

Assessment of Conventional Counseling Technique: Basis For Scripture-Based Counseling

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Abstract

This research evaluated the process of conventional counseling techniques in one of the private higher educational institutions to improve its counseling services. This research also aimed at inviting more college students to submit themselves to the counseling process. This study employed a qualitative case study design of Yin (2014) using 32 research participants as key informants: 30 counselees and two guidance counselors. The evaluation of conventional counseling is based on Pal's (2011) seven stages in the counseling process: readiness, reception, reconnaissance, examination, interpretation, application, and review. Based on the findings, most of the students who entered the guidance office were not ready for the counseling process. However, the clientele had a good impression of the counselors that leads to empowerment. Therefore, one way to enhance the practice of conventional counseling in schools is through the utilization of scripture-based counseling.

Keywords: *Assessment, Conventional Counseling, Scripture-based Counseling, Pagadian City, Philippines*



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INTRODUCTION

Counseling in its widest connotation existed many years ago. In many cultures, the elders of the society counsel the young ones and set the norms in their community. In India, elders, especially parents and teachers, thought that imparting counseling in the form of advice and guidance (Psychology4all, 2013).

In the Philippine context, counseling is employed as a vital element for the development of a well-functioning person (RA 9258, 2004). Counseling helps the person to utilize his/her potentials in the future. Thus, the counselor helps the person to plan well for his/her future. Usually, counselors are being employed in schools to aid the students in their journey to fulfill their potentials in life.

However, the researcher became aware of some issues regarding the work of the Guidance Counselors in schools. One problem is that counselors are being viewed as individuals to be seen or talked to when a student does something wrong (e.g., reporting to the Guidance Office after incurring several absences before being readmitted). Thus, the guidance personnel are usually viewed as the school's disciplinary arm and not as companions in resolving problems. As a result, there is a negative perception of students called for a conference with the Guidance Office.

Another problem, according to Baltazar (2007), in the field of conventional counseling in the article Abortion is Systematic is that students are under the impression that they cannot go to the guidance counselors unless they are labeled as problematic. Following this idea, there must be a high

magnitude of the problem before students can go to the guidance office for counseling. There is a lack of orientation here about the instances of going to the guidance counselors.

The usual scenario is that when the students have problems or burdens, they only share them with their close classmates, close friends, and individuals they believe are religious. They share their agonies with the persons whom they know more. The usual event is that they find comfort in talking to religious persons because they believe that these persons have something useful to offer to them. Knowing this situation, he may ask, "What is that something within these individuals?" Is there something more that can be done to improve the field of counseling? The study then wants to assess alternative ways to do counseling through the scriptures.

Theoretical Perspectives

This research is anchored in the theory of interpretivism. The researcher attempted to elaborate on the essence of the research participants' experiences in the counseling process (Thanh & Thanh, 2015). Through their experiences, the researcher was able to construct meanings and significant statements concerning the counseling process. Thus, the essence of their experiences became the basis for the improvement of services in the guidance center.

This study is also anchored on existentialism's theory as it concerns the meaning-making of an individual (Sartre & Mairret, 1960). Counseling focuses on the individual, his freedom, and his responsibility (Flynn, 2009). Thus, to assess the counseling process, this can be best done by looking at its impact on the clientele.

Lastly, this study is anchored on the Empowerment theory for the professional school counselor. This research evaluated the current practices of counseling in schools aiming for the improvement of these current practices (Hipolito-Delgado & Lee, 2007).

Objectives

This study investigated conventional counseling techniques by focusing on its process, its influence on students' lives, and areas for improvement to develop a scripture-based counseling module. The basis of assessment is based on Pal's (2011) method of counseling that involves seven steps, namely: Readiness, Reception, Reconnaissance, Examination, Interpretation, Application, and Review.

Research Design

The study assessed the practice of counseling qualitatively. In Particular, the study used the case study method of Yin (2014). This method was employed since the research aimed to link theory in practice. The research verified the actual practice of counseling as compared to the steps enumerated by the work of Pal (2011). This research then described the experiences of those students who experienced counseling as well as the experiences of the guidance counselors as narrated through interviews.

