and their help could be mobilised and some additional training given for greater effectiveness", *ibid.*, p10.
- #58 *ibid.*, pp80ff.
- #59 CT Kurien, *Poverty and Development*, Madras: CLS for CISRS Social Concerns Series No.17, 1974, pp41 and 48.
- #60 See "Christian Understanding of the Concern for Development", a statement on the theology of development in *Hunger for Justice*, Conference Report from the All India Consultation on Development, Delhi: CASA, 1974, p74; Cf. Kurien, *op.cit.*, pp47-48.
- #61 ICS, *op.cit.*, p142.

- #62 EFD, *op.cit.*, pp1-4, 80-82.
- #63 *ibid.*, pp82f.
- #64 *ibid.*, pp80-82.
- #65 *ibid.*, pp80f.
- #66 *ibid.*, p81.
- #67 *ibid.*, pp82,84.
- #68 See CCCNL, XVI:1, January 1988, front cover where the emblem appears.
- #69 See CCCNL, XIII:4, December 1984, p4; XIV:2, November 1985, pp5f. It included: I am proud of my country's Flag and I will protect it. I will live a pure and self-sacrificing life and enrich my country's prosperity by sharing my strengths. I am proud of my nation's rich and varied heritage and I promise to enrich it to the best of my abilities. I will adore God in whom I have my being and I once again submit to His wheel of Eternal Law.
- #70 CCCNL, XIV:2, November 1985, p5; EFD, *op.cit.*, pp27-29.
- #71 See Prashantham (ed), PICCFSC, *op.cit.*, This conference was briefed in All India Radio, Doordharshan (TV) and Newspapers. See the Appendix E. See the brochure of the conference: FICGSC Souvenir, *op.cit.*; and the CCCNL, XVI:1, January 1988 which reports on the conference. Along with Indians, papers were presented by 3 Americans, 2 New Zealanders, 1 Canadian, 1 Korean and 2 Sri Lankans.
- #72 See the resolution in the "Preface" in PICCFSC, *op.cit.*
- #73 EFD, pp26,30. Cf Salim Sharif, "The Significance from a Mental Health Perspective of Human Development, in Community Development Work in India", RS, XXVI:2, June 1979, pp43-51.
- #74 EFD, *op.cit.*, pp24f.
- #75 *ibid.*, pp20, 21-23.
- #76 *ibid.*, pp20f,23f.
- #77 *ibid.*, pp21f.
- #78 *ibid.*, p24.
- #79 *ibid.*, p24.
- #80 See Roland W Scott (ed.), **Ways of Evangelism, Some Principles and Methods of Evangelism in India**, Madras: CLS for NCCI, 1953. This book consists of various articles on the use of Stories, Drama, Jathra and Visual Aids for evangelism.
- #81 Cf. Gunnar Myrdal, **Asian Drama**, *op.cit.*; ICS, *op.cit.*, p143.
- #82 ICS, *op.cit.*, pp143f. PICCFSC, *op.cit.*, pp11f.
- #83 ICS, *op.cit.*, pp144f. See appendix F for Prashantham's chart from p145.

- #84 *ibid.*, p144.
- #85 EFD, *op.cit.*, p15.
- #86 See Gunnar Myrdal, *Asian Drama*, *op.cit.*, III: Ch.25; CT Kurien, *Poverty and Development*, *op.cit.*, p133.
- #87 EFD, *op.cit.*, p16.
- #88 *ibid.*, p16.
- #89 *ibid.*, p10.
- #90 *ibid.*, pp18f.
- #91 This case study is repeated in *ibid.*, pp13-15; FICCSC Souvenir, *op.cit.*, [unnumbered pages 3f]; PICCFSC, *op.cit.*, pp201f; and Bhagat, "Counselling for Social Change", *op.cit.*,
- #92 EFD, *op.cit.*, pp2-8.
- #93 This case study is repeated in *ibid.*, pp17-19; PICCFSC, *op.cit.*, p110 and in FICCSC Souvenir, *op.cit.*, unnumbered p4.
- #94 FICCSC Souvenir, *op.cit.*, p4. PICCFSC, *op.cit.*, p110.
- #95 See Prashantham's paper "Counselling as a tool for Social Change", presented at the International Conference on Pastoral Care and Counselling, San Francisco, 1983, in CCCNL, XIV:1, June 1984. It is seen as a chapter titled "Counselling and Poverty" in EFD., pp10-19; in ICS third edition, pp134-148; and used as the keynote address titled "Counselling, the Poor, and Social Change: Perspectives from India" at the First International Conference on Counselling for Social Change, and published in PICCFSC as "Counselling as a tool for Social Change: Struggle, Affirmation and Quest", *op.cit.*, pp238ff. See CCCNL, XIV:1, June 1985.
- #96 FICCSC Souvenir, *op.cit.*, unnumbered page 5.
- #97 Augsburgburger, *op.cit.*, p160.
- #98 See the section on "Counselling the poor" in this chapter.
- #99 FICCSC Souvenir, *op.cit.*, unnumbered pp6-7.
- #100 *ibid.*,
- #101 *ibid.*, unnumbered p9.
- #102 *ibid.*, p8; EFD, *op.cit.*, p7.
- #103 *ibid.*, pp6-10; *ibid.*, pp80-82.
- #104 FICCSC Souvenir, *op.cit.*, unnumbered p1.
- #105 Pattison, *op.cit.*, p83.
- #106 Director's Report of 3-5-1990.
- #107 *ibid.*, and see Special Souvenir in 1982 for the visit of John Thomson.

- #108 Bhagat, *op.cit.*; PICCFSC, *op.cit.*, pp198-213,201f.
- #109 FICCCSC Souvenir, *op.cit.*, unnumbered p6.
- #110 EFD., chapter 2, pp10-19.
- #111 *ibid.*, pp11f; Cf. Kurien, *op.cit.*, p10.
- #112 *ibid.*, pp11f.
- #113 *ibid.*, p10.
- #114 *ibid.*, p81; PICCFSC, *op.cit.*, pp6-8.
- #115 Given on Republic Day 1984 at CCC. See CCCNL, January 1984.
- #116 EFD, *op.cit.*, p11. He lists some of the achievements:  
 Population density: 221 persons on average per kilometre  
 Education: 36.2% literacy (male 46.72% and females 24.81%)  
                   in 1951 only 16.6% could read and write.  
 Longevity: 52 years today, whereas it was 32 in 1949-50  
 Exports: Increased and diversified but there is scope for improvement.  
 Food production: Today 135.2 million tons are produced which is  
                   practically self-sufficiency level.  
 Space and ocean technology: Launched satellites and undertook  
                   expedition to Antarctic.  
 Export of skilled manpower: Largest number of doctors and  
                   engineers from India working in developed countries.
- #117 ICS, *op.cit.*, p139; PICCFSC, *op.cit.*, pp6f.
- #118 EFD, *op.cit.*, p11.
- #119 CT Kurien, *Poverty and Development*, *op.cit.*, p14.
- #120 *ibid.*, pp94, 13f.
- #121 *ibid.*, pp96-98,100,94.
- #122 EFD, *op.cit.*, pp84f,10,81.
- #123 See the Section on Counselling the Industrial Workers.
- #124 Kurien, *op.cit.*, p58.
- #125 *ibid.*, p55.
- #126 EFD, *op.cit.*, pp84,82.
- #127 Kurien, *op.cit.*, pp137f quoting from Myrdal, pp115,71.
- #128 EFD, *op.cit.*, p12.
- #129 *ibid.*, p12 and Prashantham, "Counselling, the Poor, and Social Change: Perspectives from India" in FICCCSC Souvenir, 1987, pages unnumbered.
- #130 *ibid.*, p80.
- #131 CCCNL, XIV:2, November 1985, p5; EFD, *op.cit.*, pp27-29.

- #132 CCCNL, XIV:2, November 1985, p2.
- #133 *ibid.*, pp2f.
- #134 The letter dated 13 August printed in *ibid.*, pp1 and 3.
- #135 See MM Thomas' News Letter No.5 in RS, 24:2&3, 1977, p244.
- #136 *ibid.*, p230.
- #137 CCCNL, XIII:1, January 1984, pp1-9.

## CHAPTER FIVE

### AN ANALYSIS OF THE CCC CONCEPT OF COUNSELLING

In this chapter the attempt is to test hypothesis IV: "Pastoral counselling which has been derooted from pastoral care will fail to meet the spiritual needs of the people and thus be defective from a theological perspective" and further substantiate hypothesis V: "Where Western models of counselling have been substituted for more traditional forms of pastoral care, these have proved to be unsuitable to the Indian context thus suggesting that a culturally relevant model of pastoral care and counselling is needed for the Indian Church."

These are investigated by an analytical study of the CCC concept of counselling in relation to its relevance to the socio-economic and cultural context of India. The socio-economic and cultural analysis is applied in the following ways:

- a) a description of the family in the Indian concept with its hierarchical order and resulting methods of decision-making;
- b) an examination of the concept of self or ego in the Indian context as an emphasis on self-transcendence in the light of Western concepts central for non-directive counselling such as self-assertion and personal autonomy;
- c) a presentation of the Indian understanding of personality as socio-centric rather than ego-centric;
- d) a description of individual identity in India as resulting from family, tradition, caste and rank;
- e) identifying the social organisation in India and its relationship to the guru-shishya system;

f) outlining the traditional form of problem-solving in an Indian cultural context.

Further a theological critique is attempted to make normative or evaluative conclusions regarding the Western models of humanistic psychotherapy utilised in the CCC concept of counselling. Normativity is based on biblical authority. My interest is not to develop a comprehensive outline of theological concerns but to touch issues which are often faced by laity and clergy in the context of counselling: humanness, grace, human failure, values, liberation, human suffering and the nature of evil.

The analysis of the CCC concept of counselling is mainly drawn from Prashantham's writings, articles written under his guidance and the articles by Carlos Welch. Prashantham does not systematise his methods, declaring that he belongs to no particular school of thought. The underlying belief is to use any method as long as it helps the counsellee."<sup>1</sup> The practice of counselling at CCC, nevertheless, takes a non-directive approach and is lay dominated.

The first section deals with the application of the non-directive approach in the Indian socio-economic and cultural setting. The second section comprises a theological critique of the CCC concept of counselling. Section three discusses the limitations of the individual approach and the fourth, the implications of CCC concept of counselling to pastoral care.

## I. NON-DIRECTIVE APPROACH IN THE INDIAN SETTING

### 1. The Application of Non-directive Counselling

Prashantham uses the same argument as Carl Rogers, Seward Hiltner, Howard

Clinebell and Thomas Oden in proposing non-directive counselling as an alternative model to directive counselling, which he regards as growth retarding. In agreeing with their views Prashantham unconsciously embraces their cultural assumptions, values and understanding of personality. Rogers, Hiltner, Clinebell and Oden were addressing the Western context which stressed the autonomous self and personal responsibility.<sup>2</sup> In the West the individual was understood as a well integrated unit with sharp ego boundaries with social groups acting as root organisations. Indians, however, tend to have primary social groups as root organisations and find their oneness within these primary groups, hardly developing separate ego boundaries.<sup>3</sup> Rogers' view of a person was influenced by the prevailing cultural climate arising from the optimism about the power of the individual man and woman to change both self and society.<sup>4</sup> In their preoccupation with the individualistic cultural values Rogers and Hiltner argued that the directive approach implied coercive, moralising, legalistic and generalising attitudes hindering growth and freedom. They rejected it as out of date, unsuitable for a democratic state and proposed the non-directive approach.<sup>5</sup> Such individualism particularly reflected the cultural values of North America. Prashantham fails to discuss the suitability of the non-directive method of counselling in the Indian context. Indians carry a different world view and their understanding of the person, personality and family are different.

Though non-directive counselling is thought to be value free it is influenced by Western assumptions and values. We shall discuss the application of the non-directive approach in the Indian setting, especially concentrating on the assumptions and goals of the non-directive approach.

### a) The Understanding of the Person

The basic conflict in the application of Rogerian non-directive counselling in the Indian religious setting is in the way the person is understood. Rogers' view is that the person is capable of attaining self realisation, reason is the final arbiter, humankind is the peak in the evolutionary process and he does not discuss the reality or relevance of the supernatural.<sup>6</sup> This 'reductionist view', Vahia argues, is limited and totally different from the wholistic view of the person taught in Hinduism, particularly by Patanjali.<sup>7</sup> Hindus believe that no person is merely a biological product, but has had longer history than biological science.<sup>8</sup> According to the Upanishads a person has three important aspects: a) the inconsistent matter of which the body is made; b) the mental being and c) the real person, "the pure self-existent conscious being", the atman. The atman, which is part of the paramatman is encased in the body. It gives inspiration to the human mind towards release. The goal is to shed the phenomenal encasing and identify with the original self.<sup>9</sup> Hindus see their original self in the universal self, a fundamental oneness and supreme consciousness of which the individual is but a tiny spark. Self is understood as an emergent aspect of the world process and not as substance different in kind from the process itself.<sup>10</sup> Radhakrishnan argued that it should be identified neither with a series of mental states nor an unchanging essence.<sup>11</sup> A person is not a separate individual possessing qualities and relating to the environment externally but the elements are all interrelated. A human being is not an absolute individual. The individual and the world co-exist and subsist together, society and the environment belong to the same nature.<sup>12</sup> Human progress is understood as an increasing awareness of the universal self, seeking harmony between the self and the environment, building a world of unity and harmony.<sup>13</sup> The distinctive capacity of the person is to identify the self with the whole in

co-operative enterprise. The objective pursuit is to reach the superconscious with a strong belief in the individual's capacity for attaining spiritual realisation. The superconscious stage is described as the self becoming as wide as the world itself, recognising that one spirit is present in all minds and bodies."<sup>14</sup> The aim is thus to attain a corporate identity and not the individualism of the Rogerian non-directive approach.

The human person is understood as having individuality and personality. Individuality, called jivatman, is the product of ego sense according to which one distinguishes one's self and interests from that of others."<sup>15</sup> Personality is the core of the being. True self, the atman encased in the body, is not to be confused with ego or human self in a series of mental states."<sup>16</sup> Jivatman has to be shed to realise the true atman. As long as the ego conscious subsists, the person identifies the self as a member of a society of egos in conflict."<sup>17</sup> What a Western person regards as strength, firmness and consistency in an individual, is seen in India as a limitation and separation from the universal self."<sup>18</sup> Hindus argue that individual development enhances the awareness of ego, ahamkar, pride in one's own achievements which leads one to cling to the world, which is maya, illusion.

There are also in India religious groups - Muslim, Sikh, Christian, Zoroastrian and others - each with their own specific views of the person and society. It is difficult to make generalisations for counselling that are applicable to all of them. Nevertheless there is a common Indian culture and a social pattern which becomes clear when studying the organization of the joint family."<sup>19</sup> Though the delegation of work, and obligations vary from family to family according to the level of exposure to Westernisation and modernisation, the power of the joint family provides a

strong framework<sup>20</sup> with the elders being responsible for decisions, exerting power and influence. The same pattern becomes a determining factor for social, political and economic life. For example, relationships are not limited to blood ties but extended to the whole caste.<sup>21</sup> People look to those in leadership positions in the same way as to elders in the family. Though the 'power' exerted by the joint family can be a hindrance to growth, it remains the source where Indians find their identity. Kinship bonds give individual members a sense of belonging by constituting a network of interdependence and mutual support. The self is to be understood within this setting.

#### b) The Understanding of Self

Ego or self for Indians is determined in relation to others in a given situation. Two consequences of this development of flexible self or ego<sup>22</sup> are that a) the ego adapts itself to the nature of human relationships or situations and b) a system develops with duties, traditions, customs or patterns of being which help an individual to feel secure and stable about one's ego-field as long as he/she conforms to the patterns. A person has been taught from childhood that relationships between members of a family are determined by their assigned roles, such as brother, sister, uncle and aunt. This extends to the *jati*,<sup>23</sup> the larger family. Each one joining the family falls into assigned roles which carry mutual life long obligations,<sup>24</sup> seen especially operative during family celebrations and crisis situations. Such obligations carry both good and bad effects.

The underlying principle is that one learns to adjust to the given space and to perform one's duty. The flexible ego is more willing to adjust than to assert. The desire for independence and assertion of one's rights conflicts with one's understanding of self within such a cultural matrix. Indians are

generally afraid to assert their individuality. To take a course of action different from parental expectations is considered as creating disharmony and a disobedience that carries guilt.

Self Identity: Indians identify themselves in relation to their family, caste, place or position. This is seen in the way one introduces oneself as coming from a village or family. One's name signifies one's identity. Unlike the people in the West, Indians write their village, family or caste name first. This implies that the individual exists for the group or family. Insistence on one's rights disrupts the social solidarity, security and belonging.

Such a setting does not allow the individual assertiveness presumed in the non-directive approach.

2) Effectiveness of the Non-Directive Counselling This depends on the motivation to get help and the ability for self-evaluation and criticism.

a) The motivation to seek counsel depends on how one understands problems and what one expects in a given situation. In the Indian context there is strong motivation to get help from the elders and family members. Elders include relatives, friends, neighbours and religious workers who give the emotional support, sympathy, understanding and help needed. Hoch notes that the rural and town folk predominantly look to the families during crisis."<sup>25</sup> If one seeks help outside the family, it is to discuss economic problems, seek information about study, job opportunities and not personal issues. This was one of the reasons for the closure of the Madras Counselling Centre as people came seeking for economic help rather than to share personal problems."<sup>26</sup>

b) Ability for self evaluation and self criticism: Non-directive counselling focuses mainly on the client rather than the problem. It depends on the client's ability to work through the problem by gaining insight within a trustful empathetic relationship in which one feels safe in allowing repressed and painful experiences to come into consciousness. 'Insight' to Rogers means that the client sees old problems and conflicts from a different perspective. The assumption is that, as genuine insight is gained, self-acceptance will be enhanced and the person will deal with life situations more realistically and constructively. Handling of one issue leads to the ability to handle the rest.<sup>27</sup> Gaining insight depends not only on the availability of a non-directive counsellor but equally on one's capacity for self-perception, self-awareness and self-criticism. Indians often lack self-criticism. Erna Hoch argues that the prolonged period of dependency in childhood prevents the development of strong ego boundaries.<sup>28</sup> She observes the unsuitability of an 'insight' oriented approach for the illiterates and semiliterates in a rural setting, where the people are not used to introspection or self reflection. Even if they do have a capacity for self-awareness, self-reflection is low. Most of their problems are not rooted in interpersonal conflicts<sup>29</sup> and their tensions are borne out on the somatic level.

Morris Carstairs\* and Philip Spratt\* agree with Erna Hoch on the effects of the prolonged dependency period. Spratt in his study of Indian personality, uses a Freudian framework and concludes Indian personality is narcissistic. One of the reasons he gives is a negative oedipus complex in the son-father relationship which leads to submission rather than the aggression found in occidentals. This inhibits one from exercising a spirit of enquiry but promotes submission to authority.<sup>30</sup> KV Rajan indicates that the social hierarchy built on respect and obedience to elders prevents one from showing

any disagreement, since disagreement, however polite, causes anxiety to those in authority. This perpetuates a vicious circle where those under authority do not disagree with their superiors, but opt for their approval instead. Independent thinking and creative action are inhibited."<sup>31</sup> Even the Indian education system tends to be based on rote learning and fails to enhance critical thinking and a spirit of enquiry.

The reason for the lack of self-perception is the way Indians understand the totality of life, influenced by the joint family in which clear boundaries are set in terms of obligations and expectations. When tensions or dissensions occur a child learns to accept and relate to all the members of the extended family. The child reacts in a manner which totally reflects the family member's expectations. KV Rajan notes a person raised in such an environment lacks the ability to look at life in its totality, and attests that this split existence deprives people of the ability for self criticism. They develop the capacity to accommodate contradictions, allowing science and superstitions to co-exist."<sup>32</sup> Carstairs and Spratt both observe similar contradictions in Indian personality."<sup>33</sup>

### 3) Assumptions of the Non-Directive Approach

a) One of the assumptions of non-directive counselling is that the counsellee is responsible for decisions. Prashantham holds this view and argues that the counsellor is neither the advice giver nor responsible for decisions. Yet he advocates suggestion as a method of counselling and makes no attempt to integrate the two contradicting views. This is seen in a series of case studies.

A student faced the dilemma of pursuing either English literature, which he desired, or science, which his parents preferred. His request for Prashantham to decide was refused on the grounds that he was capable of

deciding. Later the report indicates that the student appeared for English exams."<sup>34</sup> The unemployed youth who came in search of employment, was given suggestions for self employment and information on bank loans. The reports indicate that he chose to sell coffee."<sup>35</sup>

There were also cases where decisions were taken in the counselling session, such as: a student, guilty of certain actions, worked through his guilt in the process of counselling, and decided not only to 'forgive himself' which was part of his problem but also to stop such actions;"<sup>36</sup> and a client who, in the process of counselling, revalued his life and decided not to commit suicide."<sup>37</sup> In both cases the clients were educated students capable of self-evaluation, self-criticism and decision-making. In each case the emotional problems were within their control. They had the power to change their temperaments which did not require parental consent.

Prashantham does not quote any cases where the control lay with parents or elders. To take a decision 'right now' is not the way many Indians operate. Depending on the problem, the elders consult the astrologers, the Indian calendar and the time. This varies in families depending on their education, exposure to Westernization and the influence of modernisation on them. The following case highlights the situation in a rural setting.