Research Environment

This study is conducted in one of the private sectarian colleges in Western Mindanao, Philippines. The Diocesan Clergy run this college. It accommodates students from three departments, namely: College of Business Education (CBE), College of Teacher Education, Arts and Sciences (CTEAS), and College of Computer Studies (CCS). From time to time, students were referred to the Guidance office for counseling while some sought counseling on their own choices.

Research Participants

The key informants of this research were the Guidance counselors and college students who experienced counseling in the Guidance Office during the School Year 2017 to 2018 and during the first semester of the School Year 2018 to 2019. The student-participants were coming from CBE, CTEAS, and CCS students.

Using purposive sampling, the researcher interviewed 30 students for this study. The selection was based on the number of students per department who have undergone conventional counseling during the specified semesters. The counselor also interviewed the persons who employed conventional counseling in the College setting. He interviewed the two College counselors of the school where the study was conducted.

Data Gathering Procedure

To actualize the gathering of data, the researcher made use of formal interviews. The interview centered on the process of conventional counseling, how conventional counseling affects the lives of students, and the areas that need improvement.

Pal (2011) enumerated seven stages in the counseling process. The conventional counseling process included readiness, reception, reconnaissance, examination, interpretation, application, and review. The researcher employed follow-up questions to extract data from the research participants about the said components.

The interview flow was deductive, which means from a general statement to a specific one (Stumpf and Fieser, 2008). From the counseling process's general inquiry, the researcher then proceeded to the venue of the counseling process, the clientele's impression regarding the process, and other details of the counseling process.

Data Analysis

In this research, the researcher made use of qualitative data analysis. There were descriptive accounts of the research participants. The interview scripts were analyzed line-per-line. The researcher noted concepts that emerged from data and analyzed their relationships with each other. There was a reflective process to ensure that the researcher interpreted the data in a precise manner. After analysis, the researcher made sure that the categories that were formed from the concepts that emerged from the data made sense about the research objectives.

Ethical Considerations in doing Research

Many moral issues arise in conducting research. Creswell (2003) enumerates them as follows: marginalizing or disempowering the participants, identifying a purpose statement and research questions, data collection issues, data analysis and interpretation issues, and writing and disseminating phase issues. Thus, in this study, the researcher assures that there is no disempowerment of the research participants.

The second concern for this research is to identify a purpose statement and research question that does not deceive the research participants. This research is in good faith in getting data from the research participants. They (research participants) have the right to ask questions before they agree on being the research participants. The researcher assured them that this study is transparent to them.

Regarding the data collection issues, the researcher assured the research participants of a sense of respect. This respect is not only limited to persons but of the environment as well. In the first place, the researcher assured that respect must be taken not to harm the vulnerable individuals to whom the data were gathered.

Secondly, the place or venue where the data come from was also respected.

In the data analysis and interpretation, the research participants were anonymized to preserve the exposition of the issues that they presented. In this way, they could express their concern without fearing to be criticized or condemned because of what they shared. The responses were given symbols, such as S1, S2, S3, and so forth, to identify the research participants as student-participants.

Lastly, in the writing and disseminating phase of this research, the researcher was vigilant in his choice of words. He made sure that his language was not biased against the research participants. Also, the researcher firmly explicated the results without altering them.

LITERATURE REVIEW

The Republic Act 9258 of the Philippine constitution, also known as the Guidance and Counseling Act of 2004, defined guidance and counseling as "a profession involving the use of an integrated approach to the development of a well-functioning individual primarily by helping him/her to utilize his/her potentials to the fullest and plan his/her future following his/her abilities, interests, and needs." Professional counseling is the application of mental health and psychological and human development principles through initiating interventions, such as: cognitive, affective, behavioral, or systematic, that led to personal growth, wellness, or career development (Gladding, 2000). These two basic concepts are significant in the understanding of the meaning of conventional counseling.

Conventional counseling is that which consists of talk therapy (ehow, 2012). As a talk therapy, it involves two persons: one talks while the other listens and vice versa. In here, the clientele expresses and discusses his/her problems and mental health symptoms to the counselor. After hearing the clientele's difficulty, the counselor would facilitate to help the client. These skills involve modifying the clientele's thoughts and changing his/her behaviors to gain or restore his/her mental health.

Sala (2003) enumerated three of the many examples of conventional counseling models, namely: Freudian, Medical, and Moral models. The Freudian model is also known as the Psychoanalytic model (De Jesus, 2006). The objective of this model is to assist the clientele to have his/her perturbing mechanisms of adjustments and to resolve his/her problems. In this model, the counselor traces the root of the clientele's problem as the victim of the environment (Sala, 2003). Thus, this root is inherited by the client. Consequently, the curing or addressing the problem is through the process of Psychoanalysis (Sala, 2003). This treatment takes many years as it emphasizes the enhancement of the clientele's adjustments.

The Medical model employs scientific curing of problems. It tracks the root of the problem as that of the victim of Chemistry (Sala, 2003). By victim of Chemistry, it points out issues like mental illness. They can be compared to a virus. Thus, it is necessary to have medication to eliminate it from the clientele. Therefore, in curing through the Medical model, there is a need to take psychotherapy drugs.

The third conventional counseling that is the moral level is anchored on the standard rightness and wrongness of actions. It can also be equated to the ethical model. Moral and ethical mean the same thing, yet they only come from different origins. By ethical, it comes from the Greek word "Ethos," which means a particular way of acting and fitting one's humanness (Fernandez, 2006). Therefore, in "humanness," there are different standards that must be followed. Thus, the root of the problem in this model is the violation of the rules of society (Sala, 2003).

Evaluating the mentioned models, one can notice that they are just following the rules of their proponents. Furthermore, they are human-centered or client-centered (Sala, 2003). They only based their identification and treatment on the human situation. They do not have any scriptural basis.

Scripture-Based Counseling. The book of Hebrew chapter 14, verse 12, states that God's word can discern the heart's thoughts and intentions. It is vital to reflect on God's word to have a clear direction, particularly on the act of discernment. Another essential aspect to ponder is the penetration of the heart. God's word directs to the heart. Thus, it focuses on the core of the human person.

There are many definitions of Scripture-based counseling. One of these definitions states that it is a professional approach to inner healing and personal growth as it deals with real-life issues (Chapman, 2012). These issues can impact one's life as they lead him to experience pain and joy. It is essential to note the presence of inner healing or the healing from within the person. Sometimes, this is called the healing of the heart. Compared to conventional counseling, scripture-based counseling has an additional impact: spiritual satisfaction.

As quoted in the work of Blair (2007), "God is the Lord of all including the Science of Psychology... if Psychology and the Bible are properly used, there is no zero-sum between religion (the Bible) as truth and Psychology as Science." Thus, the Bible and Psychology can be reconciled. They can be together, for God can do something since His scope is all-embracing. It encompasses all the good things in the world. Therefore, counseling must have a religious aspect.

John the Evangelist used the Greek word "Parakletos" for the Holy Spirit. It comes from two words, "Para," which means on behalf, and "Kaleo" to speak. Thus, it means speaking on one's behalf. "Parakletos" also means a "counselor" (Sala, 2003). Therefore, God himself is a counselor in the person of the Holy Spirit.

RESULTS AND DISCUSSION

This part of the study presents the findings based on the interview conducted among selected college students and guidance counselors. They have experienced conventional counseling and the Guidance counselors doing the counseling. It involves the investigation of the conduct of conventional counseling process. The process comprised seven components, namely: readiness, reception, reconnaissance, examination, interpretation, application and review (Pal, 2011).

Readiness. According to Pal (2011), Readiness refers to the essential state in which an individual is about to enter any act. It is crucial to start the counseling process when both the counselor and the clientele are ready. Readiness can be viewed from three angles: Physical setting, Informational Material, and Mental Emotional Attitudes. As to Readiness, the researcher conducted a three-fold investigation: The Readiness of the clientele, the Readiness of the counselor, and the venue, the counseling room. However, the answers focused more on the clientele's Readiness through their feelings of being fine, being afraid, being shy, and not being comfortable.

On the one hand, "being fine" connotes a positive feeling as evident in the words of some students that go this way, "Okay ra ang feelings [The feelings are okay] (S14, S17, S19). Some students were properly disposed of as they went through the counseling process. As they were called in the Guidance office, they were already willing to open up and unload their problems in life. These were individuals who understood the purpose of the Counseling. They went beyond the enslavement of their fear and expressed well their issues and concerns in life.

On the other hand, "Being afraid, being shy, and not comfortable" are negative implications on Readiness. Many students who were interviewed expressed their apprehensions in the following manner:

"Nahadlok ko kay first-time nako. Basin makasuk-an ko [I was afraid for that was my first time being summoned in the Guidance Office. I was afraid to be scolded.]" (S2).