Mangamma came from a village in Karnataka State. She had five children after which her husband married a second wife. They all lived in the same house with constant quarrels. Her husband supported his second wife and asked Mangamma to leave the house with her five children. She found employment in a Christian Institution, obtained a loan and added a room to the house in which she and her children lived, leaving the only other room to her husband. The man started ill-treating their ten year old daughter. This led Mangamma to consider various options and she chose to move to

another village. The elders of her village advised her to stay in the same house and adjust to the situation. She continued to live in the same house. Though she proved capable of deciding, earning and managing her affairs, the final decision remained with the village elders.

b) Another assumption of non-directive counselling is that the counsellor and the counsellee relate as equals, in a one to one relationship devoid of the parental or authority figure that characterises Freudian analysis. For Rogers authority and therapy cannot co-exist in the same relationship.<sup>38</sup> The assumption is that any relationship, such as parent-child, physician-patient or priest-parishioner implies deep ties of affection, authoritative advice, submissive acceptance and following the leader. But a relationship built on warmth and acceptance helps expression of feelings. The counsellor that Rogers proposes is like a midwife participating in the struggle of the birth of the client as a new person.<sup>39</sup> Prashantham emphasises a similar view that a counsellor is a catalyst, and not an adviser. Such a value-free relationship depends on the maturity of both the client and the counsellor. The client must accept responsibility in solving problems and see the counsellor as an enabler. Likewise the counsellor must trust the counsellee's capacity and value the counsellee's right to be independent.

When applied to the Indian context, Indians find it difficult to provide and accept this type of relationship. Prashantham refrains from dealing with this and several questions remain unanswered: 1) Can a client relate to a person older than him/her as an equal? What are the cultural expectations in relating to an elder? 2) What does the elder expect from the counsellee's behaviour and attitude towards him/her? Issues like authority and associated concepts, such as respect, submissiveness and compliance, are closely linked to the understanding of the 'guru-shishya' relationship.

From childhood one is taught to 'respect teachers next to parents, elders and God'.<sup>40</sup> The guru-shishya relationship predominates in Indian family thinking, and forms the basis of relationships in institutions and offices. Respect and submission to elders form the core value of Indian consciousness. The elders are respected, never addressed by their first name and in talking to them the Indian languages use the plural form, unlike the English language where 'you' is addressed to anyone. Respect goes beyond greeting to respecting the person for who they are and what they perform. How far do the educated, who come for counsel, accept the counsellor as an equal is a question that remains unanswered. Non-directive counselling based on a value-free relationship, devoid of any authority, breaks down in the Indian context.<sup>41</sup>

Unlike the non-directive approach where the relationship is temporary, the guru-shishya relationship is abiding. In the former the client and the counsellor forge a relationship which is limited to the periods of therapy and exists only within the counsellor's office. If it continues it takes a different form. In the latter the relationship is on-going and not compartmentalised into 'professional' and 'social'.

c) Non-directive counselling proceeds with the expectation that the counsellor will be an enabler and the client will be responsible for decisions. There is no conflict between these two expectations. In the Indian context based on the guru-shishya model, the expectation is that the teacher leads and the learner is led. The guru is not anxious about the shishya's dependence on him. Clarence O MacMullen observes that the guru, in fact, reinforces such dependence and continues to do so until he relieves the shishya of all anxiety.<sup>42</sup> The shishya is willing to receive help and offer abhimana.<sup>43</sup> This type of expectation is influenced by the

joint family where the elders take the decision and expect the children to abide by it. It has been argued by the proponents of non-directive counselling, including Prashantham, that this type of relationship leads to dependency and thereby prevents growth. Prashantham is right in observing it as growth retarding. However it should be asked how does he deal with Indian clients who come with their own world view and with an expectation of receiving help, unlike the Westerners who expect to work through their problems? To reject the counsellee's world view is to reject the person and all that he or she believes in. The principle of acceptance needs to be studied in the Indian context where the expectations differ.

#### 4) The Principles of Non-Directive Counselling

For Rogers, acceptance forms an important aspect of non-directive counselling. Brooks Holifield believes Rogers' presentation of scientific evidence proving that "the counsellor's acceptance of unacceptable impulses in persons" led to their own self-acceptance and self-realisation, was one of the reasons for Rogers' **Counselling and Psychotherapy** becoming a standard text attracting widespread support among the clergy."<sup>44</sup> Acceptance was not only limited to how the client is now but to how they were in the past and may choose to be in the future together with negative and positive impulses, thoughts and experiences."<sup>45</sup> Prashantham, like Rogers, emphasises acceptance but he does not develop this thought further except to say that acceptance is proposed in reaction to judgment. Several issues need to be addressed.

a) Is it possible to practice unconditional acceptance in the Indian context where the social system is built on caste with laws regarding intermingling? In the Indian setting acceptance is conditional. This can be proved from the author's experience. For sixteen years I lived in an area with high caste brahmins. There were relationships between neighbours and during

crises there was help in terms of babysitting, visiting the ill and the sharing of food. At festivals neighbours shared meals. As Christians we could give only fruits and we could never enter their puja room or touch the brahmin men before their worship or women during menstruation and after childbirth. Even in the eighties, the author noticed that the local Lions Club arranged 'fellowship meals' but members refrained from sitting to eat, the reason being that to sit and eat meant identifying with other castes."<sup>46</sup> Even in a crisis situation when flood victims were sheltered by the Christian institution where I served, the few high caste families refused to eat the food cooked by low caste people."<sup>47</sup> The concept of acceptance in this context needs to be reinterpreted.

A subordinate may not sit in the presence of a superior but must stand as a sign of respect. This does not mean that there is no acceptance in the Indian culture built on a class system, but rather that acceptance is to be understood in a different manner from the Rogerian view. Kenneth Dale's observation of acceptance in the **hoza** (group counselling) of the Japanese Buddhist sect Rishsho Kosei-kai is very similar to the Indian understanding of acceptance where it is not only related to rapport but includes a deeper level of "mutual respect", support and interpersonal warmth."<sup>48</sup> Unlike Dale's observation that there is no rejection in the **hoza** culture, there is rejection in the Indian culture. Acceptance implies that one could speak whenever they wish and people with problems are supported.

b) Prashantham sees acceptance in relation to rapport and eye contact but does not discuss the cultural issues involved in eye contact. Mental health professionals use eye contact as a diagnostic sign. Anglo-American counsellors rely heavily on eye contact to know whether a person is listening."<sup>49</sup> But in Indian culture, similar to African culture as observed

by Hall, a person being in the same room or in close proximity is enough to indicate attentiveness. There is little eye contact. Often leaders or elders would give stereotype answers without listening. Looking at a person and nodding is not necessary. Like the Japanese the Indians also avoid eye contact as a sign of respect. Direct gaze is considered hostile by the Indians and is mostly used in disciplining children. This is also found among the Japanese and the Mexican-Americans."<sup>50</sup>

c) Prashantham holds acceptance and confrontation together without integration or explanation. He proposes acceptance in reaction to judgment. But in discussing transactional analysis he emphasises confrontation within a context of love and care. The lack of explanation of the relationship between terms causes confusion in the understanding and practice of pastoral care for the clergy and the laity. The danger is that Rogerian acceptance implies a non-judgmental attitude which leads to the undermining of religious faith. The clergy by nature of their work practice judgment, forgiveness, absolution and reconciliation and are governed by the rules and expectations of the church and society. They are in a dilemma to do the best for the parishioners by understanding, accepting and refraining from judgment yet wanting to do what the church expects in that situation. For instance it is one thing to be sympathetic and accept unwed couples and another thing to accept them as members in the church when the norms of the Indian church and society reject them. The dilemma faced in divorce, abortion and immorality is similar. The expectation of the church is in contradiction to the principle of unconditional acceptance. Prashantham's contribution helps the clergy and laity to see the danger of using judgment alone, but he does not help them to see the positive use of judgment in relation to acceptance in their counselling practice.

d) If the Rogerian principle of unconditional acceptance of a person is pursued in the Indian context, it hinders any progress towards reformation. For instance to accept a client who is a believer in dowry, caste, sati and the subjection of women would mean, in Rogerian terms, acceptance of the client with all these values without judgment for the present and the future. These values are considered as a hindrance for progress by all reformers.

e) The emphasis on accepting the individual leaves the systems and the wider issues, which cause injustice, untouched. Acceptance has no room for judgment and the lack of judgment blinds one to the causes of injustice.

Prashantham, unlike others who found the theory and practice of acceptance inapplicable to their contexts and have made various suggestions, has not discussed the limitations of acceptance. Ian T Ramsay refers to the model of acceptance one uses in counselling and leaves it to the care-giver to interpret the term.<sup>51</sup> Una Armour in her article "The meaning of acceptance" describes the social workers' view of acceptance as "not the passive feather-bed into which clients thankfully collapse to have all their problems dealt with; nor, I think, would social workers claim that the accepting itself necessarily leads to maturity and growth although it provides the atmosphere in which this can happen".<sup>52</sup> Further Ruth Clayton in her article "To accept all..." emphasises that positive worth "comes not from acceptance alone but from acceptance which is alongside interaction, which includes disagreements, people pushing against one another as well as accepting and welcoming".<sup>53</sup> For Father Felix Biestek unconditional acceptance is impossible: "No case-worker has, or is expected to have, perfect acceptance, for that would require a godlike wisdom and immunity

from human frailties".<sup>#54</sup> Robert C Leslie discusses the limitation of acceptance:

in my own experience the relatively impersonal and passive stance of the pastoral counsellor never really worked, whether in the parish, in the military, in mental hospitals, or in seminary counselling. To find ways to "nudge" a parishioner toward growth into healthier patterns was never really answered in Rogerian counselling.<sup>#55</sup>

Prashantham in introducing the principle of acceptance has made a contribution to counselling in the Indian setting. Acceptance has a positive value in the situation where caste distinctions and advice-giving prevail. But he fails to suggest a model of acceptance which takes full account of Indian conditions.

#### 5) Goals of Non-Directive Counselling

One of the goals of the non-directive approach is to attain autonomy, aiming for greater freedom, independence and integration of the individual.<sup>#56</sup> This is similar to Prashantham's aim as he writes:

"Personal Liberation" to me is freedom from unhelpful emotional reactions or thoughts or actions. In the case of adults it also means overcoming inability to take charge of one's life. ...there is need for personal liberation from counter dependence....<sup>#57</sup>

He does not adequately discuss the underlying assumptions of autonomy and its implications in the Indian setting. From his writings two views can be traced:

a) Structures and traditions as hindrances to the achievement of autonomy:

In a culture where and when family duties and obligations and customs may serve to block the development of a person then there is need for personal liberation....<sup>#58</sup>

b) The possibility of achieving autonomy on the capacity and ability of human beings, irrespective of structures and traditions, believing that people can be and should be completely self governing.

One needs to understand the underlying assumption of autonomy. For Rogers, autonomy means a total liberation from restrictions, traditions, constraints and all social parenting."<sup>59</sup> This is not emotional maturity but a full independence from parents and family. Though Prashantham may not go as far as this, he intends that the counsellee, at the end of counselling, takes charge of his or her own life and becomes independent."<sup>60</sup> He does not state what he means by independence or if it involves emotional maturity. The attaining of such freedom to take charge of one's life depends on one's personality and the social context in which one lives. Rogers is concerned with autonomy in Western society where individualism and personality development are equally emphasised. But Oden, who once emphasised such autonomy, sees the danger of such freedom. In his discussion of the problems of modernity he elaborates on the fact that individual freedom which makes its goal liberation from restrictions, constraints, traditions and all social parenting ignores accountability. Such freedom to Oden is unauthentic and abstract, for it overemphasises the personal moral competence of the individual over against social traditions or institutions. If such autonomy became the world view, Oden fears, it would underestimate the legitimate function of tradition and historical reasoning."<sup>61</sup>

Autonomy of this type is not possible within the Indian social system. Damle observes:

Indian personality had no meaning or relevance except as a carrier of statuses and rules which are relevant to one's own situation--- there is the least amount of opportunity for individuation or development of personality according to one's predilections, liking, aptitude etc., Individual personality has to be submerged either in role or collectively. An individual merely becomes a tool for the implementation of cultural and social sanction.... It is a characteristic peculiarly of the Indian social system as against the social system in the Western society where individuation and personality development are equally emphasised."<sup>62</sup>

Indian personality lacks autonomy because the authoritative structures in the family and society prevent its development. Tradition and authority have governed the decision making process. Despite the emerging pattern of joint decisions giving way to both personal choice and parental consent, decisions are taken by consultation."<sup>63</sup> Still such an environment prevents a person from developing autonomy and unique personality. Prashantham fails to discuss autonomy in relation to Indian personality and freedom in relation to filial piety, a principle value in the Indian way of life."<sup>64</sup>

Freedom, as Rogers envisages it, is an unattainable ideal in the Indian context where people identify themselves in relation to family, caste and religion. They have greater group awareness and less individual awareness. Freedom with no restraints is in contrast to the very ideal of filial piety."<sup>65</sup> There are various elements of filial piety.

**Reverence and Obedience:** Indian society emphasises the importance both of parental authority, responsibility in caring for children, and the children's response in caring for parents, as a sign of respect and obedience. A relationship of give and take implies spontaneity, solidarity, mutuality and the principle of continuity. Thus, in asking for freedom, if children seek their own interests and neglect their parents' needs, they are considered as unfilial and inhuman."<sup>66</sup> Freedom without restraints conflicts with issues like self preservation, security and stability.

**Self-Preservation Vs Freedom:** Indians have generated and fostered their socio-cultural matrix to give way to others' feelings and decisions. They have learnt to comply with traditions, adjust to situations and relate to others without self-assertiveness. As a result instead of asserting their

freedom they have concentrated on preserving themselves within the given space proportionate to their status or position."<sup>67</sup>

**Security Vs Freedom:** A family provides emotional, economic and social security. Elders are responsible for economic decisions and even for the running of day to day affairs. The question is never raised as to who earns; everyone, weak and strong, are provided for."<sup>68</sup> From childhood a person learns that stability depends on maintaining a cohesive rather than a disruptive relationship between family members,"<sup>69</sup> each playing their part in maintaining their relationship through an attitude of respect, fear and obedience."<sup>70</sup> Security depends on fulfilment of the 'oughts and shoulds'. It is difficult to think of freedom when one comes from such a 'secure atmosphere' in which to opt for freedom implies change of allegiance.

**Freedom Vs Self-Esteem:** The self-esteem of Indians is based on assets, caste, family, academic title and social connections. If freedom involves the giving up of these, then such freedom is questioned."<sup>71</sup> Freedom is frightening when a person is not sure whether he or she can adjust to a sense of separateness, self-assertion and self-judgment, having always relied on external sources for definition of attitudes, judgments, sentiments and self understanding."<sup>72</sup> Erna Hoch notes that the inability to cope with freedom and the sudden transition to individual responsibility as being one of the causes of mental illness in the Indian setting, where people are used to relying on help rather than depending on their own emotional stability."<sup>73</sup>

The concept of liberation of the non-directive approach is in one respect similar to that of Hinduism. Both see it as coming from within oneself, but they differ in their understanding of liberation. The former believes in

the liberation of the individual to be a free person with no obligations; the latter believes in the liberation of the individual to be integrated with the human community and nature. In the process of liberation the non-directive approach emphasises the strengthening of ego to assert itself whereas Hinduism emphasises the suppression of ego. A liberation which concentrates on an isolated concept of behaviour, believing that altered behaviour results in altered thinking or vice versa, is seen as a fragmented approach leading to alienation<sup>74</sup> and hindering the harmony and unity that the Hindu aims for.

As we have seen, the type of freedom that non-directive counselling advocates is seen by Oden as a danger even to Western society. Oden calls for freedom to be understood in the context of responsibilities and obligations.<sup>75</sup>

Growth for Rogers, takes place in a context of a one to one relationship as an on-going process. His concept of growth does not include the spiritual dimension. He believes every human is inherently good.<sup>76</sup> Prashantham accepts this and goes further by taking Clinebell's concept of growth counselling. Clinebell describes growth in six independent aspects which Roger Hurding states as:

the enlivening of the mind, aiming for increased awareness, perception and creativity; the refreshment of the body, including learning to experience and enjoy one's body more fully; the renewing and enriching of intimate relationships; a deepening rapport and caring for the environment; progress in relation to institutions and improvement in working with others and the unifying factors in all areas, an enhancement of personal relationship with God.<sup>77</sup>

The Christian Counselling Centre is committed to growth which is described in terms of liberation and wholeness, pursued at personal, relational and institutional levels. The staff and delegates are required to enter

contracts to work towards personal and professional growth."<sup>78</sup> Wholeness is sought in perception, creativity, physical well-being, family relationships and in caring for the environment. Whereas Prashantham borrows Clinebell's ideas, he does not integrate Clinebell's emphasis on spiritual growth and ethical wholeness.

**Prashantham avoids dealing with several issues and questions.** Among the issues belonging to the Indian context which he avoids are:

- 1) The lack of privacy in rural settings and urban slums where counselling could not take place on an undisturbed one to one basis.
- 2) Often the counsellee is accompanied by another person particularly in the case of a female client seeing a male counsellor.
- 3) The concept of time and the appointment system: In counselling the poor Prashantham recommends a pastoral method, of going to where the poor are, rather than a clinical approach. He refrains from discussing the suitability of an appointment system or the care given in time-slots. Counselling as a contract with fixed hours and sessions involving fees is completely alien to Indian culture. The appointment system, though it works in certain offices, breaks down in the larger Indian setting. The Hindu concept of time is different from that of the West. Whereas the West understands time chronologically in a linear pattern and attempts to be accurate in placing a person or event in historical time, the Indian religious tradition presents a cyclical interpretation of the world and denies perceived reality as **maya**. Hindus unlike Westerners do not distinguish between the historical and the mythical. Kakar observes that "The Hindu time sense is more psychological

than historical; it has a dream-like quality of timeless time as it exists in the human consciousness".<sup>#79</sup>

The Hindu measures time in relation to astrobodies. The stars govern the way one's life turns out. Time is spoken of in terms of good and evil. Time in this sense is animate, a power, a deity - **kaladhevan**.<sup>#80</sup> Humans are not the masters of time and the availability of time is in accordance with one's karma. Though Hindus are particular to determine auspicious times and keep to them for certain purposes, they generally accept time in a relaxed way, unlike people in the West who appear time bound and calculate care-giving in terms of time and money. The Indian concept of care is a continuous process involving a life long obligation to kith and kin. When any member of the family becomes unwell, the rest of the family take responsibility for them. Unlike the situation in the West, there are no agencies to assist in the care of the aged or the terminally ill. Care in this setting is total care given by family members.

4) Prashantham does not discuss the termination of counselling unlike Clinebell, DW Sue and D Sue have all noted that Asian clients after one or two sessions stop going to the counsellor for counsel, i.e. terminate counselling.<sup>#81</sup>

5) Prashantham does not deal with the fact that most of the problems of Asians are economic rather than emotional or personal issues.

6) There is no discussion about the problems encountered by pastors in their practise of non-directive counselling. Can an Indian pastor afford the time? Though the understanding of the minister's role and function will be theologically similar in the West, the demands and expectations of the

minister varies from Western expectations. Indian clergy do not have one congregation, but many congregations sometimes scattered within a forty mile radius. Most of them do not go by appointments and office hours. Most of them do not have a separate office or study. Though some may have a study, the constant interruptions by parishoners does not allow for an extended one to one counselling relationship with a counsellee. The non-directive counselling implies uninterrupted one-to-one sessions which the clergy in the Indian setting cannot afford. Some of them are unable to find time even for essential pastoral duties due to many administrative responsibilities. The discussions in chapter two reveal the constant plea to liberate the Bishops and clergy from administrative responsibilities, which have taken precedence over pastoral functions.

7) There is no discussion of issues encountered by a clergy and a parishioner in adopting a non-directive counselling which emphasises that counselling proceeds from the expression of feelings. For instance, one such issue encountered is, how can a parishioner express feelings of hatred, despair, lust and such in the presence of a counsellor who is a leader of worship, a minister of sacraments and calls people to lead a holy life? The parishioner knows what the pastor thinks on moral issues apart from the counselling situation.

It appears as though Prashantham borrows the non-directive method or technique from Rogers but is not willing to follow it all the way. In following the non-directive he is accepting the assumptions, but refrains from discussing the suitability of certain aspects of the non-directive counselling approach in the Indian setting. He does not integrate other theories into his non-directive method, yet he is accepted as an authority on counselling because many Indians are not interested in the rational

argument or debate of how his theories are integrated, as long as he has methods to suggest. Their concern is not 'who' says 'what' but 'how' to practice counselling. Prashantham provided just this and found wide acceptance for him and his centre. He claimed:

The openness and the in-built tendency to accept any truth from a leader without being concerned from where the truth comes is seen as an opportunity for counselling.<sup>#83</sup>

## II. RELIGIOUS AND ETHICAL DIMENSIONS IN COUNSELLING

The main aim in this section is to study the theological relevance of the Western forms of counselling. This is attempted by a critical study of the Christian Counselling Centre's use of religious resources in counselling and its theological interpretations.

### 1. A Critique of the Use of Religious Resources in Counselling at CCC

A. Emphasis on Value-free Counselling is often accompanied by a plea not to impose any religious or moral values. Prashantham's dependence on secular psychological theories and practices such as the Rogerian non-directive approach based on value-free counselling allows no room for moral influence by the counsellor. Giving of advice demands adherence to particular moral standards which Rogers regards as ineffective as well as affecting the counselling relationships negatively. A client, when made to feel guilty and accept moral standards and values, becomes defensive and less open to the counsellor and such a situation prevents growth. The assumption is that moral advice seldom helps people to change their ways; change should come from within oneself. Influenced by Rogers who gives paramount importance to acceptance and empathy in care,<sup>#83</sup> Prashantham considers coercion and persuasion as leading to non-acceptance and preventing growth, and hence he emphasises value-free counselling.