“Nahadlok ko kay nakasala ko [I was afraid because I did something wrong.]” (S3, S4, S20)

“Nahadlok ko kay dili ko ganahan mo open [I was afraid for I do not want to open up.]” (S22)

“Naulaw ko mo-share sa akong problem [I was shy to share my problem.]” (S12)

“Dili ko comfortable kay adviser nako si Maam sa HARP [I was not comfortable since the counselor is our club adviser]” (S24)

The preceding statements proved that many who underwent Conventional Counseling were not ready for the process. This situation can be explained by the stigma of going to the Guidance office. Some did not want to go to the office but felt obliged to be there for some teachers and other concerned individuals to summon them. As a result, they were afraid, shy, or uncomfortable. Usually, some students being called in the Guidance Office perceived as having committed a mistake.

As to the counselors' perspective, they observed that most students were not ready for Counseling. They said that the students did not know what Counseling is all about. The reason behind this scenario was that the students just approached the office for their names were posted at the bulletin board for urgent calls.

It is essential to observe Readiness in the counseling process. It is where acceptance happens. According to De Jesus (2006), acceptance involves verbal and non-verbal behaviors that tell the clienteles that they are being understood and received. When the clienteles feel accepted, it would be easier for them to be ready for the counseling process.

Reception. As to the second stage of the conventional process, Reception refers to the first impression of the clientele of the counselor (Pal, 2011). The students' responses were based on their perceptions regarding the counselors. The researcher asked them what they felt about them (counselors). Their answers were focused on these themes: Welcoming and kind. These two characters of the counselors were very positive. Their responses could be summed up in this Cebuano phrase, “Ok ra.” They usually said, “ok ra man sila, sir.” Dealing with the first impression, it was evident that the counselors were very open to the counseling process. The counselors in the Guidance office warmly welcomed students.

Another critical answer raised by the students was their observation that the counselors were very kind. The characters of the present counselors were outstanding-natured individuals. These characters were a very proper attitude for the counseling process to be successful.

Counselors need to be welcoming to allow the clienteles to be at home during counseling that would lead to openness that will then lead to success in counseling. Nevertheless, this is not always true to all cases. There are also instances in which counselors are not comfortable with their clientele. As Oren, Zengin, Yazici, and Akinci (2018) found in their study that midwifery students in Turkey were not comfortable counseling homosexual and sex workers who may be carrying an HIV disease.

Reconnaissance. In the Reconnaissance stage, it is where the counselor conducts surveys or preliminary exploration about the clientele (Pal, 2011). The counselor explores the personal details of the clientele. In evaluating this stage, the researcher asked the students who have undergone counseling if the counselors asked the clients personal information. Their answers are: Probing for details, Recognizing the clients, and Getting acquainted with the clients. In the cases of some students, no Reconnaissance occurred due to the excellent acquaintance of the counselors to the clienteles. Some students said, “Kaila na siya daan nako [She knew me already] (S12, S26, and S27). Another student mentioned, “Kaila na siya daan nako, sir, kay PC man ko [She already knew me sir for I am one of the Peer Counselors] (S3). In the cases of the said students, the counselors skipped the Reconnaissance stage, for they already recognized the clienteles.

However, there were few incidents that there were students who were not known previously by the counselors but then were not asked as well about their details. The answer to the research participants that depicted the counselors in asking their clientele regarding the reason of being summoned in the Guidance office had some connections with not asking at all personal information. In this case, the counselor directly proceeded to the primary concern of the student. The process of knowing the student thoroughly was not being minded. The counselors just probed details of why the students were being called in the Guidance Office. Perhaps, the counselors skipped the reconnaissance process, especially if personal information was deemed not relevant to the cases or concerns being handled, and the counselors directly dealt with the students' problem.

When queried, if the counselors asked for their details, one student said, "Nagdali man gud to siya, Sir, kay naa'y klase [She was in a hurry because she had a class]" (S9). It could be noted that both the personnel of the Guidance Office have teaching loads.

In some cases, the counselors dealt with the details about the students. They asked for some information about the families of the students. They also asked for the personal interests of the students. In this very scenario, the Reconnaissance stage was practiced by the counselors as they tried to get acquainted with the clientele.

As to the counselors' perspective regarding Reconnaissance, they said that they only asked a little about personal pieces of information since they have in their office the profiles of the students. However, they still asked for some details to elaborate on the details of the concern of their clientele.

Reconnaissance is vital. Villar (2007) says, "Counseling focuses on different aspects of a person's life." Thus, the counselor must know personal details for him/her to have a good background in the clientele.

Examination. In the Examination stage of conventional counseling, the opportunities were being granted to the clientele to share and explain their problems and concerns to the counselors. The clientele here really did much of the talking. The counselors just listened to the clientele's sharing. The clientele unloaded the burden they felt and presented them all to the counselors.

Thus, in evaluating this stage, the counselor asked the research participants how they expressed their problems and concerns to the counselors. The research participants were given a chance to return to their experience and re-express their worries about it. However, they were not obliged to express the details of the problems, for the problems were not the concern of the researcher but the way they were being shown. The researcher reminded his research participants about his concern about the process rather than the content. However, if it was inevitable to share the problems even when the process was only asked, the researcher allowed the research participants to share their problem provided that what they shared was voluntary in the first place. Their sharing was generalized into Expressing desires in life, sharing and explaining the problem, and Expressing the real feeling.

In this stage of counseling, the research participants expressed their concerns and their problems. One student said:

"Na guidance ko tungod sa akong grado kay nag-apply man ko ug scholarship. Nasayop man gud akong classmate ug butang didto sa application form. Imbis nga 1.75, 1.50 ang nabutang." [I was summoned in the Guidance Office because of my grade. At that time, I was applying for a scholarship. My classmate made an error of writing my real grade in the application form, instead of putting 1.75, she put 1.50] (S20).

When the concern was on the career of the student, the clienteles were given a chance to express their desires in life. Just like one student who had difficulty passing the subjects he took for his course, the student said,

“Ni estorya ko unsa nga trabaho akong gusto inig human nako ug skwela [I told her what job I want to have after my studies]” (S1).

The counselor helped him as he explained to her his desire in life. Then, he was able to take another course that fitted his interests. The counselors also stressed questioning, as they want the clienteles to elaborate well on their problems and concerns. They made use of different questions to extract more explanations from the side of the clienteles.

Interpretation. In the Interpretation stage, the counselors administer and analyze the information given by the clienteles. They explain to the clients what the latter want to hear from the former. The counselors also enumerate some possible actions that the client can do to address the problem. As to the interpretation stage, the researcher then asked the research participants on how the counselors addressed their problems. The answers were generalized into Explaining the issue to the clients, giving suggestions, giving advice, and reminding the clients to do good.

Based on what the students said, there were manifestations that the Interpretation stage was sometimes misinterpreted. It should be noted that counseling is not advice-giving.

Some students said that the counselors advised them. One student said,

“Nag-advice siya nga mag-peace nami sa akong kontra [She advised us that my enemy and I must forgive each other]” (S24).

There is a misinterpretation since, in the counseling process, the counselor must not give advice. In one instance, the counselors reminded the clienteles always to perform what is right. A student exclaimed,

“Miingon si Maam, bisa’g gamay na lang gabuhat ug maayo, dapat mobuhat jud ug maayo [Ma’am said, though only a few do good, we must still do good] (S6).

Some students were sent to the Guidance office as they committed mistakes. Thus, the counselors never failed to remind them that what they did was not right.

The counselors explained to clienteles the importance of doing what is good and right. In some instances, the counselors did not give advice; instead, they were raising suggestions.

Some students said, “Nanghatag siya’g suggestions [She gave suggestions]” (S8, S12, and S13). The counselors enumerated ways in which the clients can do to address their problems. They left for the clientele, which means he/she is going to apply in his/her case. The counselors just gave alternatives.

Another necessary action that the counselors performed in the Interpretation stage was that of explanation. The counselors made clear to the clients their problems. The counselors raised the consequences (e.g., the fault of the clientele). As a result, the clients were enlightened. The counselors dealt with the “whyness” of the students’ problems in the Interpretation stage. They asked for more reasons why the students committed some mistakes. Thus, the counselors obtained sufficient data to make their Interpretation successful.

Application. As everything is already apparent as the counselor illustrated and explained the details of the clientele’s problem in the Interpretation stage, the client can now proceed to the Application stage.