The non-directive approach, which developed in reaction to moralising or legalistic attitudes, basically rules out giving any advice. We see this in Prashantham who, in reaction to the legalistic attitudes in religion, viewed as illegitimate moral reasoning on behalf of the client. Though influenced by Hiltner, he stays clear of Hiltner's distinction between moral clarification and moral coercion and encourages Christian ministers to hold assumptions of right and wrong and use moral clarification without imposing their views. The only difference Hiltner draws between the counselling by Christians and others is that the former counsel from a long range perspective of life unlike the latter who counsel from an existential view.<sup>84</sup> Prashantham does not draw any distinction or discuss moral clarification and moral coercion or how pastors are to incorporate religious resources in their counselling, although pastors are involved in a ministry of reconciliation which calls for judgment, confession, forgiveness and absolution. In reacting to the legalistic and moralistic attitudes in religion, Prashantham tried to liberate clergy and Christian laity from understanding religion as compulsive and moralistic and accept those trends in the religion which are creative and sustaining, but he has never adequately integrated the positive use of religious resources.

Prashantham is influenced by Christian counsellors such as Hiltner and Clinebell who advocated value-free counselling. But they did this within a religious framework, and integrated a non-directive approach and religious resources into pastoral care. Hiltner mixed non-directive counselling with his shepherding perspective while Clinebell integrated it in his growth counselling.<sup>85</sup> Prashantham does not blend religious resources or any relevant categories of Indian life into his counselling but he recommends counselling as a method in fulfilling the mission of the church.

The value-free approach appears to contradict the Indian way of life, since Indians are governed by traditional and religious values. The non-directive approach permits no outside suggestions and leaves no room for teaching about religious concerns, which under most views of pastoral care defines the distinctive contribution of the clergy or religious worker. Because the non-directive, value-free approach is rooted in one cultural environment (the Western), it seems to be impractical and unsuited for a pluralistic cultural setting such as exists in India.

B. Prashantham's Attempt of Theological Interpretation appears a grafting of secular concepts on to pastoral counselling rather than an integration of Christian perspectives into the process. This is seen in his attempt to establish similarity between strokes in Transactional Analysis and the words and actions of Jesus. He seems to force Jesus' words and actions to fit into the four categories of stroking behaviour.<sup>86</sup> His hermeneutics interprets Jesus' words literally from the terminology of Transactional Analysis. Sometimes in comparison he equates 'law and gospel' with conditional positive and negative strokes respectively.<sup>87</sup> Such an equation of secular theory with its assumptions in humanism to concepts which have their roots in faith is questionable.

Prashantham interprets Biblical concepts from his world view of Transactional Analysis as illustrated by the following examples:

1) Confrontation is interpreted as a method used by Jesus in exposing the inconsistencies in people, but this is understood as dealing with personal and not structural problems. Though methods are borrowed from Jesus, only select principles are adhered to. For example, Jesus' challenge to the systems of His day is neither mentioned nor incorporated into the type of confrontation which Prashantham advocates. This weakens his suggestion that

confrontation should be regarded as a necessary aspect in pastoral counselling because it always occurs in a context of unconditional positive worth."<sup>88</sup>

2) Healing is understood in terms of mental health. Prashantham considers his mission as healing, not preaching."<sup>89</sup> Healing is not discussed in relation to salvation. But in the Bible, healing is both physical and spiritual, since the person is understood as having mind, body and soul. Healing and salvation are interlaced throughout the Bible although the two are not identical. Biblical healing includes concern for neighbours. Christians are obliged to feed the hungry, clothe the naked, visit the sick and imprisoned and to set the captives free. The Biblical symbols include such items as deliverance from sin and evil, "exile and home coming, broken joints and rearticulation, depression and joy, dirt and cleansing, slavery and freedom, thirst and water, storm and stillness". These symbols imply both personal and social problems, causes and deliverance and healing and hope."<sup>90</sup>

Though Prashantham suggests religion plays a part in healing, he leaves it to the counsellors to apply the religious resources. Such an approach may be acceptable in Western society but in the religiously pluralistic Indian society where religious values dominate social thinking, healing cannot be discussed in isolation from religious practices. This is affirmed by RW Taylor's study of family planning in India which concluded that the slow response to family planning was because it was approached from a socio-economic rather than a religious point of view."<sup>91</sup> The sociological and economical values of family planning do not appeal to a father of many girls whose religious view requires a son to light his funeral pyre. The arguments for healthy life for his wife and children are

outweighed by his desire for a son. This implies that counselling cannot aim at healing in isolation from the religious and social ethos and values.

i) Healing touches upon the set up of the health service of society and the entire interpretation of world and life of a given community. One necessarily has to discuss religious questions and assertions. Healing has to be approached from the doctrine of creation and sin.

ii) Healing should also be discussed in relation to the universality of suffering and dying.<sup>92</sup> It is impossible to do away with sacrifice and suffering in a context like India. Prashantham ignores suffering in his preoccupation with healing and growth. He is dependent on theories which are influenced by hedonism and utilitarian ethics which avoid suffering.

iii) What healing means within the indigenous cultures is not discussed. In India healing is not the monopoly of the medical and Christian healing groups. There are occurrences of healing even within neo-religious movements. The local understandings of healing held by cult leaders, **manthrawadis** and neo-religious movements need to be taken seriously.<sup>93</sup> Though Prashantham attests to the need to work with the local healers, he does not discuss it further.

C. Prashantham's Theology is built more on Psychotherapeutic Images of Health and less on Biblical Concepts. Though Prashantham refrains from a systematic discussion of religion and theology, he makes random comments. He sees the kingdom of God as a spiritual presence bringing renewal, forgiveness and grace. His ministry of counselling is interpreted as enhancing the kingdom by developing people's potentialities. Unconditional acceptance, growth and wholeness are interpreted as biblical and Prashantham sees his training in counselling as enhancing the kingdom of God. As pointed out by Don Browning, in the West, psychotherapeutic images of health are

being rationalised theologically using the theme of the coming of the Kingdom as bringing in renewal and forgiveness."<sup>94</sup> Such a view results in seeing the training in psychological and therapeutic skills primarily as ways of enhancing the person's capacity. This type of interpretation is one aspect of Christian religion; but Christian faith equally stresses obedience and repentance to appropriate God's grace and favour. Due to an overemphasis on the concept of God's omnipresence, forgiveness and renewal, other concepts such as sin, obedience and commitment are not considered. This hinders moral reflection.

Prashantham borrows only selected concepts from some Western counsellors and theologians such as Leslie Weatherhead, Howard Clinebell, Paul Althaus and Richard Batey. He makes no mention of Indian Christian theologians who develop their indigenous theology of the priestly and prophetic functions to enable people to be involved in both society and nation. Such theology moves away from limiting Christianity as an individualised religion to a community oriented religion. For example PD Devanandan and MM Thomas, pioneers of a theology of society in India, similar to Dietrich Bonhoeffer, warned against the two kingdom theory as influencing people to seek Christ without the world or seek the world without Christ keeping the world and Christ as two opposing spheres. This dichotomy hinders Indian Christians from understanding reality as a whole. MM Thomas affirmed the world as already under the Lordship of Christ: "The Gospel proclaims that God's sovereignty includes all realms of life. Christ... reigns and the Church owes it to the world to remind it constantly that it lives under His Judgement and Grace".<sup>95</sup> Devanandan saw God at work in the world for man's good.<sup>96</sup> He, with Thomas, noted that "the incarnation was a complete invasion of human life by God, and therefore it involves transfiguration of all areas of human activity... this is the ground of all Christian concerns and justification

for all Christian activity".<sup>97</sup> By this they bring a theology of society which requires human contact and a spirit of responsibility over against a pietistic and individualistic type of theology. This trend of emphasising the mission of the church as not only individual salvation but involving social obligations and the community concerns is seen in Russell Chandran, Herbert Jai Singh, Samuel Amirtham and others.<sup>98</sup>

## 2. The Theological Relevance of Counselling

It may seem inappropriate to attempt a theological critique of Prashantham's views as he is not a theologian and sees his role as a counsellor. However, a theological critique of his concept of counselling is necessary for the following reasons:

a) Prashantham does not identify himself as a clinical psychologist independent of the practice of religion in his field, but rather directs the Centre described as Christian Counselling Centre offering training and counselling to both Christians and non-Christians. This inclusive task combines the clinical and theological. The title "Christian Counselling Centre" implies that it is working from a Christian perspective, using religious resources, as distinct from secular. In the West, the Christian and secular spheres are kept separate. Prashantham may argue that CCC is like any other service institution and does not need to make its Christian position clear. This inclusive practice is accepted in India, where there exists a tendency towards synthesis, influenced by the Hindu practice of harmonising opposites. Wolfgang MW Roth and MH Harrison attest that Indian ministers show less perception for critical study than Western students.<sup>99</sup> There is no analysis done on CCC. Whatever may be said about the inclusive nature, we still need to study the relevance of this model of counselling in the Indian context.

b) Prashantham claims that his principles of counselling are derived from

the Scriptures and the life of Jesus.

c) Christian laity and clergy are trained in the CCC which is recognised by the Senate of Serampore College. Prashantham's books are read by theological students.

d) Since counselling is thrust on clergy and laity as a necessary part of their training in caring for people, they need to know the theological basis of the counselling offered by the CCC.

It must be noted that Prashantham avoids any systematic discussion on theological themes. The following analysis is drawn from the few scattered statements in his writings to compile an account of his understanding of the theological concepts such as i) sin, ii) suffering and iii) preaching.

#### i) Sin

The CCC counselling treats most problems as purely psychological concerns. Prashantham plays down the reality and gravity of human sinfulness,<sup>100</sup> preferring to look at psychological explanations for human frailty by calling people's sins selfishness. In the discussion of Transactional Analysis he emphasises the need to acknowledge one's state, that one is not "OK",<sup>101</sup> but in the scripture not only does one acknowledge one's state but confesses the state and the actions. He avoids discussion of sin which in the scripture is seen in relation to salvation. Thus Prashantham isolates God's love, grace and salvation and discusses them out of context. In the Bible, sin is described in terms of offences against God, rebellion against God, transgressions of His will, and as an evil practice against oneself or others. It is described in terms of bondage, alienation through broken relationships, rebellion against authority, guilt for breaking the laws of God or the human community, and unworthiness.<sup>102</sup> Such offences when not rectified, lead to brokenness in oneself, resulting in alienation from God

and potential wholeness. As indicated in the story of the Fall, sin is predicated of individuals and nations. Resolution of guilt is through faith, repentance, forgiveness and responsibility before God, and the scriptures offer liberation through confession and restitution.

Confession seems to be implicit in the counselling of CCC. In the process of counselling the counsellor helps the counsellee to analyse conflicts, express emotions and feelings and listens to what the counsellee is willing to share, including feelings of guilt and remorse. At times such unhindered expression may be compared to confession. The client is helped to acknowledge and accept the problems, a necessary aspect of confession. However, the counselling process goes no further, leaving the individual to deal with the intrapsychic or interpersonal problems. This is because of its understanding of the person as having the capacity to develop. Peter Selby indicates that in such a philosophy, the capacity to achieve love and creativity is hindered only by the hurts incurred in a person's encounter with the world. People are responsible for the hurts they face and once they become aware of them, they need to find the cause and rectify it. All they need is love and attention."<sup>103</sup>

In the biblical understanding of confession there is an acknowledgement of guilt and acceptance of judgment. Acceptance in psychological terms does not require acknowledgement of guilt before God or people. In the literature of CCC there is no discussion on handling of guilt. The psychological account of acceptance is different from the biblical understanding. In the former, the transaction is between two persons concentrating on personal problems. In the latter the transaction is between the guilty person and God. There is a religious dimension of healing where guilt is not removed; instead a "readjustment of self".

Confession and forgiveness lie at the heart of Christian experience. It is an experience of being reconciled to God. The purpose of the cross was both peace and the reconciliation of those who were previously hostile. God has reconciled people to Himself in Christ and has given the ministry of reconciliation to the church. The church is to be involved in the work of reconciling individuals to God, individuals to individuals and individuals to the community. In reconciliation there lies a strong sense of solidarity of the members to each other. According to the scripture, reconciliation is a community activity, whereas the concern of the counsellor is to help the counsellee to become free and autonomous, by working through problems. This may include reconciling, which requires clients' decision. The client's growth is important and the focus is on the individual, rather than the community. But the concern of the pastor is to help people know God, since a growing relationship with God is an indispensable aspect of wholeness.

Sin is seen in relation to punishment. CCC's counselling not only treats problems as psychological, but accepts clients and their problems unconditionally, without criticism. It makes no allowance for judgment or the denunciation of sin which occupies a central place in the dealings Jesus had with individuals. It is to be noted that judgment was not the mission of Jesus, but though accepting and loving people Jesus denounced people's sins. Indeed, contemporary pastoral counselling advocates confrontation. One could argue that judgment is implicit within this stance of confrontation, but confrontation according to Prashantham means to confront discrepancies in the counsellee's account of the problems within a counselling relationship. Such confrontation refrains from exercising values of right and wrong. The overemphasis on positive regard, even if it may have an implicit understanding of judgment, does not allow the counselling

process to address evil or wrong doing; and evil has to be addressed in any practice which claims to be Christian.

Prashantham advocates value-free counselling; neither religion nor religious resources are prescribed. Within this framework the counsellor will only discuss spiritual values if it is the client's request. This method raises a question: is it possible for Christian pastoral workers to maintain such a position? Pastors and Christian workers need to know the value of their religious resources, even if they may at times refrain from explicit reference to religion. This type of counselling is based on an anthropology which says that human nature is essentially good. Prashantham is influenced by the human sciences and by Rogers, believing positive directional tendencies exist in the deepest levels of humans.<sup>104</sup> The difference is in the understanding of personhood: what it is to be human. The difference between the biblical and Prashantham's view of personhood is described by using Peter Selby's categories. According to Peter Selby the Christian view is that

Humanity is fallen, flawed; that is part of what it is to be human and is beyond human power to remedy. Because of the fallenness of humanity the constraint of a moral law is essential to save us from consequences of our inner impulses.<sup>105</sup>

In the human sciences, however the person has the

... capacity of human beings to achieve boundless resources of love and creativity... limited only by the wounds inflicted on them through their encounter with the world; it is humanly possible, given sufficient resources of love and attention, to heal those wounds. The constraints of the morality and social conventions which are laid on us, and which we come to take upon ourselves as though they were our own, frequently isolate from ourselves. Only self-discovery can lead to the choice of values that are really ours.<sup>106</sup>

Such a view of human nature is optimistic, placing confidence in the self and underestimating evil. Evil is implied to be external in source and

not inherent in human nature. It is understood as a distortion of the drive to be good: "hate is frustrated love", and "dishonesty is distorted self-protection".<sup>#107</sup> DW Augsburger describes such understanding of evil as originating "in the environment, in the destructive socialization of the person, in the contradictions of existence in the world".<sup>#108</sup>

Counselling from this perspective places confidence in the wisdom of the human person and little or no faith in the social structures or community to guide moral behaviour. The Bible affirms original goodness and original sin in human experience and the capacity for both good and evil to emerge from human beings. It avoids both extremes, human beings as being essentially good or bad: the former view denies evil, and trusts human wisdom to guide. The latter is pessimistic, ignoring the healing potential within individuals and the social responsibility between persons, and places confidence in sanctions, social laws or religious experience to guide human nature. The Bible affirms that human beings are born with tendencies towards both good and evil. It is in the action of deciding, that the human person becomes what he/she wants to become. The Biblical view is that moral growth occurs as resources for doing good are enhanced and as capacities for destructive tendencies are controlled, and evil denounced and addressed.

An optimistic view of human nature leads to a false understanding of creating a world of harmony and peace. Prashantham's description of the individual as being unique and having the potential to develop, make choices and live harmoniously with nature and fellow human beings, is in line with secular psychotherapy. He is influenced by Erich Fromm, who proposes that man is "to live productively, to develop fully and harmoniously,- that is to become what we potentially are".<sup>#109</sup> DD Williams describes this productive personality as reflecting an end product of an age, so confident of

techniques which can get things right that it avoids raising ultimate questions of human existence. The result is to produce a "sane society". Clearly, concern for psychological health underlies this view of life. The goal is to produce a perfectly adjusted individual. This is a utopian ideal, unsuitable to survive in a world, which is riddled with injustice, hunger, pain and unsolved questions of human living. The aim of human life is not freedom from inner struggle but the discovery of the whole life including the weak areas of life brought into service of growth in love."<sup>110</sup>

### ii) Suffering

The counselling of CCC does not take suffering seriously. It accepts suffering as the client's problem, or as a defect of the individual. It is a marginal issue. This is because its theories are based on assumptions of hedonism or utilitarian ethics which avoid suffering. Influenced by secular psychotherapy, it aims to eliminate suffering, focusing on the individual's inward self with no basis for corporate outwardness. The psychotherapeutic understanding of evil and deliverance are built on psychological and philosophical models as symbols. These symbols are egopsychic and deal predominantly with individual and intrapsychic problems. Problems are described in relation to the self, as Robert A Lambourne notes: "a man's self is against his super-ego, or his reason, or his anxiety, or his guilt, or his Gestalt, or his false view of himself". The limitations and consequences of such concepts could be debated. The symbols are inadequate as they relate predominantly to individual and intrapsychic matters."<sup>111</sup>

Christianity is concerned with bodily and mental health and affirms the goodness of human powers and their development in strength. It has also sought relief of human suffering. The relief or protection it seeks is to guard against threats and destruction through an inner strength, making

itself invulnerable to the assaults of problems. The protection is to strengthen oneself to withstand, unlike the Stoic who will not himself be moved by suffering. What is different in the christian faith is that it is not ultimately concerned with protecting from suffering, nor interested in creating a world of harmony in the midst of the troubles of the world. These views are the characteristic features of Stoicism and Epicureanism, which DD Williams claims can be found explicitly and implicitly in various psychological disciplines."<sup>112</sup>

Suffering is an inevitable part of life. There is suffering in this world, there is a need to understand suffering, and to be able to address both personal suffering and community suffering. This is particularly important since clergy encounter questions on suffering in their work. According to the principles of counselling in India, the counsellor allows the client to work towards eliminating suffering or adjusting to the problems, refraining from interpreting it in the light of wider issues. This approach is deficient, as it fails to help the person understand the problem in relation to faith, or the relation of suffering to the systems which cause it.

Suffering is seen as a personal problem and the counsellor stays clear of any involvement outside the counselling relationship. Such a view of counselling has no provision for any involvement in suffering, whereas the scriptures encourage Christians to share life and bear each other's burdens. Identification with the needs of people is possible through involvement; by involvement in the struggles of people and in solidarity with them can one understand their pain. Lack of involvement leads to issue oriented counselling. It is my view that any involvement with the poor should have in view immediate relief accompanied by efforts to address the demoralising effects of poverty. What we need is an involvement in suffering which will

provide new methodology. The literature in India of the sixties and seventies deals with suffering in relation to justice issues."<sup>113</sup> This was necessary; it is one aspect of suffering but there is also a need to understand suffering in relation to faith. Pastoral counselling in India should draw from this literature, the Indian context and the scripture.

### iii) Preaching

Prashantham avoids preaching. He makes a clear distinction between proclamation and healing as two vital aspects of the great commission; they are interrelated but not the same. He offers no more than three sentences on preaching, acknowledging that preaching is not his concern, that it does not adequately meet the needs of people and that it is associated with judgment rather than conveying a gracious word. There is truth in the statement that people misuse preaching to sell the Christian religion or to judge others. This sort of preaching should be condemned. It must be noted however that preaching is an authentic function of the pastor, related to worship, doctrines, traditions and faith, and is for the edification of the community. Preaching includes teaching, instructing, comforting and leading people to know God. In this sense pastoral care is an extension of preaching and teaching. Pastoral care has many different facets, directed towards building the community. Prashantham in his concern about the ethical and moral implications of preaching, moves pastoral counselling from the theological and communal aspects of pastoral care. By emphasising counselling as a unique, autonomous activity, not related to preaching, he removes pastoral counselling from its setting, traditions, history and community, thereby encouraging an individualistic rather than a community oriented approach.

One limitation of such counselling is that it causes tensions and brings conflict between two styles of ministry, one of proclamation and the other of participation.<sup>#114</sup> Thornton aptly describes the former as built on the homiletical model with tradition around it and the other built on a psychotherapeutic model. But these two are interlaced and should be held together as reflected in Christ's life. It could be argued that proclamation is participation. A second limitation is that it limits pastoral care and counselling primarily to the diakonia, the ministry of service. The Church's task is to be understood in terms of four functions: Kerygma, preaching; Didache, teaching; Koinonia, establishing a caring community; and Diakonia, service.<sup>#115</sup> All these are interrelated and pastoral care and counselling is related to all of them. Pastoral care involves communicating the gospel, teaching truths, serving and establishing a caring community.

Though the counselling offered at CCC has been increasingly developed, the weakest area is in counselling in the parish and in relating counselling to scriptures. One is forced to conclude:

a. The CCC counselling is rooted in a medical rather than a theological model. In the CCC's literature Rogers, Freud, Jung, and secular psychologists are mentioned; but not Christian theologians (except for passing reference to Luther) or Indian Christian leaders.<sup>#116</sup>

b. CCC's counselling has attempted to graft secular theories on to theology. But this is also at the initial stage where concepts such as positive regard and acceptance are attested as found in the scriptures. The need is to integrate biblical wisdom with contemporary wisdom from human sciences and psychotherapeutic disciplines and to develop inter-disciplinary discussions.