In this stage, the clients perform something that satisfies the problem. This stage begins with decision-making by the clientele. It is doing something out of the problem that is unveiled. Evaluating this stage, the researcher inquired about the actions that the students performed after they experienced

conventional counseling. The researcher also included the conditioning on the part of the students. He asked whether a student decided on his own or he was obliged to perform such action. Their answers were forgetting anger, not any more cheating, and applying the advice and suggestions.

Based on the answers of the research participants, the researcher found that all did something after talking to the counselors. Some of them applied the advice of the counselors. They performed actions based on what they heard from the counselors. Some students chose one of the suggestions of the counselors. During the interpretation stage, the counselors presented alternatives that the clienteles can do as they go out of the counseling room.

Decision-making was a crucial factor in the Application stage. It was on the clientele to decide on something that he/she can do to address his/her problem. The most common decisions were: 'forget anger' and 'not to cheat again.'

In the case where students were called in the Guidance office because of them having conflicts, they decided afterward to forget their anger. They had themselves settled in living peacefully with one another. However, for those who were guilty of cheating, they chose not to cheat anymore.

These decisions were based on the clienteles' analysis of what was right for them. They were not obliged to perform those actions, but they chose to do so because they felt they were right.

As to this stage, the counselors assured that the clienteles were being empowered enough to do something to address their problems. They also observed that they were successful in helping the students as they found good outcomes. This finding is also according to the study of Sood and Gupta (2018), as they stressed autonomy and choice in caring for patients. In their research, it is being emphasized that the patients are the prime decision-makers. The same is also true in the usual counseling process in which the clienteles were empowered to do things on their own at the end.

Review. The Review is the last part of the conventional counseling process. It is on looking at the entire process. In this way, there is a possibility that there are mistakes that were observed. Thus, these mistakes can be corrected in the future. Another importance of this stage is the success of the Counseling. The Counseling can be evaluated if it provides benefits to the clientele.

One crucial activity that stresses on Review is that of Follow-up. In the counseling process, it is important to have follow-up sessions with the clients to be truly helpful. Thus, in evaluating this stage of Counseling, the researcher asked his research participants if there were follow-ups that happened in their cases. The research participants' answers were only two. They were no follow-ups and having follow-ups. In some cases, there were no additional conversations between the counselors and the clienteles after one counseling experience.

In other cases, there were follow-up sessions that took place. These follow-ups were limited to conversations inside the office, but it also included asking the students, "how are you?" when they and the counselors met outside the office. They were essential to check if the counseling process helped the students.

Usually, there were no follow-up sessions that occurred.

The counselors entrusted the students to the teachers, and they left the decision to the teachers if they would accept the students once again or not.

Effectiveness of Conventional Counseling

The research participants were asked how they were affected by the conventional counseling process. The Counseling process helped the students in terms of awareness, a realization of mistakes, self-improvement, comfort, independence, giving new life, open-mindedness, goodness, respect, process

learning, and clarity. Some students who were called in the Guidance office were not aware of Counseling.

Most of them were first-timers to the Process. Therefore, as they underwent Counseling, they were aware of the function and the Process of Counseling.

Another satisfaction raised by the research participants was that of the realization of their mistakes. As they went to the Guidance office, it was usually true that they committed some errors. However, they usually denied the fault they committed. Thus, after talking to the counselors, they learned to accept their mistakes.

Counseling also brought self-improvement to the clientele. As one student said: "Satisfied kay na-improve ko aron dili nako mobuhat ug sayop (I am satisfied because I am reminded not to commit the same mistake in the future.)."

Counseling also was a comforting experience. One student mentioned in her sharing that the counselor was somewhat like a mother to her. She was like a mother comforting her daughter, who was in trouble.

Counseling led to independence. It allowed the students to stand on their own feet and solve and satisfy their problems. Counseling also gave an opportunity that the clientele can do something.

After undergoing Counseling, a student felt that she had a new life. She said, "Murag nakabaton kog bag-ong kinabuhi kay ganahan nako moskwela (Through that experience, it seemed that I possessed a new life that encouraged me to be eager to study)."

The problem with this student was her absences. However, she was helped by the counselor to refuel her desire to study.

Counseling also resulted in the open-mindedness of a college student. Because of the counseling experience, she knew how to open herself and welcome others' points of view. She was no longer selfish.

A student also was reminded to do good as she underwent Counseling. She committed a mistake, and that was summoned to the Guidance Office. Then, the counselor never failed to tell her about the importance of doing what is right.

The student learned the essence of respect as she experienced the counseling process. She learned how to value her studies and the value of the friendship of other students.

Another student became familiar with the counseling process as he underwent it. As one of the peer counselors, he needed to be accustomed to helping other students who need Counseling.

Finally, Counseling gave the students clarity. Some students were confused about what to do in their lives. Thus, the counselors enlightened their minds for them to have a direction in life. As the counselor is eager to help the student-clientele, the latter will appreciate his/her efforts. This finding is also consistent with the conclusions of Webber, McKinley, and Rubie-Davies (2016) Maori students enjoyed the achievement-focused relationship with their teachers who also act as their counselors.

In the study of Shaterloo and Mohammadyari (2011), they stressed that counseling programs help students to develop competencies such that of academics, personal and social, and even career planning. Thus, if Counseling is appropriately done, this will help transform the clientele' lives in the guidance office. Meanwhile, policies also in schools contribute to alleviating the quality of the counseling process (Brener & Demissie, 2018).

Areas for Improvement of Counseling

When the researcher evaluated this aspect of counseling, he focused on the areas of counseling that need to be developed. He also included those essential aspects that the present process lacked so that counseling could be more beneficial when incorporated. Their answers were summarized into seven concerns: privacy, additional time for sharing, need for follow-up, verification, Counselor's life sharing, reaching out, and prayer.

First, they stressed on privacy. The research participants requested that counseling must be in a private room. It must be that the room for counseling must be soundproof. They were not confident in opening themselves to the counselors since they knew that the other persons inside the office could hear them.

The second concern of the research participants was that of additional time for sharing. Some students felt that their counseling experience needed more time.

They felt they still had many things to open to the counselors. Thus, they needed more time for conversation.

The third concern involved those students who did not experience follow-up conversations. They wanted another session to talk to the counselors, but they were afraid to enter the counseling office. They just wanted to be called again for counseling. However, they did not want to be summoned back because they committed a fault; they just wanted follow-up from their previous counseling experience.

The fourth concern of the research participants was that of verification.

This concern was raised by one of the students who regretted his experience in the Guidance office. He said he was summoned in the office, yet he committed no mistake. Thus, he stressed that the counselors must first verify the information before calling the student's attention.

The fifth concern of the students was that of the Counselor's life sharing.

This particular concern was raised by a student who wanted to hear some vital sharing from the life of the Counselor that can help her in solving her problems. She believed that she could get something out of the life sharing of the Counselor.

The sixth concern of the research participants was that of reaching out.

They said counselors must not only talk, but they also needed to act. They needed to go outside and have contact with the students for the latter not to feel ashamed that would hinder them from undergoing counseling. The counselors need to establish a good relationship with the students.

The last concern of the research participants was the importance of prayer. One student said, "It needs prayer. *Diretso ra siya. Naay nalimtan* [It needs prayer.

It missed the prayer]. Another student requested related Bible text that can help in solving the problem. Thus, counseling must also have a prayerful approach.

In the study of Ooi, Jaafar, & Baba (2018) entitled "Relationship between sources of counseling self-efficacy and counseling self-efficacy among Malaysian school counselors", they claimed mastery experience has a strong relationship with counseling efficacy. Thus, when counselors are well-versed in their work, they can become great helpers to their clientele. Being an expert in the counseling profession is one of the areas in which the counselor improves in the conduct of counseling.

CONCLUSION

The practice of conventional counseling in the school setting provides many lessons. Most of those who went for counseling were not ready for the process. Nevertheless, counseling helps students in many ways. It makes them become empowered after undergoing the procedure. However, some

practices need to be improved to serve better the clientele. Moreover, other dimensions of counseling in a school setting need to be incorporated for future practices.

Recommendations for Future Research

Based on the findings, the following recommendations are proposed by the researcher.

1. Since this study focused only on a single case, it is then recommended that future researchers may try to explore assessing the counseling process using multiple instances.
2. As one of the needs for improvement in the counseling process, there is the emphasis of prayer. It is then recommended that future research may deal with the effectiveness of scripture-based counseling. This research can be done by doing quasi-experimental research that will determine its effectiveness.

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