### III. THE LIMITATIONS OF AN INDIVIDUAL APPROACH

The experience of the CCC staff demonstrates that the goal of non-directive counselling, 'to achieve individual growth', has limitations. Individual change as an end in itself does not address problems caused by unjust systems. Although Prashantham regards social change as the solution for individual problems,<sup>117</sup> he does not develop this idea. Though various reasons are discussed in chapter four, the main reason for this is the influence of individualism. In exploring why Prashantham fails to incorporate the socio-political dimension, Stephen Pattison's categories could be useful.<sup>118</sup>

Pattison concludes that the lack of a socio-political dimension in British Pastoral care is because it is rooted in the individualistic framework of pastoral care and elaborates seven factors: 1) The theory and practice of psychodynamic psychology, psychotherapy and counselling emphasising the cure of individuals; 2) Individualism of Western society; 3) The influence of individualism in religion and theology which gives priority to individuals in the Western society and seeks individualised ways of helping; 4) Secularisation which leads to the privatisation of religious faith; 5) Discrediting of political solutions to human problems; 6) The influence of the tradition of pastoral care itself which talks of soul care and 7) The adaptation of professional role models by pastors.

The first five reasons can be found for the omission of the socio-political dimension in Prashantham's concept of counselling.

#### 1) The Influence of Psychotherapy

Prashantham is influenced by the theories of psychodynamic psychology and psychotherapy which were themselves influenced by Freud. As Pattison

points out, the discovery of "talking cures" by Freud and others has influenced pastoral care in the UK and the USA to focus more on the one to one relationship aiming at personal growth using counselling techniques."<sup>119</sup> The central value implicit in contemporary psychotherapy which has influenced pastoral counselling is autonomy and freedom, where the welfare of the individual is paramount and focus is on individual growth."<sup>120</sup> Prashantham is influenced by theories, such as Transactional Analysis, Gestalt Therapy, the Conjoint Family Therapy and Logotherapy which all have in common a recognition of the active role that a self can take. They all emphasise the need to strengthen the self, however, complex the structures may be. These theories of pastoral counselling are based on deepening skills in understanding emotional conflicts and processes, since the focus is on helping the individual. The therapies and theories used by CCC all aim at individual growth.

a) Gestalt Therapy is one of the therapies used in CCC, which we discussed in chapter three. Gestalt therapy emphasises holism and stresses integration of the splits within oneself, between persons and between a person and the environment. It brings healing of the dualism between body and mind. Such healing is based on human responsibility. It perceives holism within persons, a psychosomatic integrity to be carried out in groups. In the application of it, the client's growth within the group is seen as important rather than the growth of the group. This is due to an over emphasis on individualism influenced by Western culture."<sup>121</sup> In using Gestalt therapy, CCC tends to focus on the individual's growth. In an Indian social context, the goal of counselling must be to use group dynamics in building the community instead of concentrating exclusively on individual growth. The concept of holism, though limited in its assumptions, can be used in

building the community. The need is to incorporate certain principles as some of the assumptions are not suitable to the Indian context.

b) Group Counselling is dynamic in helping interpersonal relationships and in understanding human thought processes and interactions. Group interaction increases understanding, acceptance of values and goals, and helps people to both learn and unlearn attitudes and behaviour. In the West the dynamics of a small group tends to focus on individuals and their problems. The interaction between therapist and client is deemed crucial and the group is seen only to facilitate a climate of approval. Group counselling in CCC tends to focus on individual's growth on a Western model.<sup>#122</sup> The need is to incorporate the positive contributions of group dynamics to develop corporate growth rather than focus on individual growth.

c) Prashantham borrows select concepts from Clinebell and Myrdal,<sup>#123</sup> the major sources of influence on his thinking on social change, though Myrdal had nothing to do with pastoral care.

i) Though the use of the term empowerment is claimed to be due the influence of Clinebell, Prashantham uses it to mean the development of personal growth. Whereas, Clinebell's wholistic growth model describes pastoral care and counselling as seeking to enable healing and growth in all dimensions of human wholeness.<sup>#124</sup> This has influenced the pastoral care in the West to move away from dealing with individual problems and to see problems in relation to the whole of life, its environment and society. A wholistic approach should include healing but also empower people to transform their society. Empowerment for Clinebell is not adjustment which is a central goal in all counselling, therapy and group work. He establishes interdependence of individual healing and growth within a wider social context, and points out the need to integrate systemic perspectives and methods to the insights

of psychic systems from depth psychology and psychoanalytic theories, which have been so valuable into pastoral counselling."<sup>125</sup> Prashantham borrows the concept empowerment, but he does not discuss how empowerment relates to wider issues or to social change which he advocates.

For Clinebell human beings are not psychological entities or atomised individuals but are open systems having relationships with nature, the biosphere, institutions and God. Clinebell's concept of wholeness is a relational theory involving the community and society. This relating to the community is not only a contribution to the pastoral care but also to the individualistic Western society, leading it to be concerned about society. Pattison criticises that Clinebell does not spell out how "pastoral care should take into account, say, the biosphere or social institutions in concrete terms".<sup>126</sup> However, Clinebell's suggestions have a contribution to make to the Indian context. Clearly, though the issues are different, his suggestions can be suitably modified and used.

ii) In his discussion of poverty and development, Myrdal emphasises the need to consider both economic and non-economic factors. His positive contribution is in highlighting the importance of people and the need for people to be involved in development. His contribution is helpful in analysing poverty and provides the impetus for people's involvement. Already influenced by pastoral counselling theories in dealing with individuals, Prashantham is further strengthened by Myrdal's view in focusing on individuals, which he acknowledges as his vocation. Myrdal saw that economic and non-economic factors were powerfully interrelated; change in one will bring change in others. Prashantham interprets this interconnectedness as helpful in working with others, such as in his involvement with the group dealing with drug problems. The change in individual growth is where

Prashantham would stop, but does not attempt to draw the wider implication of individual change to wider involvement, nor relate the theory of pastoral counselling to wider issues.

d) Personal growth seems to be the aim in training industrial workers, community developmental workers and others in counselling, as discussed in the fourth chapter. The use of Transactional Analysis exclusively borrowing charts and games that help in personal growth, the charts of delegates, and researches of staff measuring personal growth are examples.<sup>#127</sup> Personal growth is so inbuilt into Prashantham's thinking that his writings often reiterate his conviction that positive strokes develop healthy persons that he takes upon himself the mission to encourage people to recognise and give positive strokes.<sup>#128</sup> Even his effort to establish the similarity between the strokes and Egan's concepts such as respect, reinforcement and confrontation, he chooses terms all of which enhance individual growth. Instead of explaining how respect is similar to unconditional positive stroke in its assumptions and content,<sup>#129</sup> he gives a descriptive account of Egan's concepts dwelling more on the subjective quality emphasising the importance of being authentic and honest in attitude and perception.<sup>#130</sup> His only criticism of transactional analysis is the use of the phrase 'pig parent' for 'controlling parent' and the neglect of 'confrontation'.<sup>#131</sup> He never criticises the individualistic emphasis.

Most of the concepts used are interpreted from a personal growth perspective. For example, the term confrontation has implications for involvement in society, but he uses it in a limited and passive sense. Prashantham's understanding of confrontation and methods are governed by counselling principles such as the choice of words, skills of communication and tactful approach. Confrontation is not an end in itself but the

beginning of a good working relationship. Prashantham borrows the concept of confronting from Egan who uses this in the counselling relationship to help the clients face the inconsistencies within themselves.<sup>#132</sup> It is used without causing unpleasantness which affects relationships. It is seen as complementing rather than destroying empathy and acceptance. The emphasis is on the emotional problems while dealing with the inconsistencies of the client.

## 2) The Individualism of the West

The individualistic emphasis in the counselling theories results from the influence of the individualism of the Western culture. Western forms of counselling were built to meet the needs of the Western society. The individualistic emphasis has become a major problem for the Western pastoral counsellors in developing new approaches as they see the need to go beyond their culture which constantly reinforces individualism. Pattison describes the enormous importance attached to individuals in the West, for example, the focus in medicine is on individuals rather than on groups and argues that pastors would find it difficult "to break out of a ministry centred on individuals".<sup>#133</sup> The Western pastoral theologians not only see it as a hindrance for the development of community concerns but a problem which is going to be hard to break away from. Though Prashantham counsels in a group oriented society which emphasises conformity and dependence, in his over-emphasis of individual growth, he reveals the influence of the individualism of the West upon his practice and teaching.

## 3) The Influence of Individualism in Religion and Theology

Prashantham is influenced by a theology of healing, where therapeutic images of health, healing, unconditional acceptance and growth are interpreted theologically drawing from scriptures and relating them to salvation. All

these images are to do with an individual's growth. This attempt at theological rationalising of therapeutic images, is limited since it only deals with one aspect of Christian religion and ignores sin, repentance and judgment, and focuses on the specialisation of skills to help individual growth and training programmes limited to enhance people's capacities."<sup>134</sup>

Prashantham is influenced by Christian pastoral counsellors who have emphasised individualism and have reacted against the legalistic and moralistic attitude in religion. However, some of them moved on to include community concerns, whereas, Prashantham's approach is limited because of his sheltering himself with select borrowing of individualism, rather than moving along with the progress made by pastoral counsellors. The implications of this is discussed in the theological section. This emphasis on individualism, although with some differences, parallels certain Christians who stress individual conversions ignoring the relevance of faith to the community. MM Thomas and others have already reacted to this approach as essentially Western, culturally irrelevant, and a hindrance to understanding the gospel in a community oriented culture. They see the need for a theology which confronts oppression in India and regard this "individualistic and subjective approach" as avoiding the question of social and economic justice."<sup>135</sup>

#### 4) Secularisation

Prashantham considers CCC ministry in the framework of a secular context in India, where he acknowledges the presence of different faiths. He accepts religious faith as a subjective motivating force having an effect on individuals, and sees religious resources and symbols as helpful in counselling. However, he does not allow any religion to dominate his counselling practice. This leads to the reduction of religion to private

choice as a private matter. He is influenced by theories from the secular counselling movement as well as the religious counselling movement, both of which emphasise individual growth and work from an assumption that the state and religion are separate. The influence of secularism on Prashantham strengthens the privatisation of religion. This adds to the existing problem of the church and the pastors being less influential in society. MM Thomas and other Indian theologians have warned of the danger of privatised religion and have called the church to be involved in society and to promote social change."<sup>136</sup> Pastoral care and counselling, which has both the dimensions of caring for the individual and the community, can be a tool to produce this change.

#### 5) The Discrediting of Political Solutions to Human Problems

This may not be applicable to Prashantham. He acknowledges that unjust systems affect individual lives but refrains from developing this thought further. The underlying assumption is that the social issues are complex and his own vocation is to help individuals. He is optimistic about the Indian political system as eliminating poverty and working for the good of the people. Pattison is of the opinion that pastoral counselling and caring organisations "share the technological optimism about progress, the triumph of rationality and knowledge over problems and difficulties, and the human capacity to accomplish this".<sup>137</sup> The neutral stance in the religious and ethical dimensions of politics adopted in order to be a counsellor to all types of people is helpful, but gives no direction for counselling to be concerned about matters of faith. Prashantham's rationale for non involvement is based on his conviction about professional ethics, respecting others and leaving them to do their best. Such a view is limited and lacks an interdisciplinary perspective to broaden the view of counselling and to relate it to other professions.

## Conclusion

This individualistic emphasis is not a relevant model to the Indian context, which is group centred. A group centred society expects conformity, whereas individualism of Western society emphasises independence. The danger of this approach is:

- 1) An emphasis on individualism cuts across the family values and community consciousness. To develop autonomy or ego within the Indian family culture is not possible. Western thought about humans begins with the individual, but in Eastern thought it begins with the family. The family exists as a whole from which each individual "draws life, receives being, continues family, learns personhood, and expresses the culture's wisdom".<sup>#138</sup> Indians have learnt to adjust to the given space, rather than assert their rights. Decisions are taken in consultation, and in taking decisions the interests of the individual are subordinated to the well being of the family and community. Western counsellors stress autonomy in decision making, freedom from family constraints, and responsibility which is related to one's own potential and ability rather than obligations to family or community.<sup>#139</sup> The focus of such counselling is activism, competition, achievement and independence; whereas the focus of any counselling in the Indian context should be on supporting cooperation, ascribing status and group centred values. The conflict is between the two world views as Augsburger states: "Thus it is clear that effective interpersonal and intrapersonal adjustment is in sharp contrast, the one proceeding from social contract of discrete individuals, the other from the group solidarity of committed persons".<sup>#140</sup>
- 2) An overemphasis on freedom conflicts with the christian ideal of life, which envisages something higher than freedom. Its goal is not a perfectly

adjusted individual, but one who is able to discover his/her life "including its dark side" to be brought into the service of growth in love."<sup>141</sup>

Indeed, this individualistic approach has encountered criticism even in the West from Lambourne, Oden and later from Clinebell, Campbell, Pattison and others. All of these, except Lambourne, who had previously emphasised individual growth and autonomy, have realised the danger of individualism which provides no place for community involvement."<sup>142</sup> For example, Oden in "Recovering Lost Identity" discusses the limitations of individualised ways of helping and its consequences for corporate growth. Pattison argues that individualism ultimately leads to a lack of enthusiasm for socialism, corporate action or planning."<sup>143</sup> Clinebell notes that hyper-individualistic pastoral care cuts the nerve of prophetic awareness and motivation to action. It becomes privatised and is unsuitable for people who are economically exploited and oppressed by racism, sexism, classism, materialism and nationalism. With such groups pastoral care of this type can be misused as a "therapeutic tranquiliser."<sup>144</sup> They suggest a move away from individualism to corporateness. For example Lambourne uses 'we formation' arguing that pastoralia is concerned with sustaining corporate responsibility of the church. The central concern of both Pauline epistles and the Reformers was building a body, a community of people. The concern of individuals to build such a body is what he calls "we formation" or "we responsibility" as opposed to conforming to the goals of psychology, of ego building and self, images dominating modern psychotherapy."<sup>145</sup> There are suggestions given by Oden, Clinbell and others to avert this danger of an over emphasis on individualism. Clinebell suggests to incorporate a systemic perspective to the insights of intrapsychic systems in pastoral counselling theories."<sup>146</sup> Clinebell suggests a wholistic-growth model which

takes the community and individuals seriously, enhancing the socio-political dimension."<sup>147</sup>

Pitamber reflecting on teaching of pastoral care and counselling in India, emphasises that pastoral counselling should not only be concerned with personal development of individuals, but also with the development of community. He writes:

If our students are helped to know that the sources of mental ill-health are to be found not only in personalities but also in socio-economic systems, then they will appreciate the use of intervention in society. We have to help our students to learn the methods of intervention. But this can be done, if they know how to identify the issues in a given system which affect the well-being of people and groups. Issues such as poverty, exploitation, caste and communalism should be taken into consideration in any course on pastoral counselling. If we ignore them and emphasise only personal development of people, we are doing injustice to our students as well as to our calling. Our students must learn the art of analysing the dynamics of society and its impact on individuals and groups. If we do not help in this area then they will remain irrelevant to their situation."<sup>148</sup>

The need is to pursue the suggestions and develop a model which will include both individual and community concerns.

The Western critique of the limitations of individualism contributes to the development of pastoral counselling in India.

1) Western critique shares a common concern for the incorporation of community and political issues. However, the Indian context is a community oriented culture which needs to be built rather than replaced with alien models. Their struggles in breaking from a major cultural influence of a counselling centred on individuals should be a lesson to learn and needs to be taken seriously in India.

2) The Western move to allow a biblical rather than a medical model to influence pastoral counselling is a warning and a lesson to learn. The

pastoral counselling in India should be rooted in the historical and biblical tradition, learning from mistakes of pastoral counselling in the West.

#### IV. COUNSELLING IN RELATION TO TRADITIONAL PASTORAL CARE

The last three sections have shown that the non-directive approach and Western models of counselling are culturally unsuitable to the Indian context and that counselling derooted from pastoral care fails to meet the spiritual needs of people. This type of counselling co-exists with the traditional pastoral care in India.

As already discussed, within the traditional pastoral care there developed a modified form of counselling based on the **guru-shishya** system. In this section we shall study the influence of the Western form of counselling on the traditional pastoral care and its implications.

##### 1. The Differences between the Traditional Pastoral Care and the CCC Concept of Counselling

a) The conceptual understanding of counselling.

The first model -the traditional pastoral care- assumes counselling as an aspect of pastoral care within the church. Counselling is not defined and no theory is prescribed; it is a process of re-education and a method of helping people. Spiritual guidance continues to be the central dimension of pastoral care. The second model -the CCC concept of counselling- perceives counselling as a unique ministry, with theories influenced by secular assumptions.

b) The perspectives, purposes and the role identities of the two models.

i) The first model is concerned with salvation and the second with health. Salvation in the first model means a divine-human encounter characterised by judgment and grace, resulting in the restoration of a broken relationship between God and individual. It also includes health where the meaning of health is not restricted to emotional but extends also to spiritual health.

ii) The purpose of the pastoral counsellor in the first model is to discern reality in dealing with people, whereas the concern of the counsellor in the second model is to discover what is predictable in this world, and rarely goes further into matters of ultimate reality. The pastor represents a tradition in which ultimate concerns are integral in day to day functioning. The psychological counsellor represents a profession which deals with aspects of persons available to empirical methods of study.

iii) The pastoral counsellor in the first model is committed to increasing people's love for both God and their neighbour, whereas the counsellor of the second model is committed to increasing in others the understanding and awareness of mental well being.

iv) The concern of the counsellor in the first model is not only limited to the troubled or distressed but also extends to the healthy. Whereas the concern of the counsellor in the second model is only with emotional problems and with people under stress. Though Prashantham emphasises the importance of a well integrated spiritual and emotional life, in the writings of CCC the continuous emphasis is on problems and problem solving. The difference between these two models is described by CD Kean,

Pastoral care is more than therapeutic. The pastor is concerned certainly with the obvious needs of people for various kinds of help, but it is also concerned with their well-being. The

pastoral relationship derives its significance for the special ministries to those in distress from the fact that it is a continuing ministry to life's normality. Unlike the physician, psychiatrist and social worker who have no relationship at all except there be some kind of distress for which their services are needed, the pastor's relationship is just as important when there are no problems crying out for immediate attention."<sup>149</sup>

c) The relation of theology to the practice of pastoral care.

The first model begins with theological principles and applies them to the practice of ministry. Such a discipline is termed the 'applied theology model' by Foskett and Lyall."<sup>150</sup> Unlike them, I shall not limit the concerns of the first model to abstract ideas. The second model, the 'applied psychology model', begins with an understanding of human relationships and proceeds to see similarities within this understanding in the scriptures."<sup>151</sup>

## 2. Similarities between the Two Models

a) In both models the activities are directed to produce inner motivation to change. They use an objective person such as a pastor/counselor/therapist to help people identify their weaknesses or blind spots and deal with specific problems or issues, emphasising training. Clearly they differ in the criteria by which the outcome is evaluated: spiritual direction focuses on changing a person's relationship with God and people, while psychotherapy seeks to change the person's emotional health."<sup>152</sup>

b) The common factor is the concern with relationship; it is within a relationship that knowledge is imparted and experience compared. It is the relationship which enhances the process of change, development and growth. The difference is in the kind of relationship. In the first model it is an

ongoing relationship; in the second a temporary one. The first model emphasises the relationship between counsellor and counsellee in a slightly different way from the traditional pastoral care, which implied a relationship between pastor/parishioner as teacher/learner. The first model uses this framework but takes the context, problem and the person seriously and respects the individual's right to decide, using education to help in the process of caring. The relationship is pastor/parishioner and faith; and teacher/learner and knowledge. The second model is client-centred, where the process, content and decision making depends on the counsellee. The relationship is more formal and is like that of pupil/teacher and information; and counsellee/counsellor and insight.

c) Both the models focus on caring for individuals, with the assumption that change in society comes by saving souls or changing individuals. This view gets explicitly expressed in Prashantham's counselling, whereas it is constantly challenged by MM Thomas and others who venture to address issues which cause the problems and attempt to develop a prophetic theology along with proclamation.

d) Both models emphasise a limited view of social transformation. Traditional pastoral care helps those affected to adjust to the changes, though it is constantly challenged by MM Thomas and others to address issues which cause the problems. Contemporary pastoral care emphasises the need for self-understanding and self-awareness. Both views are needed and should be held together, as there is a need to understand the problems and the system which causes the problems.

e) Both are rooted in the adjustment model. Both have succumbed to the view that structures are given, requiring adjustment to these systems.

Traditional pastoral care was rooted in a theology concerned about evangelism, with its concept of care founded on the shepherd motive of caring for individuals. Counselling concerns to help people realise their potential.

f) In both models the need is to develop the socio-political dimension. The difference was that the traditional pastoral care, though broad and involving questions on justice on occasions, neither concentrated on those concerns nor developed the suggestions of the modified form of counselling to address the systemic evils. Since the widely accepted pastoral functions of healing, sustaining, guiding and reconciling were not adequate to address societal responsibilities, Robert Kinast alluded that these functions were limited to address individual needs and not wider issues. The CCC concept of counselling realised the importance of the socio-political concerns, but failed or is yet to incorporate this dimension into its counselling.

g) In both the models counselling needs to be liberated from sexist language and gender stereotypes. Sexist language is used in the traditional pastoral care, for example 'his parish', 'his work'; and even the shepherd's analogy implies a male function. Prashantham's counselling has borrowed from Western literature, written from male perspectives, of the experience of counselling women. His approaches are drawn from counselling male clients or families, except that "in counselling the poor" his wife's case studies on women are used. There are no case studies on women's concerns such as dowry, single mothers, battered women, sati, rape, female infanticide and abuse and there is a lack of integrating approaches from women's perspective. Clinebell acknowledged similar deficiency in the American scene and included insights from women."<sup>153</sup>

### 3. Tensions in the Understanding of Pastoral Care

The counselling movement brings out certain tensions in the understanding and practice of pastoral care."<sup>154</sup>

a) Tensions are seen in the understanding of the goal of pastoral care. As discussed in Chapter One, the concern of the traditional pastoral care is to respond to human crisis and human joys, whereas, the concern of the contemporary pastoral counselling, as discussed in Chapter Three, is to develop human potential.

b) The above tension arises since pastoral care is rooted in the faith and mission of the church, while pastoral counselling is influenced by insights from the human sciences. This we discussed in chapter three.

c) Tensions are seen in the understanding of the practice of pastoral care. Pastoral care is spontaneous and is a mutual giving and receiving by the counsellor and counsellee whereas pastoral counselling requires training and skills, offered only at the request of a counsellee.

d) Another tension is seen in the relationship between pastoral care and counselling. Again as discussed in Chapters One and Two, pastoral care is seen as a unique ministry with its own integrity in which pastoral counselling is one aspect, whereas the contemporary pastoral counselling movement sees pastoral counselling as a unique ministry with no relation to pastoral care.

Certain factors that need to be taken into consideration.

i) It is necessary to acknowledge that some approaches, such as the non-directive approach, may be suitable for educated people who are exposed to

Westernisation and modernisation, but not for large sections of the less or uneducated community.

ii) The success stories in the literature of CCC leads to an optimism that problems can be solved by using certain approaches. This is only a partial truth, counselling can be an instrument of healing and helping to achieve depth relationships. Even experienced counsellors, for example Clinebell, warns that counselling produces only partial healing; at other times it can be totally ineffective and even harmful, saying that

there are many persons in whose lives psychological and spiritual damage is so deep and prolonged that resistances to healing are very powerful. Counselling and therapy methods are imperfect."<sup>155</sup>

The best one should hope for is to help people to accept and live more constructively with whatever cannot be changed.

iii) The CCC concept of counselling emphasises methods and approaches. They are necessary and helpful but an over emphasis of techniques can lead to dehumanisation so that the client becomes an object.

iv) In India, theological colleges have inherited, besides Western theology, the Western fragmented approach of separating the practical from the systematic and the Biblical from the historical. Born out of his theological naivete, Prashantham's emphasis on specialisation in counselling skills and techniques appears to add to the problem of divorcing counselling from pastoral care, thus widening the gap between pastoral care and theology. His concepts and theories place a higher premium on listening to clinical psychology and humanistic philosophies than to Biblical theological insights. What the Indian situation demands is a wholistic approach, thus enabling full humanity for all.

### THE POSITIVE CONTRIBUTION OF CCC

The positive contribution of CCC is its offer of counselling as a tool for dealing with emotional problems brought on by rapid industrialisation and modernisation. The case studies and the feed back from delegates trained at CCC reveal that people have sought help from counsellors and acknowledge the attainment of personal growth. Prashantham advocates counselling as a needed ministry in India, basing it on the positive responses by people, and the success of the ministry by measuring the positive results.

The concept of counselling helps ministers to learn the fundamental lesson of accepting help, caring for themselves, and the need to develop their personal identity. The emphasis on growth in self-awareness, interpersonal skills and counselling techniques were positive contributions to pastoral care.<sup>156</sup> But while pastoral care was able to learn from secular therapists such as Carl Rogers and from personality theories, and found counselling skills which were relevant and helpful, the theological dimension of ministry was lost in the process. So were the social and political dimensions.

Cecil Hargreaves\* in his discussion of the need for the church to be outward looking and adaptable to modern situations suggests mutuality as one aspect to bring about this change.<sup>157</sup> In his emphasis on mutual ministry he recommends CCC along with Nur Manzil<sup>158</sup> and others as being instruments in attempting to bring people together in fellowship groups or counselling groups for mutual help. Such groups enhance human relationships through self awareness, group dynamics and through counselling skills helping people to deal with their own problems, to develop personality and to learn to relate without dominating or being dominated.

Another contribution of CCC is that counselling is not limited to the ordained ministry alone. Both Carlos Welch and Prashantham allowed the laity to be involved in counselling. The emphasis is on lay people who are more culturally relevant because it is the extended families who are mostly responsible for making decisions. In training lay people there is an assumption that lay people can positively help in dealing with problems within their own households and in helping others to do so.

The counselling offered at CCC helps counsellors to understand the significance of self, personality and the emotional dynamics of conflicts, in relation to struggles to become mature persons capable of handling the threats and creative opportunities of life. It helps to enhance interpersonal relationships, and the importance of listening, understanding and positive responses which play a vital role in day to day relationship with people. It increases a person's ability to relate openly and authentically to other people, and help people to have a vital relation with God.

CCC has contributed in helping the church to become aware of the importance of psychology and psychotherapy in order to understand problems, and to enhance interpersonal relationships. I have noted from my experience that most Christian people deal with emotional problems as spiritual problems, and reduce all psychological methods and understandings of the human situation as humanistic and non-biblical.

## END NOTES

#1 Prashantham, "Counselling as an aspect of mission", *op.cit.*, p7; Cf. ICS, *op.cit.*, pp11f.

#2 See the works of Rogers, Hiltner, Oden, Clinebell and others. Cf. Chapter Three in this thesis for Prashantham's views.

#3 Erna Hoch, *Hypocrite or Heretic*, *op.cit.*, pp64, 55, 106; and Hoch's "Family Mental Health Risks" in CPFII, *op.cit.*, pp59-95 and especially pp62-65. Hoch discusses these thoughts in many of her articles. See "Religion and Mental Health" in RW Taylor (ed.), *Society and Religion: Essays in Honour of MM Thomas*, Madras: CLS for CISRS, 1976, pp59-68; "Mental Health in Rural Setting", *RS*, XXVI:2, June 1979, pp34-42; "Pir, Faqir and Psychotherapist", *Human Context*, VI:3, Autumn 1974, pp668-677.

#4 Hurdling, *op.cit.*, pp111f.

#5 Hiltner, *Pastoral Counseling*, *op.cit.*, pp34, 66; Rogers, *Counseling and Psychotherapy*, *op.cit.*, p91; Clinebell, *Basic Types...*, *op.cit.*, p37.

#6 Hurdling, *op.cit.*, p108.

#7 NS Vahia, DR Doongaji and Dr Jeste, "Value of Patanjali's concepts in the treatment of psychoneurosis" in Silvano Arieti and Gerard Chrzanowski, *New Dimensions in Psychiatry, a world view*, London: John Wiley and Sons, 1975, pp294-297, 302f.

#8 P Sankaranarayanan, "Human Person, Society and State, The Classical Hindu approach", in Devanandan and Thomas (eds.) *Human Person, Society and State, A Collection of Essays*, Bangalore: CLS, 1957, p61.

#9 "The Conception of Man in Indian Thought", *RS*, X:3, September 1963, pp14-16.

#10 *ibid.*, p18. RC Zaehner, *The Bhagavad Gita with a Commentary based on the original sources*, Oxford: The Clarendon Press, 1969, pp21f, 10f.

#11 S Radhakrishnan, *Introduction to the Gita*, London: George Allen and Unwin, 1960, p107; Thakur, *Christian and Hindu Ethics: Two World Religions Compared*, London: George Allen and Unwin Ltd, 1969, pp88f.

#12 "The Conception of Man in Indian Thought", *op.cit.*, p18.

#13 SC Thakur, *op.cit.*, pp88f; See Swami Ahilananda, *Mental Health and Hindu Psychology*, New York: Harper and Brothers, 1951, pp12,14-16.

#14 P Shankaranarayanan, *op.cit.*, p63; Zaehner, *op.cit.*, pp11f; Swami Ahilananda, *Hindu Psychology*, *op.cit.*, pp18f.

#15 P Shankaranarayanan, *op.cit.*, p62.

#16 "The Conception of Man in Hindu Thought", *op.cit.*, p14.

#17 P Shankaranarayanan, *op.cit.*, p63.

#18 Hoch, *Hypocrite or Heretic*, *op.cit.*, p106.

- #19 SS Jayaram, "Adaptation of Western Techniques to Mental Health in India", *RS*, *op.cit.*, p69; Cf. Devanandan and Thomas, *CPNB*, *op.cit.*, p37.
- #20 Gerald A Arbuckle, "Family Sub-Cultures: Anthropological Insights", *East Asia Pastoral Review*, XXIV:3 (The Family), 1987, p200.
- #21 *ibid.*; Cf. Devanandan and Thomas, *CPNB*, *op.cit.*, pp145, 173 and 36.
- #22 KV Rajan, "Man, Society and Nation: A Psycho-analyst's View" in *Human Person, Society and State*, *op.cit.*, p48; Sudhir Kakar, *The Inner World: A Psycho-analytic Study of Childhood and Society in India*, New Delhi: OUP, 1979, pp111f; Cf. Japanese Understanding of Self in Akihisa Kondo's "Morita Therapy: Its Socio-Historical Context" in Silvano Arieti and Gerard Chrzanowski, *New Dimensions in Psychiatry: A World View*, *op.cit.*, pp242-245.
- #23 Jati means extended family or caste.
- #24 Sudhir Kakar, *op.cit.*, p112.
- #25 Erna Hoch, "Mental Health in the Rural Setting", *RS*, *op.cit.*, pp35f.
- #26 Letter from the Rev Gary Miller to the author, dated 10 July 1990. He worked with the Madras Counselling Centre. See DD Pitamber, "Teaching of Pastoral Care and Counselling in Theological Colleges", *IJT*, 29:3&4, July-December 1980, p199.
- #27 Clinebell, *Pastoral Psychology*, *op.cit.*, pp26f.
- #28 Hoch, *Hypocrite or Heretic*, *op.cit.*, p107.
- #29 Hoch, "Mental Health in the Rural Setting", *op.cit.*, p36; also "Pir, Faqir and Psychotherapist", *op.cit.*, pp668-677.
- #30 Hoch, *Hypocrite or Heretic*, *op.cit.*, pp 83-86 and chapter 8.
- #31 Devanandan and Thomas, *CPNB*, *op.cit.*, pp144,173; Rajan, *op.cit.*, p46.
- #32 *ibid.*, pp48f.
- #33 Carstairs, *op.cit.*, p65; Spratt, *op.cit.*, pp51 and 183.
- #34 *ICS*, *op.cit.*, pp55f.
- #35 *EFD*, *op.cit.*, pp13-15.
- #36 *ICS*, *op.cit.*, pp53f.
- #37 *ibid*, pp79-84, specially p81.
- #38 Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp86 and 109.
- #39 *ibid.*, pp85ff.
- #40 Hoch, *Hypocrite or Heretic*, *op.cit.*, p114. She describes the veneration of insane people by the Muslims. The name for insane is devana, meaning one who has divine inspiration, or is a friend of god (Khuda dost). See her article "Religion and Mental Health", *op.cit.*, specially 62, 65-68. Hindus also offer similar respect. An incident is reported in *India Today*,

15 June 1990: when food poisoning at a wedding feast caused fits, teenagers suffered and died, as people watched. They assumed it was a visitation of the goddess, and failed to call for help.

#41 GA Arbuckle, *op.cit.*, p202.

#42 See SS Jayaram, *op.cit.*, p64; Clarence O McMullen (ed.), *The Concept of Guru in Indian Religions*, Delhi: ISPCK, 1982, p127.

#43 *Abhimana* means 'Trust and Loyalty'.

#44 Rogers, *Counseling and Psychotherapy*, *op.cit.*, p67; Holifield, *op.cit.*, p295.

#45 See Rogers, *Counseling and Psychotherapy*, *op.cit.*, pp28,40,132f; Rogers, *On Becoming a Person*, *op.cit.*, pp61. Cf. Rogers, *Client-Centered Therapy*, *op.cit.*, pp4-7.

#46 While teaching in the SIBS, Bangarapet, the author attended the local Lions club programmes, where she interacted with the members on caste.

#47 In 1981-82, a sudden downpour of rain resulted in the flooding of the area around Bangarapet in Karnataka. The victims of Salem Gudisai were sheltered by the Seminary in the village of Hunasanahalli. A few staff of the seminary managed to get land for the victims. The author was involved in the relief and rehabilitation work.

#48 Kenneth J Dale, "Circle of Harmony: A Case Study in Popular Japanese Buddhism with Implications for Christian Mission, [Pasadena, California: William Carey Library] Tokyo: Seibunsha, 1975, pp81f. Cf. David J Hesselgrave, *Counseling Cross-Culturally*, *op.cit.*, p137.

#49 Derald Wing Sue and David Sue, "Barriers to Effective Cross-Cultural Counselling", presented at the Culture Learning Institute, East-West Center, Honolulu, August 1976, p8. Sue and Sue quote from A Kendon, "Some functions of gaze-direction in a social interaction", *Acta Psychologica*, 26, 1967, pp22f; and ML Knapp, *Nonverbal Communications in Human Interaction*, New York: Holt, Rinehart and Winston, 1972.

#50 *ibid.*, p8. Sue and Sue quote from ET Hall, *Handbook for Proxemic Research*, Washington DC: Society for the Antology of Visual Communications, 1974.

#51 DWD Shaw, "Some Theological Implications", *Contact*, 30, 1970, p22.

#52 Una Armour, "The Meaning of Acceptance", *Contact*, 30, 1970, p24.

#53 Ruth Clayton, "To Accept All...", *Contact*, 30, 1970, p30.

#54 Una Armour, *op.cit.*, p25. She quotes from *Casework Relationship*, p81.

#55 Robert C Leslie, "A Book Review Article: [E. Brooks Holifield] *A History of Pastoral Care in America*", *JPC*, XXXVII:4, p308 [pp302-313].

#56 Rogers, *Client-Centered Therapy*, *op.cit.*, p522; *On Being a Person*, *op.cit.*, pp61 and 71.

#57 EFD, *op.cit.*, p80.

- #58 *ibid.*, p80.
- #59 See Rogers, *On Becoming a Person*, *op.cit.*, p74.
- #60 ICS, *op.cit.*, p18, 32.
- #61 See Thomas C Oden, *Agenda for Theology*, *op.cit.*, pp37-39.
- #62 Cf. Pitamber, "Wholeness of Personality and Identity", *op.cit.*, p21; YM Damle, "Frame of Reference for Sociological Studies in India", *RS*, XI:4, December 1964, p14.
- #63 Devanandan and Thomas, *CPNB*, *op.cit.*, p66; Kakar, *op.cit.*, pp104, 107.
- #64 Rogers, *Client-Centered Therapy*, *op.cit.*, p522; *On Being a Person*, *op.cit.*, pp61f; Oden, *Agenda for Theology*, *op.cit.*, pp37f. The concept of 'Filial Piety' is cited from Chi-ping Yu, who describes it as the dedication of a child, an adult-child, to the service of the heavenly father and earthly parents. Yu served as the Director of the joint Lutheran theological education programme in Taipei, Taiwan. See his "Filial Piety and Chinese Pastoral Care", *AJT*, 4:1, 1990, p317. Cf. Pitamber, "Wholeness of Personality and Identity", *op.cit.*, p21; YM Damle, *op.cit.*, p14.
- #65 Chi-ping Yu, *op.cit.*, p317.
- #66 Cf. Aloysius Michael, "The Substance and Shadows of Guilt", *ITS*, 17:3, September 1980, pp225-246, especially 226f; EE James, "Guilt and Shame in the Indian Culture with special reference to Pastoral Care", *TRACI/ETS Journal*, April 1978, pp3-5; see Salim Sharif, "Family Life Education and Counselling: An Indian Perspective" in Masamba Ma Mpolo and Cecile De Sweemer, *Families in Transition: The Case for Counselling in Context*, Geneva: WCC, 1987, p74.
- #67 Akihiso Kondo, "Morita Therapy..." *op.cit.*, p248.
- #68 Hoch, *Hypocrite or Heretic*, *op.cit.*, p107; See Aileen D Ross, *The Hindu Family in its Urban Setting*, Canada: Toronto Press, 1961, reprint 1962, 1967, Chapters 1,3 and 4.
- #69 *ibid.*, p136; See Abraham Varghese, "Perspectives and Prerogatives for Mental Health in India", *op.cit.*, p6.
- #70 Aileen D Ross, *op.cit.*, p177; KV Rajan, *op.cit.*, p48.
- #71 Hoch, *Hypocrite or Heretic*, *op.cit.*, p55.
- #72 Jayaram, *op.cit.*, p63.
- #73 Hoch, *Hypocrite or Heretic*, *op.cit.*, pp61,64,55,26; *CPNB*, *op.cit.*, p150.
- #74 NS Vahia, *op.cit.*, p301; a similar concept is expressed in detail in Swami Ahilananda's book *Hindu Psychology*, *op.cit.*, pp13, 16f.
- #75 Rogers, *Client-Centered Therapy*, *op.cit.*, p522; *On Becoming a Person*, *op.cit.*, pp61ff; Oden, *Agenda for Theology*, *op.cit.*, pp37 and 39.
- #76 Rogers, *On Becoming a Person*, *op.cit.*, p29.

- #77 Hurding, *op.cit.*, p312; Quoting Clinebell, *Basic Types...*, *op.cit.*, pp31-34.
- #78 ICS, *op.cit.*, p28
- #79 Sudhir Kakar, *op.cit.*, p47.
- #80 *ibid.*, p104. Kaladhevan in Tamil means the god of time.
- #81 Clinebell, *Basic Types...*, *op.cit.*, p97. Cf. Hesselgrave, *op.cit.*, Derald Wing Sue and David Sue, "Barriers to Effective Cross-Cultural Counselling", *op.cit.*, p1. They quote from their research that "Asian-Americans, blacks, chicanos and native Americans terminated counselling after only one contact at the rate of approximately 50%. This was in sharp contrast to a 30% rate for Anglo clients."
- #82 EFD, *op.cit.*, pp67.
- #83 See Section on Non-Directive Counselling, Chapter Three in this work.
- #84 Hiltner, *Pastoral Counseling*, *op.cit.*, pp118f.
- #85 *ibid.*, pp27-31,41 and chapter two.
- #86 See Section on Theology, in Chapter Three, in this thesis.
- #87 *ibid.*,
- #88 SAPTOC, *op.cit.*, II:p6.
- #89 Prashantham, "Counselling as an Aspect of Mission", *op.cit.*, p8; ICS, *op.cit.*, p106. See the section on counselling as healing mission.
- #90 RA Lambourne, *op.cit.*, p35.
- #91 RW Taylor discusses about family planning in the Indian setting in his exploratory study: "Hindu Religious Values and Family Planning", *RS*, XVI:1, March 1969, pp6-22, especially p7.
- #92 See *Mission Studies*, II:1, 1985, pp82-84.
- #93 See *Mission Studies*, II:2, 1986, pp88-90.
- #94 Don Browning, *op.cit.*, pp14f.
- #95 AF Thompson, "Theological Responsibility for our Society: The Christian Contribution in terms of a Theology of Society" in H Burkle and WMW Roth (eds.), *Indian Voices in Today's Theological Debate*, Lucknow: Lucknow Publishing House, 1972, pp150f. Cf. MM Thomas, "Understanding the Tides of History", *South-East Asia Journal of Theology*, 5:4, April 1964; D Bonhoeffer, *Ethics*, New York: Macmillan Co., 1955, p63.
- #96 Devanandan, *Christian Concern in Hinduism*, Bangalore: CISRS, 1961, p92.
- #97 Devanandan and Thomas (eds.), *Problems of Indian Democracy*, Bangalore: CISRS, 1963.

#98 For the contributions, thoughts and a list of the writings of Russell Chandran see Samuel Amirtham (ed.), **A Vision for Man - Essays on Faith, Theology and Society in Honour of Joshua Russell Chandran**, Madras: CLS, 1978, pp416. For the contribution of Samuel Amirtham, see Gnana Robinson (ed.), **For the Sake of the Gospel: Essays in Honour of Samuel Amirtham**, Madurai: TTS, 1980, pp284. See Herbert Jai Singh and Mark Sunder Rao (eds.), **Indian Politics after Nehru**, Madras: CLS for CISRS, 1967.

#99 See for the development of this thought in Wolfgang WM Roth, "Thought Patterns - Fetters Or Opportunities?", **Indian Voices in Today's Theological Debate**, op.cit., pp36f. Roth taught in Leonard Theological College from 1960-1965 and from his experience makes this observation which is similar to the view in MH Harrison, "The Place of Old Testament Studies in Indian Theological Education", **IJT**, V.I, 1956, p7.

#100 **SAPTOC**, op.cit., II:p6.

#101 See Chapter Three in this thesis for a discussion on Transactional Analysis. As interpreted by James Cox, "The state of "I'm not OK, you're OK" or "I'm not OK, you're not OK" is seen in TA as a source of psychological disturbance." The healthy state is to find a state of "I'm OK, you're OK".

#102 CW Brister, **Pastoral Care in the Church**, New York, Evanston And London: Harper and Row, 1969, p238.

#103 Peter Selby, **Liberating God**, op.cit, pp45f.

#104 Rogers, **On Becoming a Person**, op.cit., pp26f,194,27.

#105 *ibid.*, p26.

#106 Selby, op.cit., p44f.

#107 Augsburger, op.cit., p265.

#108 *ibid.*

#109 Daniel Day Williams, **The Minister and the Care of Souls**, New York: Harper and Brothers, 1961. p26. Cf. Erich Fromm, **Man for Himself**, New York: Rinehart and Co. Inc., 1947, p159.

#110 Peter Selby, op.cit., p44.

#111 RA Lambourne, op.cit., p35.

#112 DD Williams, op.cit., pp23f.

#113 See MJ Joseph (ed.), **Towards Strategy for People's Organization in India**, Nagpur: Christian Service Agency, 1974. "The Report of the Consultation on Democracy and Social Justice in India - the next phase", Bangalore, 25-28 May 1976" in **RS**, XXIV:2 and 3, 1977.

#114 Edward E Thornton, **Theology and Pastoral Counseling**, Philadelphia: Fortress Press, 1967, reprinted in 1970, p39.

#115 Clinebell, **Basic Types...**, op.cit., p66.

#116 Luther's name is mentioned as a passing reference in **SAPTOC**, II section, pp8f.

- #117 EFD, *op.cit.*, pp80f.
- #118 Pattison, *op.cit.*, See chapter two: "Stepping Westwards: Recent Developments in North American Pastoral Theory", pp18-32 and p83.
- #119 *ibid.*, p84.
- #120 See the discussion on Indian understanding of family in Section I above. For a wider perspective Cf. Augsburg, *op.cit.*, pp85f and the whole of his chapter three, "Individualism, Individuality, and Solidarity: A Theology of Humanness, pp79-110.
- #121 Hoch, *Hypocrite or Heretic*, *op.cit.*, pp192; "Some Problems of Mental Health in India" (Paper read at the Landour Summer Conference, 1958), *Journal of CMAI*, March 1959, pp81-89. "The Christian Church as Community (as seen by a Psychiatrist)", *RS*, X:4, December 1963, pp25-44. Michael Wilson, "Exploring the Counselling Element in the Work of a Minister of Religion" in TD Vaughan (ed.), *Concepts of Counselling*, London: Bedford Sq. Press, 1975, p74. Michael Wilson and Erna Hoch describe this individualistic nature of a Westerner as a marble in the box.
- #122 See Chapter Three in this thesis.
- #123 EFD, *op.cit.*, pp1-4, 80-82. Cf. Gunnar Myrdal, *Asian Drama*, *op.cit.*, *ICS*, *op.cit.*, p143. See Section II of Chapter Four in this thesis.
- #124 Clinebell, *Basic Types...*, *op.cit.*, pp26,31f.
- #125 *ibid.*,
- #126 Pattison, *op.cit.*, p89.
- #127 See Transactional Analysis in Chapter Three in this work.
- #128 *SAPTOC*, *op.cit.*, I:pp10,24.
- #129 *ibid.*, I:p10-16.
- #130 *ibid.*, I:pp16-20; Cf. Carl Rogers and CB Traux, "Therapeutic Conditions Antecedent to Change: A Theoretical View" in CR Rogers (ed.), *The Therapeutic Relationship and its impact*, Madison: The University of Wisconsin Press, 1967, p101; Egan, *op.cit.*, pp68,73,108,110-112.
- #131 *SAPTOC*, *op.cit.*, I:pp10,24.
- #132 Egan, *op.cit.*, pp220f.
- #133 Pattison, *op.cit.*, p85f.
- #134 Don Browning, *op.cit.*, pp14-17.
- #135 MM Thomas, *Towards an Evangelical Social Gospel*, Madras: CLS, 1977, p39.
- #136 Cf. *CPNB*, *op.cit.*, for Thomas' thoughts.
- #137 Pattison, *op.cit.*, p135. This triumphalistic attitude that everything is working for the good is a result of the influence of modernity and technology on pastoral counselling.

- #138 Augsburg, *op.cit.*, p81.
- #139 *ibid.*, P99.
- #140 *ibid.*, p100. He quotes from Edward C Stewart, J Danielian and RJ Festes, "Simulating Intercultural Communication Through Role Playing", Alexandria, Virginia: Human Resources Research Organization, 1969, p69.
- #141 DD Williams, *op.cit.*, p26.
- #142 RA Lambourne, *Personal Reformation...*, *op.cit.*, pp31,33.
- #143 Pattison, *op.cit.*, pp34-36.
- #144 Clinebell, "Toward Envisioning the Future of Pastoral Counseling and American Association of Pastoral Counselors", *JPC*, XXXVII:3, September 1983, p189.
- #145 Lambourne, *op.cit.*, p31.
- #146 Clinebell, "Toward Envisioning... ", *op.cit.*, pp188f.
- #147 Clinebell, *Basic Types...*, *op.cit.*, chapters 4 and 13.
- #148 DD Pitamber, "Teaching of Pastoral Care and Counselling in Theological Colleges", *op.cit.*, p200.
- #149 Kenneth Leech, *op.cit.*, p100.
- #150 Foskett and Lyall, *op.cit.*, p44.
- #151 *ibid.*, p47.
- #152 Clinebell, *op.cit.*, pp323-326, 115. See Ruth Tiffany Barnhouse, "Spiritual Direction and Pastoral Counseling," *JPC*, 33:3, September 1979, pp154.
- #153 Cf. "Report No.11: Theologically Trained Women", published in *RS*, XXXI:3, September 1984, pp3-26; and its mimeographed preliminary report: "Report of the Commission on Priorities in Theological Education," 1983; Report No.2, Study on Theological Teachers in India- part I, p1; published in *RS*, XXXIV:2, June 1987, p5.
- #154 Some of these thoughts are elaborated in Foskett and Lyall, *op.cit.*, p44.
- #155 Clinebell, *Basic Types...*, *op.cit.*, p59.
- #156 Foskett and Lyall, *op.cit.*, p46f. Foskett and Lyall note that previously there was a lack of a coherent theory of person.
- #157 Cecil Hargreaves, "Shape of the Church and the Ministry in the Seventies", *NCCR*, XCI:8, August 1971, pp320f.
- #158 Nur Manzil was a psychiatric centre started by E Stanley Jones in 1950 at Lucknow in which Erna Hoch worked as a psychiatrist for a period.

## CHAPTER SIX

### C O N C L U S I O N

In the discussion which follows, the first section summarises the findings of the hypotheses tested, the second section reviews the research questions and the third section presents the author's suggestions for further research.

#### I. Summary of the Findings of the Hypotheses Tested

The study began by raising certain initial questions and five hypotheses which determined the structure, content and methodologies employed in the chapters of this thesis.

Hypothesis I: There is a traditional form of pastoral care developed in the mission period and carried over into the Church of South India at its inception which conceived counselling as guidance, advice and teaching and thus differs fundamentally from the Western model which is based on humanistic and non-directive psychotherapy.

Hypothesis II: Western models of pastoral counselling have been adopted into the traditional understanding of pastoral care in the Church of South India.

Hypothesis III: The traditional advice-giving model influenced by the guru-shishya system is the predominate model in use in India. This model must be incorporated in a modified form [as suggested by MM Thomas and others] into any pastoral counselling approach advocated within CSI.

Hypothesis IV: A form of pastoral counselling which has been derooted from pastoral care will fail to meet the spiritual needs of the people and thus be defective from a theological perspective.

Hypothesis V: Where Western models of pastoral counselling have been substituted for traditional forms of pastoral care, these have proved to be culturally unsuitable to the Indian context thus suggesting that a culturally relevant model of pastoral care and counselling is needed for the Indian Church.

Using a historical methodology, the first part of Hypothesis I was tested in chapter one and continued to be investigated along with Hypotheses II and III in chapter two. The latter part of Hypothesis I, which contends that the traditional understanding of pastoral care differs fundamentally from the Western model, was confirmed in our case study of the Christian Counselling Centre as described in chapter three. Hypothesis II was further corroborated by the case study. Chapters one, two and three provided the basis for our critical analysis in chapters four and five where Hypotheses IV and V were investigated by drawing on theological and socio-economic/cultural methodologies. All the hypotheses were substantiated in the chapters.

Hypothesis I, which stated that counselling was an aspect of pastoral care and used guidance, advice and teaching was substantiated in chapter one. I have demonstrated the characteristics of pastoral care in the mission period as follows.

Pastoral care was rooted in Christian tradition based on the biblical metaphor of the shepherd and the sheep, where a few workers took care of the rest of the members. The missions initiated a lay model of Catechists and Bible Women, who supplemented pastoral care.

Pastoral care was an extension of the word and the sacraments, and included healing, guiding, sustaining, nurturing and reconciling functions. Unlike

Clebsch and Jaekle's assertion that one or the other of these predominated at different periods to the extent of polarising the others,<sup>1</sup> these functions were interrelated and concomitant in the Indian context.

Pastoral care extended beyond crises to occasions of joy, since celebrations in India took place at home and included worship and was a form of continuous caring in all stages of life.

Pastoral care was also broad, varied and adventurous, broad in a sense that it encompassed much of the pastor's everyday work with the congregation and included ancillary duties. Pastoral visits extended to birthdays, baptisms, marriage negotiations and to encourage students before examinations and interviews. It also included writing applications, recommending hospitals and jobs, securing places in schools, interviewing teachers, paying staff and collecting rent. It was adventurous, in that it included defending victims of persecution, raising awareness of social evils and actions of rehabilitation. We see this, for example, in Ziegenbalg's defence of a widow, Schwartz's mediatorial role between buyers and sellers to ensure fair trade, the protection of converts and exposure of institutionalised evils such as sati, infanticide, child marriage, etc.

Counselling was used for guidance, advice and teaching. Guidance extended to those who were well, unlike Clebsch and Jaekle's description of assisting perplexed persons.<sup>2</sup> Spiritual guidance was the central dimension of pastoral care and its goal was to sustain and nurture people in the Christian faith. The nature of guidance was inductive, converts being told that certain acts were wrong while others were right. The guru concept in Hinduism further strengthened the concept of the pastor as a spiritual guide

and allowed the inductive mode to dominate, as people expected to be told and led. Christian literature was also used as a form of guidance.

The advice-giving model was demonstrated as inadequate. The Christian Mass Movement showed the general corpus built for instruction for the converts was inadequate to address their problems. For example, advice against entering temples was applicable only to high caste Hindus, as low caste Hindus were forbidden to enter the temples. The need was to address oppression, as certain converts retained caste prejudices and ill treated others. Advice was to proceed from taking the converts' world view and context seriously. Similarly, the "Rethinking Group" attempted to draw from the person's experiences, thus respecting the person and culture. OK Chetty called for pastoral care to be extended beyond the ecclesiastical communities to others. Kenyon Butterfield's recommendation in 1930 to start 'counselling centres' and to use psychology to develop human potential introduced another dimension."<sup>3</sup> The 1938 Tambaram conference emphasised education and guidance to help people cope with the demands of industrial society. All these influenced pastoral care in its move away from the proclamation model.

With the formation of the church union, pastoral care was defined and structured. The historical review proved that the form of counselling developed was fundamentally different from the Western model based on psychotherapy.

Hypotheses II and III were investigated in the second chapter and it was found that though there was a conflict in theory and practise of the concept of ministry and in the interpretation of pastoral care, the pastoral care established in the missions period continued in the CSI, and Western models

were incorporated into traditional pastoral care due to numerous social changes. The conflicts discussed in the chapter were as follows: 1) The CSI concept of ministry was built on the Western pattern of a pastor to a congregation, but in practice large pastorates with administrative duties were assigned to a pastor, where ancillary functions of dealing with appointments, promotions, transfers and admissions took over the primary duties of the pastorate. 2) The CSI constitution described pastoral care as the function of the pastor, supplemented by lay people, but in practice the demands of large pastorates meant at times pastoral care was left to the laity. 3) The CSI Synod's interpretation of pastoral care as an aid to evangelism, made pastoral care a part of the other ministries. Pastoral care was the concern of diocesan and synod discussions and the recommendations were a) to restore pastoral care by relieving pastors of ancillary functions, b) to avoid frequent transfers of ministers, and c) to encourage lay and team ministries to provide pastoral care. Newbigin and Scopes recommended the latter development and proposed training for it.

Pastoral care was impinged by outside influences. For example the ashram model of pastoral care was not restricted to specific times, but a continuous care by the community, for spiritual and physical welfare. Mutual sharing was encouraged by the fraternal type of leadership. Issues of oppression and justice were concerns of pastoral care, and by the fifties, some ashrams borrowed elements from psychotherapy in helping people.

The 'advice-giving' model was also shown to be inadequate by the Christian Home Movement and later the Industrial Missions which emphasised guidance, instruction and education to help families understand social changes and their effects upon them showing that the problems were systemic and that advice on spiritual issues alone was not adequate."<sup>4</sup> Advice should proceed

from an understanding of context and incorporate socio-economic concerns. Pastoral care was to a) incorporate wisdom from psychology and communication skills; b) address wider issues beyond dealing with emotional problems; and c) use counselling as a method of dealing with problems. At this stage, the need for professional counselling was neither anticipated nor proposed. Counselling took various meanings, to some it meant advice, to others advice should proceed from knowledge of problems and the person's ability to make decisions and for a few it meant Rogerian Non-Directive counselling.

Counselling, in the late fifties, was further categorised into marriage counselling, counselling the ill and youth counselling, and was introduced in the theological colleges. Kurien's book **An Introduction to Pastoral Counselling** had a determining influence in the conceptual understanding of counselling, as he introduced Rogerian 'non-directive counselling' and proved it to be a successful approach. Pastoral counselling became a distinctive ministry but was still seen as an aspect of pastoral care.

The incorporation of secular theories within pastoral care was strengthened by Frank Lake's lectures which led to the birth of the Christian Counselling Centre, which used counselling based on a medical model. The aim was to develop human potential and to achieve growth in self awareness and ego-development. The various approaches of counselling are summarised in Prashantham's book. Joe Currie emphasised the effectiveness of the non-directive approach in **The Barefoot Counsellor**. Both books were used in theological colleges.

Two models of counselling emerged in the Indian church: a) the Educative or Educative model and b) the non-directive model. The former is a form of counselling, integrating insights and methods of the two pastoral functions

of teaching and counselling, with the objective of "fostering the wholeness of persons".<sup>5</sup> This approach provides information on beliefs and values, and uses counselling skills to help the people understand and apply the relevant information to their situations.<sup>6</sup> This approach drew from the experience of both the counsellor and counsellee. The latter was built on the Rogerian client-centered model, with self-realization as the goal, and assumed that human nature was essentially good. This was further developed in the CCC.

Hypothesis III The historical background was established in chapters one and two, but chapter three demonstrated that CCC's theory and practise were based on the medical model of psychotherapy. Though the theories were eclectic, they were influenced by three trends. The secular psychological theories of Carl Rogers, Eric Berne and Erich Fromm; the chaplaincy and educational movement represented by Anton Boisen, Robert Dicks, Seward Hiltner, Carroll Wise and Wayne Oates; and the human potential movement. It has also drawn from humanism and existentialism, from therapies such as cognitive, drama, family, Gestalt, primal, rational emotive and reality, and as well as from growth encounter groups and transactional analysis. Counselling was established as a distinctive ministry with an appointment system and fee based model.

Hypothesis V was demonstrated in the fourth chapter which revealed that the approaches of counselling to various problems were Western. The activities of the counsellors were reduced to one-to-one and group interactions primarily to develop the individual's capacity for self-determination according to the values the counsellee chooses for life. For example, personal growth was the emphasis in counselling individuals, groups, industrial and community developmental workers. This formed the basis for

the training programmes. However, in counselling the poor, the limitation of the non-directive approach and the Western models was attested by the CCC staff. Prashantham himself acknowledged the need for indigenous models of counselling, but their attempt to do pastoral counselling remained at the initial stages. This chapter further substantiates hypothesis V that Western models of counselling are unsuitable to the Indian context.

Hypotheses IV and V were further investigated in Chapter Five. The findings demonstrate that the assumptions and goals of non-directive counselling and Western models were unsuitable in an Indian setting, especially in three areas:

- 1) Culturally, it was shown that the assumptions of the Western forms of counselling conflict with the Indian social system. For example, the study of the Indian family highlighted the different systems and worldviews. The hierarchical pattern of the family built on obligations, responsibilities and values of conformity strive to develop dependence and cohesiveness. Its fabric is sociocentrism rather than egocentrism. The assumptions of the Western forms of counselling built on values of equality, individualism or self-reliance -the core of which is achievement, success, equality, individual personality and freedom-, conflict with the sociocentric values of the Indian family which considers such values as obstructing conformity.
- 2) Theologically, the major conflict was in the understanding of a person between counselling theories rooted in psychotherapy and the christian understanding. The former believed that the person was inherently good and capable of attaining autonomy. Such an optimistic view placed confidence in the humankind and undermined evil. The latter believed that though a person was capable of attaining autonomy, human nature was fallen. The basic difference was in understanding and approaching problems, the former saw them purely as psychological and failed to address issues such as sin/evil

and suffering, which were dominant concerns in the latter.

3) Socially, the context of mass poverty needed an approach which had a socio-political dimension. The individualistic approach of the Western forms of counselling dealt with the self and emotional problems, and failed to address the corporate needs, as shown from the case study of CCC.

This chapter confirmed that pastoral counselling derooted from pastoral care is inadequate to meet the spiritual needs and problems and that the Western models are inappropriate for the Indian setting.

## II. Review of the Research Questions

This then leads to a review of the initial research questions posed in the thesis.

1) Has counselling in the Indian context become so influenced by Western humanism that it is uprooting traditional models of pastoral care? To an extent, the answer is Yes and No: Yes, in the sense that counselling is influenced by Western humanism. But counselling influenced by humanism rather than uprooting traditional models of pastoral care has not only been placed alongside of it, but has been dominating it. Western forms of counselling is influencing both pastoral care and the theological training. Courses on 'pastoral counselling' focus on non-directive counselling, therapies, emphasising skills and communication techniques. Students are encouraged to learn and practise the counselling skills, and christian laity are sent to CCC for training.

2) Can the advice-giving model which is influenced in India by the guru-shishya system be done away with in a community orientated culture? It has been proved in this study that an advice-giving model cannot be done away

with in the community oriented culture of India. Search for advice and dependence on a 'guru' is ingrained in Indian psyche. A form of guidance is recognised as needed by both models of counselling in India, the modified form of counselling of MM Thomas and others and the non-directive counselling of Kurien and Prashantham. The modified form of counselling, though based within the guru-shishya system, rejects the authoritarianism of the advice-giving model. Authoritarianism is rooted in the assumption that the counsellor is all knowing and has the right to decide, and does not trust the counsellee's ability to make decisions. Prashantham, who initially reacted against advice-giving as retarding growth, has realised in his experience that non-directive counselling is impoverished, as it rules out any legitimate suggestion or advice. The need for a broader approach which will encompass guidance as a form of counselling is acknowledged.

3) Can the Christian Church in India adopt Western forms of pastoral counselling as the model for pastoral care without surrendering a theological understanding of the person based on biblical revelation? The Church in India cannot import Western forms of pastoral counselling, which are derooted from pastoral care. This is concluded from the study of the counselling developed in India, which reveals:

- a) Counselling offered is rooted in a medical model rather than a theological model. In CCC literature, Rogers, Freud, Jung and other psychologists are mentioned, but there is no reference to theologians. Counselling theories adhere to psychotherapeutic theories which have dualistic cosmologies and goals are rooted in such cosmologies. The creation of ego is the primary goal. However, this is only a partial truth, as pastoral care that is rooted in the Christian tradition is interested in spiritual direction and requires the transcendence of the boundaries of ego.
- b) Counselling has attempted to graft secular theories on to theology saying

that concepts such as positive regard and acceptance are attested in the scriptures.

c) Most of the counselling theories practised and taught in CCC are in no relation to pastoral care. Counselling is seen as an unique ministry. The limitations of such counselling is shown in this study, indicating that:

i) Culturally, it is ineffective, as it is based on the Western culture with its emphasis on individualism, and comes into conflict with community oriented culture which promotes interdependence. ii) It is insufficient to address wider issues in a context of mass poverty, since its main goal is to deal with emotional problems, and not systemic evils. iii) Theologically, it is deficient, as the concept of the person is rooted in human sciences which believe the person is inherently good and capable of development, and such optimism toward human nature places confidence in self and undermines evil. This conflicts with the biblical understanding of concepts such as the person, evil/sin and suffering. These are matters of concern to pastoral carers. The Church in India needs to 'adapt' or integrate biblical wisdom with contemporary wisdom from the human sciences and the psychotherapeutic disciplines. Indeed, the need is to borrow help from whatever theories create understanding of the particular life-concerns of the person needing help. However, the goals should not be restricted to those of any particular psychotherapeutic perspective which is in vogue.

#### In Relation to Previous Scholarship

This study reinforces that Western models are inappropriate and confirms the concerns about importing Western models raised by Indian theologians and pastoral counsellors, such as Pitamber, Oommen, James and others, though none of them undertook an extensive study. To a degree, it also confirms the cautions raised by both European and American counsellors in the West about pastoral counselling. Their fear has been affirmed by this study that

a form of pastoral care reduced to pastoral counselling, based on a medical model, is spreading around the world. Such an understanding of counselling is limited since it is theologically impoverished from a Christian perspective. This study has also alerted us to possible dangers of pastoral counselling being derooted from pastoral care, has no theological relevance. A problem encountered in the West twenty years ago will become a major problem of India if it is not rectified in the budding stages.

Certain facts were highlighted from this study:

- 1) This study reveals that VT Kurien was the first to introduce the Rogerian non-directive approach in a written form to the clergy and christian laity in India and that he established pastoral counselling as a distinctive ministry. However, he endeavoured to keep pastoral counselling as an aspect of pastoral care. Certainly his contribution leads him to be the father of the counselling movement in India. The only limitation of his work is the lack of integration of counselling with theology.
- 2) This study has shown the positive contribution of Indian theologians such as PD Devanandan, MM Thomas and others, whose suggestions of a modified form of advice-giving provide prospects for the development of indigenous models. This is in contrast to the counsellors such as Prashantham, who reject advice-giving as growth retarding in favour of a Western approach.
- 3) The counselling developed in CCC is eclectic which makes it difficult to limit it to a school of thought. Though it is primarily influenced by European and North American pastoral counselling, it is both inter-denominational and inter-religious, drawing from Protestant pastoral theologians such as Hiltner, Oden and Clinebell of USA and Leslie Weatherhead of Britain, evangelical counsellors in USA, as well as the

Catholic and Jewish traditions. To an extent, counselling is also influenced by Hindu psychologists such as Sudhir Kakar and S Ramanuja, Indian Christian psychologists such as Abraham Verghese, and studies of Indian personality by Western psychiatrists such as Morris Carstairs, Erna Hoch and Philip Spratt.

One can say that CCC's counselling obtained its soul from the UK and its body from the USA in the sense that Frank Lake's seminars and Leslie Weatherhead's Christian Counselling Centre provided the pattern for the CCC, whilst the theories were drawn from the North American Pastoral Counselling. Except for Carlos Welch's use of primal therapy in reparenting depressed patients, and in group therapy, where we note Lake's influence, the rest of the approaches are taken from the USA.

The counselling developed by the CCC is weak in the areas of relating counselling to theology, socio-economic and women concerns.

#### General Observations

1. The CSI understood pastoral care as a matter of discipline, the regulation of the fellowship to ensure that each member was both hearer and doer of the word. Concerns of justice were incorporated into this understanding. However, CSI failed to develop new approaches in counselling, as suggested by the movements after discovering that the advice-giving model was inadequate. Since CSI failed to develop new approaches, the perceived self-righteousness and defensive religiosity of the advice-giving approach was continuously reacted against by people. The search for other approaches led to the development of the non-directive approach in India.

2. The CSI failed to develop pastoral counselling, unlike the counselling centres which incorporated Western forms of counselling and in turn

influenced the pastoral care and counselling in the CSI, as well as in the theological colleges.

3. The CSI has generally accommodated the various psychological theories into its functional and theoretical structures without corresponding input from theology. It has not adequately examined the presuppositions of the psychological perspectives from which it borrows.

4. The CSI has failed in relating theology to counselling and has uncritically borrowed theories and interpretations from non-theologians such as Prashantham.

5. This study has shown that pastoral care as a broad discipline in the Church of South India has either been neglected or made subservient to pastoral counselling. This has been expressed by VT Kurien, Victor Premasagar, DD Pitamber and others at Theological Teachers' Conferences.

6. We have also seen that the general assumption within the Church is that pastoral care is something learnt in the field rather than taught, unlike pastoral counselling which has substantial teaching programmes in theological seminaries and colleges.

7. This study has demonstrated the close relationship between culture and the understanding of pastoral care by explaining the Indian concepts of guru-shishya, community caring, economy and well-being, the self, caste and the role of the family.

8. The CSI has failed to relate pastoral care and counselling to women's concerns such as battered women, dowry, rape, female infanticide and abuse.

It has accommodated CCC's counselling which shows a definite lack integrating approaches from women's perspective.

9. This research has shown also how Western theologians and counsellors such as David Augsburger, Howard Clinebell, DD Williams and others endeavoured to use some of the insights of humanistic psychotherapy by introducing scriptural understandings such as confession, repentance and new life.

### III. Suggestions for Further Research

This study has not only affirmed the need for counselling but has endeavoured to highlight the problems resulting from the uncritical adoption of Western models of psychotherapy into Christian pastoral counselling. This then leads to the question: "Should we debunk the ministry of counselling?". The answer is no; rather, the study has shown there is a need to explore other models. A few directions which could be pursued are as follows:

- 1) This study has shown the possibility of areas for developing indigenous models by further:
  - a) investigation into the modified form of counselling suggested by MM Thomas and others;
  - b) exploration into yoga or meditation, with which Indian psychiatrists and ashrams have experimented to an extent. Western counsellors have suggested incorporating yoga and meditation into pastoral counselling and thus going beyond analytic, linear and left brain methods to intuitive understanding of spiritual symbols as expressed through myth, ritual and dreams. The emphasis is on developing a transpersonal psychology as a model. Though there are various debates on the methodology of how to incorporate both Western and

Eastern spirituality, further research on Indian resources is needed in order to avoid persistent borrowing from Western interpreters.

2) There is a need to study the certain psychological theories afresh rather than depend on the interpretation of the Western counsellors. As discussed earlier, for example, Gestalt therapy used in CCC focuses on individual growth within the group. This is how the West has adapted Gestalt therapy to meet the individualism of the Western society, whereas Gestalt therapy emphasises wholism and stresses integration of the person. This concept of wholism can be used in developing fresh approaches of counselling.

3) Further research needs to be undertaken around the concept of authority in India and its relation to pastoral care. For example, interdependence is a characteristic feature of Indian culture which has virtually been overlooked by proponents of non-directive counselling due to their criticism of dependence in advice-giving. Interdependence, however, is a concern of British and American counsellors, which a proper understanding of its use in Indian culture could build on. Nevertheless, power and authority in an authority-centred culture have been misunderstood as authoritarianism leading to a coercive use of authority, thus from a Western psychological perspective, diminishing growth. It forbids the expression of opinions; any view contrary to that of the leader, however authentic and reasonable, is regarded as rejection of the leader. This whole relationship between interdependence and authority calls for a rethinking since the responsibilities given to pastors involve power. The non-directive approach is suggested as an alternative by Indian counsellors but none of them suggest how to deal with authority and power.

4) There is a need for a theological interpretation of the theories of counselling:

a. To allow theologians to discover pastoral care and to interpret it, rather than relying on psychotherapists and non-theologians to interpret the theological significance of counselling.

b. To build and develop pastoral care which is broad and is part of the wider ministry and has spiritual direction as a focus. Today the emphasis of pastoral theologians such as Thomas Oden is to call on pastors to adapt contemporary interactions of counselling to the spiritual direction developed in the classical tradition. Since the Indian understanding of pastoral care has a spiritual direction as its central dimension, this could be the basis for further development of pastoral care.

c. To explore concepts of free will in counselling in the light of the dialectic between gospel and law.

5) Further research should focus on the relationship in India between counselling and social issues. Oden, Clinebell and others have drawn attention to this relationship in counselling marginalised groups. Prashantham has acknowledged the limitations of the insight oriented and non-directive approach in counselling the poor, but offers no methods of doing so. There is a need for an integration of approaches drawing from various cross sections of people. This will lead to the development of models which will incorporate socio-political dimensions into concepts of counselling.

6) In order to develop a wholesome approach to pastoral care and counselling, further research should go beyond gender stereotypes, sexist language and images, and incorporate insights from women's experience of

counselling and women's concerns such as dowry deaths, battered women, sati, rape, female infanticide and abuse.

7) From the research into relevant Indian models, a curricula for teaching the skills of pastoral care can be developed to be used in theological education.

8) This study has shown that the Western ideas of individual psychotherapy do not fit into a culture which is community-orientated, where the social system is synonymous with a religious perspective, and where ideas of the self synthesize a concept of the individual with the whole. Further research is needed on how the insights of psychotherapy can be integrated into the Indian worldview.

9) Although the theological issues expounded in this thesis are not restricted to the Indian context, further studies need to test the development of theological re-interpretations of psychotherapy (such as Augsburger's) in the Indian cultural milieu.

Pastoral care and counselling is an ongoing and developing study in the Indian setting, continuously impinged upon by outside influences and responding to the situations and needs confronted in caring for people.

END NOTES

- #1 This view is developed in Pattison, *op.cit.*, p7.
- #2 Clebsch and Jaekle, *op.cit.*, p4.
- #3 See Chapter One, End Note 115f.
- #4 See CPFII and CPNB, *op.cit.*,
- #5 Clinebell, *Basic Types....*, *op.cit.*, pp323-326 and Chapter 13.
- #6 *ibid.*, p328.

## Appendix A:

### Notes on People Referred in This Thesis

AMIRTHAM, Samuel: taught Old Testament in the United Theological College, obtained doctorate from Hamburg University, was the first Principal of the Tamilnadu Theological Seminary when it was formed in 1969, was Director of the Programme for Theological Education of the World Council of Churches and is a bishop in the Church of South India. A collection of essays was edited in his honour by Gnana Robinson, titled **For the Sake of the Gospel**.

APPASAMY, Aiyadurai Jesudasan: was a Bishop of the Church of South India and a pioneer in the cause of indigenous Christian theology and a prominent member of the 'Rethinking Christianity' group. His writings include **The Gospel and India's Heritage** (London: SPCK and Madras: CLS, 1942), **Temple Bells: Readings from Hindu Religious Literature** (Calcutta: YMCA, 1930) and the interpretation of the Johannine doctrine of love in terms of **Christianity as Bhaktimarga** (Madras: CLS, 1928).

ANDERSON, Philip and Phoebe: Professors of Pastoral Theology and Education at Chicago Theological Seminary and University, spent six months in India at the CCC and conducted seminars at UTC, MCC, St John's College of Agra, Sivakasi Ayya Nadar Janaki Ammal College and in several dioceses. Their lecture content included Gestalt Therapy, Communication theory and practice and the dynamics of personal growth.

AUGSBURGER, David W: professor of pastoral counselling at Fuller theological seminary. He is the author of several books, such as **Caring to Confront**; **Caring Enough to Forgive**; and **When caring is not Enough**. In **Pastoral Counseling Across Cultures**, he offers Westerners, particularly Americans, ways of understanding themselves and their culture by helping them to understand other cultures and world views. He investigates intercultural counselling from a premise that pastoral care around the world, must be varied as is the human family. He reminds the Western counsellors, that the church's mission requires caring professionals to go beyond their own boundaries, be liberated from narrow provincialism, and be concerned with dialogue with other cultures, faiths and values. He points out that the West is a multi-cultural society with immigrants from diverse cultures who have enriched the Western culture, and considers many topics such as the theology of humanness, grace, the family, sexuality and liberation, drawing from research and experience he illustrates with numerous folk tales and case studies from around the world.

AZARIAH, Vedanayakam Samuel (1874-1945): was the first Indian to become a Bishop in the Anglican Church and was Bishop of Tinnevely and Dornakal. He was a founder of the National Missionary Society (1905) and the Indian Missionary Society (1903), a participant at the 1910 World Missionary Conference, leader at the 1919 Tranquebar consultation on Church Union and for 17 years the President of the NCCI. See Carol Graham, **Azariah of Dornakal**, London: SCM, 1946, pp128.

BUTTERFIELD, Kenyon: was an American missionary who headed the study on Christian Mission in Rural India in the 1930s.

CAMPBELL, Alastair V: was editor of **Contact**, pastoral theologian and teacher at the New College of the University of Edinburgh and presently works in New Zealand.

CARSTAIRS, G Morris: a Scottish social anthropologist, born in India of missionary parents, grew in Rajasthan speaking Hindustani and later in 1949 returned for a two year period to Deoli in Udaipur of Rajasthan as a researcher. He focused on the essential differences between the Western and Eastern personality. The results of his study were published in **The Twice-Born, A Study of a Community of High-Caste Hindus**.

CHAKKARAI, Vengal: One of the Indian Christian Theologians, a member of the Rethinking Group in Madras. See PT Thomas, **Theology of Chakkarai**.

CHANDRAN, Joshua Russell: was the first Indian Principal of the United Theological College, Bangalore and was principal for three decades. He served as Convenor of the Synod Theological and Ministerial Commissions of the Church of South India, was Vice-Chairman of the World Council of Churches, President of the Senate of Serampore College, the Ecumenical Association of Third World Theologians and the Peace Conference. His contribution to the Church in India and a list of his writings are compiled in the volume **A Vision for Man: Essays on Faith, Theology and Society in Honour of Joshua Russell Chandran**, edited by Samuel Amirtham.

CHENCHIAH, Pandippedi (1886-1959): a lawyer and later Chief Justice of Pudukottai High Court, along with other members of the Rethinking Christianity Group in Madras believed that Christianity should not be confined to denominations and proposed ashrams as an alternative model. He was a prominent member of the Bangalore Continuation Conference which met regularly to rethink the nature and form Christianity should take in India. He edited the **Pilgrim**, a journal relating Christianity to other religions. His writings are found in **The Guardian, Ashrams Past and Present** and **Rethinking Christianity in India**. See DA Thangasamy, **Theology of Chenchiah**.

CLINEBELL, Howard: taught in the Claremont School of Theology. His writings became influential in theological colleges and seminaries. His book **Basic Types of Pastoral Counselling** (1966), later revised as **The Basic Types of Pastoral Care and Counselling** (1987), is used as a text for teaching pastoral counselling in the West and in the Third World countries. He was the first President of the American Association of Pastoral Counselling.

CURRIE, Joe: is a Jesuit priest in India and is known for his book **The Barefoot Counsellor**.

DEVANANDAN, Paul David (1901-1962): obtained a Ph.D., from Yale University, from 1932 was Professor of Christian Ethics and History of Religions at UTC, Bangalore and later the Literature Secretary of YMCA in India and the first director of CISRS. He was a proponent of dialogue and his contributions are seen in **The Concept of Maya** (London 1950), **Christian Concern in Hinduism** (1961) and his writings published posthumously in the **Preparation for Dialogue** (edited by MM Thomas, CISRS 1964). He saw Christian faith not as limited to the salvation of individuals but of the community and emphasised Christians to be involved in social change. This is seen in his co-edited works with MM Thomas such as **Christian Participation in Nation Building, India's Quest for Democracy, Community Development in India's Industrial Urban Areas, Human Person, Society and State** and **Cultural Foundations of Indian Democracy**. Other unpublished manuscripts are kept in the "Devanandan Archives" at the UTC Library.

EGAN, Gerard: Professor of Psychology at Loyola University of Chicago, is known for his involvement in community and organisational development work. He has conducted workshops on counselling in the USA, Europe and Africa and his books such as **The Skilled Helper** are used in theological colleges.

HILTNER, Seward: introduced Rogerian non-directive approach to pastoral care and counselling which had profound effect on the development of contemporary pastoral care and counselling theory in the United States of America and elsewhere. His books include **The Christian Shepherd, Pastoral Counseling and Preface to Pastoral Theology**.

HOCH, Erna: a Swiss Psychiatrist born of missionary parents in India, was Director of Nur Manzil Psychiatric Centre in Lucknow, taught and practised psychiatry and became an advisor to the Government of India at various levels. Her experiences of treating the mentally ill are found in her articles and her book **Hypocrite or Heretic: To Pretend or to Protest**.

INBANATHAN, A E: was the General Secretary of the Bible Society of India and was actively involved in the CSI and NCC programmes.

JAMES, E Emmanuel: was Principal of the United Theological Seminary, Bareilly.

JOEL, Lycius: a CSI layman who wrote his concerns in the **South India Churchman**.

JONES, Eli Stanley: was an American Methodist missionary who worked with the Hindu intelligentsia through Round table Conferences and public meetings. His interest in Ashram method of community living and learning led him to establish the Sat Tal Ashram at Nainital. He also founded the Nur Manzil Psychiatric Centre in Lucknow. See RW Taylor's work on Stanley Jones' life and contribution in the CISRS series. Asbury Theological Seminary (USA) has set up its School of Mission and Evangelism in his name.

KURIEN, V T: was a lecturer in the United Theological College of Bangalore where he taught pastoral counselling from 1956. He attended the early conferences on clinical psychology and was trained under Carl Rogers. His lectures at Tamilnadu Theological College were published as **An Introduction to Pastoral Counselling**, used as a text book in theological colleges.

LAKE, Frank (1914-1982): grew up in Aughton, Lancashire, where Anglicanism and church attendance were part of the fabric of life. He qualified in medicine in Edinburgh and went to India as a medical missionary in 1939. During the war he worked in the army medical training centre at Poona and after the war he worked as the Superintendent of the Christian Medical College Hospital, Vellore. Though his work was in parasitology, he found himself attracted to psychiatry. In 1950 he returned to Britain at the request of the Church Missionary Society and began to practice psychiatry. The introduction of LSD into clinical psychiatric practice in England in 1954 was significant for him. In 1960 he found that deep breathing could lead to the recapitulation of the birth experience without exposing patients to the unwanted effects of LSD. The use of LSD was stopped. Lake invited groups of people to residential conferences at Lingdale to work together at 'primal depth' and from these 'primal integration workshops', as suggested by Roger Hurdling, his attention shifted from birth to the first three months of pregnancy as the time of great significance for the future well being of the individual. In 1958 he started a series of training seminars in 'Clinical Theology' for general practitioners, consultants, psychiatrists, clergymen and others and in 1960 his book **Clinical Theology** was published.

Based on the interdisciplinary seminars, in 1962 the Clinical Pastoral Association (CTA) was formed to produce a network of clinical tutors to help in training people in 'human relations, pastoral care and counselling' throughout the country. Centred at Lingdale in Nottingham it promoted an understanding between the disciplines of psychiatry and theology. After Lake's death in 1982 there was doubt about the running of the CTA. It is based now in Oxford and continues its commitment to training, research and a Christ centred theology. See Frank Lake, "Theological Issues in Mental Health for India", [Paper written for CISRS but unpublished due to the delay and the length] 39, Lingdale Archives. Lake was in India for most of the 1940s in Bengal, Poona and Vellore and again during 1968-69 for five months conducting seminars in South India with the 14 CSI dioceses and later in 1981 to give the keynote address at the tenth anniversary of the CCC.

LAMBOURNE, Robert A: an Anglican doctor who studied theology and became a lecturer and one of the founders of the Diploma in Pastoral Studies at the University of Birmingham, UK. He was a psychiatrist at the Rubery Hill Hospital, Birmingham.

LEE, Tai Young : the first woman lawyer in Korea, was the Director of Korea Legal Aid Centre for Family Relations and won UNESCO's 'teaching human rights' award for 1981 and came to India to receive an award from the International Bar Association at its session in Bombay.

LEITH, Dorothy: was a Scottish missionary who worked with the CSI Madras Diocese, the Community Service Centre and the Madras Counselling Centre.

LYALL, David: was a Hospital Chaplain and theological educator at St Andrews University and now teaches in Edinburgh. He was Secretary of the International Association for Pastoral Care and Counselling and is editor of Contact.

MANICKAM, Kamar: the third Principal of the Tamilnadu Theological Seminary, Madurai, is the chairman of the Board of Christian Counselling Centre.

NEILL, Stephen Charles (1896-1984) was Bishop of Tinnevely and was the chairman of the NCC Committee on Theological Education.

NEUBIGIN, J E Leslie: a Church of Scotland missionary, served as an evangelist in Chengleput and became Bishop of Madurai diocese of the Church of South India from its formation. He was Director of the CWME of WCC in Geneva, returned to India as Bishop of Madras Diocese. See his autobiography **Unfinished Agenda**.

ODEN, Thomas: started his career building bridges between psychology and theology. He journeyed through thirty years of active involvement in United World Federalism, ecumenical debates, American Civil Rights, Civil Liberties and Women's Rights movements, opposing State Rights and military spending and advocating liberalised abortions. He practised and taught Client-Centered Therapy and Transactional Analysis, involved in T-Group movement and conducted various experiments. His books include **Kerygma and Counseling, Contemporary Theology and Psychotherapy, Agenda for Theology, Pastoral Theology**, etc.

OOMMEN, A C: the Chaplain of the Christian Medical College and Hospital of Vellore, was involved in helping the Christian Counselling Centre in its early stages and later taught Pastoral Counselling as a visiting teacher in Union Biblical Seminary.

PAUL, Rajaiah D: after retiring from government service, he was honorary secretary of the CSI Synod for over a decade. He wrote **The First Decade, Ecumenism in Action** and numerous other books: **The Cross over India, Chosen Vessels, Changed Lives, They kept the Faith, Triumphs of His Grace, Lights in the World**, etc.,

PICKETT, J Waskom: American Methodist Bishop in India. He led the NCCI study of the **Christian Mass Movement in India**.

PITAMBER, D D: was teacher of Pastoral Counselling and Acting Principal at United Theological College, Bangalore and later became the Principal of Satyaniketan Theological College, Allahabad.

PRASHANTHAM, B J: is the director of the Christian Counselling Centre at Vellore. Trained in Clinical Psychology in USA, he popularises counselling through his writings and training courses.

PREMSAGAR, Victor: was Principal of the Andhra Christian Theological College, General Secretary of the CSI Synod, bishop of the CSI in Medak and a Moderator of the CSI.

RAJU, S P: was the Founder-Director of the Hyderabad Engineering Research Laboratories, Honorary Research Secretary of the United Bible Societies, London and was engaged in research survey for the Church of South India. He presented "A Research Survey on the Church of South India" at the 1966 CSI Synod meetings.

RAMABAI, Pandita (1858-1922): a brahmin Sankrit scholar involved with the Brahmo and Arya Mahila Samajes and appeared before the Hunter Commission for female education, married a Sudhra and became a widow within two years. She went to Wantage, England to study English, where she became a Christian. She did not accept the thirty nine articles of faith, the deity of Christ, the trinity or confession to priests. Her theological struggles are found in her **Letters and Correspondence** with people such as Bishop Gore, Sister Geraldine, Dorothy Beale, Canon Butler, etc., [edited by AB Shaw]. On her return to India, she established the Mukti Mission at Kedgaon, Poona. She engaged in Bible Translation and Evangelism. Because of her work for the uplift of women, orphans and the blind, she is recognised as a national leader of women's emancipation in India.

RANSON, Charles W: an American missionary in the Madras area, was a Secretary of the NCCI and led the Committee on Theological Education of India. **The Christian Minister in India** is his report of the NCC Study on Theological Education in India. He later became the secretary of IMC and was instrumental in starting the Theological Education Fund in 1958.

ROGERS, Carl: was known for his Non-Directive Client-Centered approach in counselling. His works include **Counseling and Psychotherapy**, 1942; **Client-Centered Therapy: Its Current Practice, Implications, and Theory**, 1951; and **On Becoming a Person**, 1967. His writings influenced clinical groups and theological seminaries in the United States and in other countries and he contributed to the enhancement of the counselling movement. He taught in the McMaster University of Ontario, Canada.

SADIQ, John W: a convert from Islam, was Bishop in the Church of North India. He was active in the ecumenical movement and wrote on the Christian Home and responsible parenthood. He was a member of the Theological Education Fund Committee of WCC.

SCOPES, Wilfred: was a missionary who worked with the NCCI in developing the training programme for the laity and voluntary lay workers. He edited the reports and findings into **Training Voluntary Workers**.

SIROMANI, Paul: worked with the Urban Rural Industrial Mission and the Industrial Service Team of St Mark's Cathedral at Bangalore and later with the Christian Conference of Asia. His contribution was to help Christians to be involved in the socio-economic and political issues in India. His wife was instrumental in the starting of the Medico-Pastoral Association in Bangalore.

SPRATT, Philip: wrote his book **Hindu Culture and Personality: A Psycho-Analytic Study** based on his three and a half decades of skilled observation, wide and sensitive reading in Hindu Scriptures, folk tales, historical and social studies on the Indian culture and personality using the Freudian framework. His thesis is that the Indian psyche differs from the occidental. In occidental psychic type much aggressiveness is directed against the ego which he calls as 'the punitive personality type' and the Indian psychic type where libido is cathected on the ego as 'the narcissistic type'.

STEWART, William: a Scottish missionary who taught at Serampore College and was its Principal. He wrote **The Nature and Calling of the Church** and **The Ministry of the Church** which were influential in shaping the CNI understanding of the ministry.

TAYLOR, Richard W: an American Methodist missionary, served at the Raipur Christian Retreat and Study Centre and became as Associate Director of the CISRS programme at Bangalore. He is known for his work on Stanley Jones.

THOMAS, Madathilparambil Mammen: a lay theologian of the Mar Thoma Church of Kerala was the first WSCF Asia Secretary in 1947 and worked from Geneva. He served CISRS with PD Devanandan from 1957 and became its director (1962-1975), concomitantly holding offices such as the Chairman of the WCC Central Committee 1968-75, editor of EACC's **Church and Society** and President of the All Kerala Union for Civil Liberties. He was a major critic of Mrs Gandhi's emergency rule during 1975-77 and supported social action groups. He wrote numerous papers and books including: **The Acknowledged Christ of the Indian Renaissance** (1969), **Salvation and Humanisation** (1971), **Man and the Universe of Faith** (1975), **The Secular Ideologies of India and the Secular Meaning of Christ** (1976), **Towards an Evangelical Social Gospel** (1977), **Towards a Theology of Contemporary Ecumenism** (1978), **Risking Christ for Christ's Sake: Towards an Ecumenical Theology of Pluralism** (1987), etc.

WEATHERHEAD, Leslie Dixon (1893-1976): contributed significantly to the debate that took place in Britain between religion and psychology during the first half of the twentieth century. Born and brought up in a Methodist family in Leicestershire where Bible reading, prayer and chapel attendance were mostly supervised by his mother, he went to India in 1916 to serve as a missionary and later went to the Middle East to serve as an army chaplain to the encampment guarding the port of Basra. In Mesopotamia he was attracted to the field of psychology, psychiatry and psychoanalysis. He started reading psychology and his interest in psychology was reflected in his sermons. On his return to England in 1922 he put into practice the techniques of psychoanalysis and insights he had gained from Freud while serving as a minister. His conviction that repression and distraction of sexual desires were cardinal sources of anxiety seemed to be evident in his clients. Later in 1936 he started a centre with medical doctors and psychotherapists helping in interviewing clients and started intercessions for healing. He gave lectures in the USA and Europe on psychotherapy and

healing. Later in 1951 he turned his PhD thesis on Psychology into a book **Psychology, Religion and Healing**.

WELCH, Carlos: a Methodist missionary from USA, taught at the Leonard Theological College and was the first director of the CCC. In 1980s he was on the staff of the Manas Vikas Kendra of the United Theological College, Bangalore and trained and taught at the Medico-Pastoral Association. He and Saroj were the first to accept depressed patients into their home and care.

WELCH, Sarojini: wife of Carlos Welch taught at CCC from the beginning of the formation of the centre. After ten years of service and contributing to the development of the centre she is now involved with the Medico-Pastoral Association in Bangalore.

ZIEGENBALG, Bartholomew: was trained at Halle University in Germany under Augustine Hermann Francke in the Pietistic tradition and came to India as a Danish missionary in 1706 along with Henry Plutschau and established the Tranquebar mission. The early history of their work is seen in Arno Lehmann's **It Began at Tranquebar**.

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Appendix B:List of Dissertations Written at CCC

- 1 Lausalya, "Study of the emotional problems unique to hospitalized patients undergoing lower limb amputation and the use of Transactional Analysis in related Nurse-Patient interaction", 1974
- 2 Jolly Simon, "A study of the usefulness of Structural Analysis - as a nursing intervention for assisting para and quadriplegic patients in coping with their disability", 1975
- 3 Nickodemus, "A study of Growth through Achievement Motivation", 1975
- 4 DeSouza, "The use of the egogram as an effective tool for measuring personal growth in counselling", 1975
- 5 Geraldine, "Utilizing the egogram and structogram in Counselling", 1975
- 6 Jayashree, "An analysis of lifescrpts of women with reference to suffering and sacrificing", 1976
- 7 Edmund J Tepas, "Transactional Analysis / Treatment of psychosis for the first time in India", 1976
- 8 Abraham Kuruvilla, "A study of the impact of urbanization on interpersonal relationships in Christian families in Bangalore and its relevance for a ministry of Pastoral Care", 1977
- 9 Pearl Drego, "A study of life plans in scripts according to the theory and practice of Transactional Analysis", 1977
- 10 Lekha Daniel, "A study of the relationship between human potential and social action in community development", 1977
- 11 Sampurna Rao, "Pastoral Care and Counselling in selected AELC parishes", 1977
- 12 Shanthi Williams, "Use of relation analysis instrument as a tool for self awareness in interpersonal relationships", 1978
- 13 Chowdiah, "Effect in the consumption of therapeutic diet among patients with renal disorders through utilization of transactional analysis", 1978
- 14 David Ravinder, "A study of major Protestant churches in Hyderabad in their use of Pastoral counselling as an Aspect of Ministry", 1978
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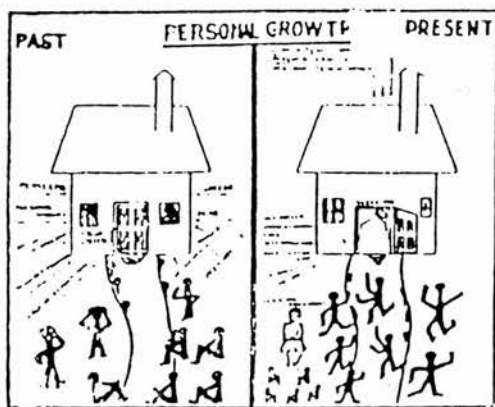
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Appendix C:

Action Plans



Emotional maturity



Well being of the Community

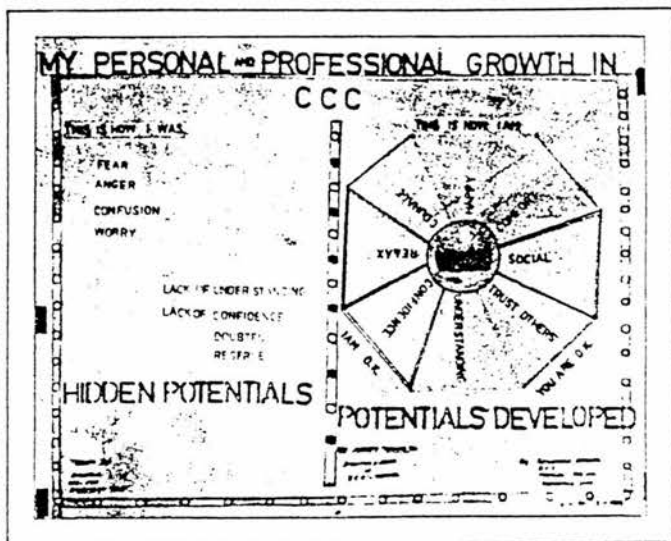
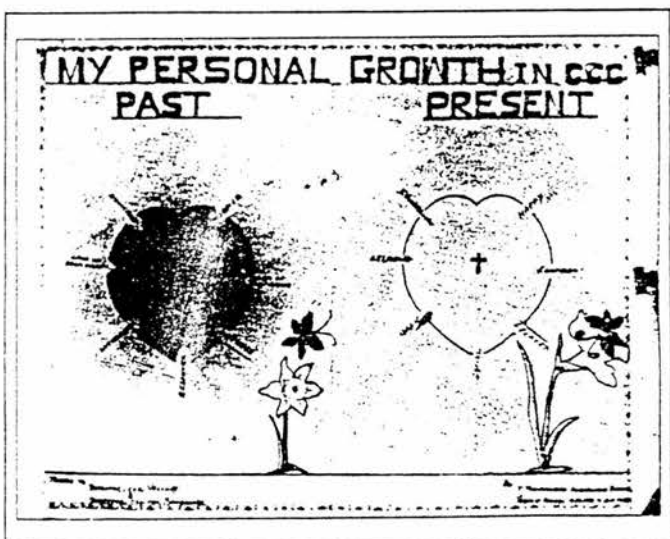


TABLE-4

ACTION PLANS

PERSONAL	PROFFSSIONAL	SOCIAL CHANGE
I will spend more qualitative time at home with my parents.	I will visit KEM and TATA Hospitals twice a week to spend time with seriously on terminally ill patients.	I will work towards changing people's attitude to mental illness.
I will constructively verbalise my feelings	I will counsell the mentally ill.	I will identify the mentally ill in the community and refer them for treatment.
I will budget my time and finance.	I wil respond effectively while listening to people in distress (e. g. parents of mentally retarded children, staff, Acquaintances, relatives)	I will spread awareness of social change through my class-room teachings.
I will appreciate myself more often.	I will write counselling articles in the youth magazine of the church.	I will teach counselling and human realtions skills to teachers.
I will take care of my health and not become a burn-out,	I will give training in Counselling skills to the church leaders.	I will educate parents in effective child-rearing.

Appendix D:

Place	Group	Number of trainees
Kodaikanal	International School Staff	50
Trichy	WORTH Trust	40
Bangalore	All India Association for Christian Higher Education	57
Bombay	Fatima High School	35
Madras	Mar Thoma Church Youth Convention	200
South Korea	Korea Legal Aid Society, Seoul	35
Madras	Division of Social Action, Lutheran Youth Conference	22
Pitapuram	Christian Nurses League, CMAI South India Branch	30
Madurai	Lady Doak College	55
Burma	Burma Council of Churches	30
Vellore	Andhra Evangelical Lutheran Church	10
Kerala	Alphonsa College	30
Indonesia	Asian Consultation on Family Counselling	20
Madurai	CSI Madurai Ramnad Diocese	10
Madras	Women's Christian College	30
Bangalore	Ecumenical Christian Centre	65
Bangalore	Vikas Consultants	25
KV Kuppam	RUHSA	20
Kerala	Providence College	50
Vijayawada	All India Association for Christian Higher Education	58
	Trained Nurses Association	200
	Institute of Correctional Administration [India Govt.]	25
Vellore	CMC Hospital College of Nursing	8
Katpadi	Industrial Institute	30
Vellore	SOLAI,	25
Vellore	Voorhees Higher Secondary School	35
Madras	Hindustan Bible Institute & College	12
Vellore	Voorhees College Students Welfare Council	12
Jabalpur	Leonard Theological College	19
KV Kuppam	RUHSA	8
Vellore	College of Nursing	100
Vellore	Community Health Department, CMC Hospital	30
Bangarapet	South India Biblical Seminary,	10
Vellore	Community Health Department, CMC Hospital	30
	Student Christian Movement	50



Appendix F

Chart

THE FOLLOWING CHARTS IS AN ATTEMPT TO VIEW COUNSELLING AND SOCIAL CHANGE FROM VARIOUS ANGLES

Client Situation	Attitudinal	Institutional	Technological	Administrative	Political
1. Drug dependent	Encouragement to seek help through sustained follow up	Network of voluntary and government organizations with emphasis on prevention/treatment & Rehabilitation.	Medical, Counselling & Social support	Team work, coordinations of agencies and priorities of research and training for prevention.	Political Interest and support
2. Delinquent & destitute Youth	Motivation to Change	Home environment Special efforts in non-stigmatized settings & perceptions	Educational & vocational Experience	Inter departmental co-operation and prioritising human need	Determination to pass uniform laws for the whole country.
3. Unemployed & Unemployable Youth	Realistic self appraisal entrepreneurial openness for self employment	Structural changes of education & its linkages to economy	Inputs & skills useful for satisfaction & employability	Vigorous implementation of educational reform systematically	New Educational Policy
4. Victims of Accidents	Help in overcoming grief forward looking	Support groups, metropolitan traffic authority	Grief Counseling Methods long range planning & Political persuasion.	Integrated systems of road planning strict licencing of drivers public education of rules of the roads.	Policy back up. Modelling Long range planning.

# Most suicide victims give advance clues

By Our Staff Reporter

BANGALORE, Aug. 9. — About 75 per cent of the people who commit suicide give direct and indirect clues beforehand, Dr. B.J. Prashantham, of the Vellore Christian Counselling Centre, said here on Friday.

Speaking at a symposium on suicide organised by the Medico-Pastoral Association here, Dr. Prashantham said a study had shown that although 75 per cent of successful suicide victims had given advance warnings of their intention they had been ignored by those around them. It had also been found that 75 per cent of suicides were committed by persons below 40 years of age, and for every successful suicide there were at least 10 attempted.

Although the WHO statistics show that a 1,000 persons commit suicide and 10,000 attempt it every day in the world, statistics only touched the tip of the problem, Dr. Prashantham said.

It had also been proved that those who had tried to kill themselves once, would try again another time.

The law which punished those who attempted suicide further aggravated the problem, and the community's hush-hush attitude towards these persons was wrong, Dr. Prashantham said. He stressed the need for community involvement in the problem, availability of crisis counsellors on phone and a sympathetic attitude towards suicidal persons.

Dr. Mohan Isaac, Vice-President, M.P.A. and Associate Professor, NIMHANS, said that the number of suicide cases through burning and poisoning was going up. Most suicides resulted due to failure of interpersonal relationships or some emotional problem within the person or due to loss

of hope. It was the large number of persons who had made earlier half-hearted attempts that needed special care, he said. It was important to listen to such persons and give them emotional support.

**CALL TO SOCIETY:** Dr. Joseph, Counsellor, called upon society to be more personally involved in the problem as it was responsible for every act of suicide.

Overprotective children suddenly faced with the harsh realities of life were prone to commit suicide, he said, and cautioned parents against smothering their children with too much love.

Ms. Tara Chacko, who spoke on chemical dependency and alcoholism related to suicides, said that seven to 21 per cent of suicides committed were by alcoholics and drug addicts who were afflicted by severe guilt and loss of hope. However, chemically dependent illnesses were treatable with early intervention, she said.

The association will hold a symposium on August 23 for persons who are interested in the problem of suicide in Bangalore and wish to help. It will be held at the association premises at 18/1, Pottery Road (telephone 577375). Interested persons may contact the association.

## Faulty measures: 52 cases booked

By Our Staff Reporter

BANGALORE, Aug. 9. — The officers of the Weights and Measures Department, here on Friday checked several shops in the City Market area and booked 52 cases for contravention of various provisions of the Weights and Measures Act and Rules.

INDIAN EXPRESS

# Most suicides can be prevented

Express News Service

Bangalore, Aug. 9: Many people in the "suicide city" of Bangalore do not know that with a little more alertness and concern, they can prevent many young men or women from committing suicide. Parents or friends can identify the "self-destructive" tendencies of a potential suicide victim who throws enough hints about his or her intention, which are unfortunately ignored.

The Director of Christian Counselling Centre, Vellore, Dr. B. J. Prashantham, brought home this point at a symposium. "Too many suicides? What can we do?" organised here by the Medico-Pastoral Association on Friday.

Bangalore city has the dubious distinction of topping the country's suicide graph with victims crossing the 1000 mark a year. Moreover, for every successful attempt, there are 15 unsuccessful ones.

Dr. Prashantham said that in 75 per cent of the suicide cases, the victims had dropped overt or veiled hints about their plans and some also had a history of previous attempts.

"This is the last dinner party I will attend," said one colonel, which was brushed off as a light-hearted remark by his friends. But the next morning they found he had shot himself dead. Another victim, unusually started paying off all his bills in the middle of the month and his family thought he was cranky. But he was merely clearing his last debts. These were real instances, cited by Dr. Prashantham.

Dr. Mohan Isaac, Assistant Professor of Community Centre, NIMHANS, questioned the statistical "distinction" given to Bangalore in suicides and said that ending of lives was a universal phenomenon. "It could be due to better awareness that more suicide cases

were reported here," he said.

Dr. Isaac explained that a majority of suicide attempts indicated a desperate need to communicate some burning problem. If this need was understood and attended to, these persons could be restored to normalcy.

Former Director of NIMHANS Dr. R. M. Varma said Bangalore need not be dubbed the "suicide capital" of the country. With the infrastructural facilities for counselling available at NIMHANS and concerned voluntary groups, a beginning could be made to deal with this problem.

Dr. K. C. Joseph, former Secretary of the World Council of Churches, explained the socio-economic factors driving people to suicide. Ms. Tara Chacko, co-ordinator of Employee Assistance Programme, analysed the role of drug addiction and alcoholism in suicide.

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INDIAN EXPRESS

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Hindu - Oct 25th 87

# More family counselling centres needed'

From Our Staff Reporter

**BANGALORE, Oct. 24.** There was need for a large number of family counselling centres as changes were being noticed in family life leading to rift and discord due to breaking up of joint families, industrialisation and urbanisation, observed Dr. J. Prashanthan, Director, Christian Counselling Centre, Vellore, here today.

He was delivering the keynote address at the inauguration of a two-day workshop on 'Counselling and counselling techniques' organised jointly by the Karnataka State Social Welfare Advisory Board and the Karnataka Legal Aid Board at the Ceraara Bank Staff Training College auditorium.

Dr. Prashanthan felt that family courts, set up in Karnataka recently, provided a good approach to tackling discord and disension in the family. He said counselling should act as a catalyst rather than be advisory, and should enable an individual to cope with the battle of life. A good family was beneficial to the community as it would help in generating qualitative human resources. A good counsellor would have to establish first rapport with an individual needing help, and then should understand and appreciate his problems by listening to him. He stressed the need for well-trained counsellors from various cultural backgrounds.

He said the Christian Counselling Centre at Vellore had accumulated experience and offered courses ranging from one week to three years. About 16,000 professionals from 20 States and many countries had benefited by the train-

ing imparted at the centre. He said the centre was in a position to train counsellors needed by the country.

Earlier, Mr. Lakshmi Sagar, Minister of Law and Parliamentary Affairs, in his presidential address, said the welfare of the community very much depended on the wellbeing of family life and therefore domestic harmony played an important role. Many factors contributed to family discord and the troubled individuals could be helped to overcome their social and family problems by professional counselling.

**Training of counsellors:** He said Karnataka's experiment with family courts had so far been good. The family court in Bangalore had over 2,000 cases referred to it, and about 150 new cases came before it every month. He stressed the importance of training to sharpen the skills and techniques of the professional counsellors in order to make them effective. Family, discord and tension were very much noticed in the urban centres. No data was available in regard to the rural centres.

Mrs. Gangu Bopanna, President, Mahila Jagruti Kannur Vidya Prasara Samithi, Bangalore, said that although counselling had become a part of the life of an individual in the West, the concept had yet to catch up in India. Disintegration of the joint family, leading to nuclear families, posed challenges and problems which often required the help of professional counsellors.

Mrs. Leelavathi Chandra welcomed the gathering. Mrs. Vasanthi A. Pbi, Chairman, Karnataka Social Welfare Advisory Board, presented mementos to the guests.

# 'Counselling can cure' modern day stresses'

Express News Service

**Bangalore, Oct. 24:** Indian society is in a state of transition with the joint family system slowly crumbling and giving way to nuclear families, Dr. Prashanthan, Director of the Christian Counselling Centre, Vellore, observed here on Saturday.

Delivering the keynote address at a workshop on "Counselling and Counselling Techniques" organised by the Karnataka State Social Welfare Board and the Karnataka Legal Aid Board, Dr. Prashanthan said that qualitative improvement in society could be brought about through effective counselling. According to him, counselling was an effective way to tackle the stresses and strains of modern life-style and new counselling techniques were being evolved to suit the latest problems. He said that counselling cells had become unavailable in cases of rape, dowry, unemployment-

Mahila Jagruti President Gangu Bopanna stressed the need for compulsory counselling for couples before they approached the courts for divorce. She said that counselling was very popular in the West but had yet to catch on in India.

# ORGANISED JOINTLY

BY

KARNATAKA STATE SOCIAL WELFARE ADVISORY BOARD AND KARNATAKA LEGAL AID BOARD

# Counselling urged for improving society

By Our Staff Reporter

**BANGALORE, Oct. 24.** — Qualitative improvements in society could be brought about by strengthening the family through effective counselling, Dr. Prashanthan, Director of Christian Counselling Centre, Vellore, said here today.

In a keynote address to a workshop on "Counselling and counselling techniques" organised by the Karnataka State Social Welfare Advisory Board and the Karnataka Legal Aid Board here, Dr. Prashanthan said society is under transition as the joint family was gradually giving way to nuclear families.

Newer counselling techniques were being evolved as people have started seeking counselling help for new types of problems reflective of the stresses and strains of modern life, he said.

Some of the problems for which counselling help was now available are: Rape, dowry, unemployment, poverty, drug-dependence, alcoholism, mental illness, physical and mental retardation, accident victims and their relatives, destitution and delinquency, Dr. Prashanthan said.

As the problems of rural people were of a different kind, special counselling techniques needed to be adopted, he said.

Mr. Gangu Bopanna, President of the Mahila Jagruti Kannur Vidya Prasara Samithi, who inaugurated the workshop, said counselling, which was quite popular in the West, was yet to catch up with the people here.

She said many of the social problems of today were a result of the breaking up of the "joint family" and emergence of nuclear families. Elders of the joint family had often provided the best counselling service in the past, she said.

Mr. Bopanna favoured compulsory counselling to couples seeking divorce before their cases were admitted by family courts. This should help avert a large number of couples who were being urged to come together, she said.

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