Understanding the Impact of Family Counselling on Dysfunctional Families' spiritual Intelligence and Self-Differentiation

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Abstract - **During a tragedy, healthy households appear to adjust to regular functioning. Problems in broken homes, on the other hand, are more likely to be persistent, and children's needs are not often fulfilled. In the lives of their offspring, negative trends of parental activity appear to predominate. Any disorder that interferes with proper family functioning is considered family dysfunction. Stressful events (a family member's suicide, a parent's medical illness, etc.) affect the functioning of most households at some stage. Disruptive communities (e.g., divorce, parental drug dependence, low socioeconomic status, permissive parenting styles) have been described as harmful factors that lead to sexually unsafe behaviour in female teens, especially in households with stepparents. Family counseling is a form of psychotherapy that focuses on fostering transformation and growth of communities and personal relationships. It stresses the importance of family relationships in one's psychological well-being. Family issues are examined in the context of family involvement rather than focusing only on particular participants. It sees 'shift' as a mechanism of interrelationships between family members. The aim of this essay is to examine the impact of family counseling on the moral intelligence and self-difference of dysfunctional families.**

Index Terms - **Dysfunctional Families, Family Counselling, Spiritual Intelligence, Self-Differentiation, etc.**

I. INTRODUCTION

When there is persistent and ongoing tension, neglect, and misbehavior in a household, it is considered unstable. Families with anxious processes are described as unstable in modern psychology. There is a great deal of emotional turmoil within family members, which is often accompanied by child deprivation and violence. Every family has its own complexities, as someone who has grown up in one understands. The early years of a child's life, as well as the world in which he grows up, have a significant effect on how he develops as an individual. Children from broken households believe that their condition is natural because they are constantly subjected to it and are unaware of the many ways of living with a dysfunctional family.

Family is the aggregate of all interpersonal partnerships; relationships are the fibers that weave the fiber of the family together. In a nutshell, it is the bond that distinguishes one family from another. Any society's most important and core component is the family. It is the society's most basic unit. Society would not be able to develop and thrive without the establishment of a good and balanced home. As a result, in today's western environment, the family debate is extremely important. Modern families encounter many challenges in order to remain stable families, both within the home and in community.

In India, increasing knowledge and understanding of the value of family counseling is a pressing need. Since the family is the most basic institution of culture, promoting safe and stable community's benefits society as a whole. As a result, an approach should be taken to motivate partners to effect change in their personal and family lives. As a result, Impact of Family Counseling in Dysfunctional Communities becomes a necessary factor.

II. DYSFUNCTIONAL FAMILIES

A broken family (DF) is one in which harmful conduct such as bullying, apathy, abandonment, or a

lack of emotional care has hampered the family's regular safe functioning. Living in a broken family can be exhausting. You can find yourself overwhelmed by their energy and unsure about how to communicate with them properly on a regular basis. Families, on the other hand, may fall short of meeting much of their children's emotional and physical needs. Furthermore, the communication habits of the family can seriously restrict the child's ability to communicate feelings and needs. Children raised in such households are more likely to have poor self-esteem and believe that their interests are unimportant or may not be taken seriously by anyone. As a consequence, they can develop unsatisfactory adult relationships.

Impact of a dysfunctional family

People who grew up in a dysfunctional, volatile, and unstable household have a lot of the same characteristics and coping patterns. "This is what distinguishes Adult Children of Dysfunctional Families (ACOD) from the general population.'' ACODs are not like those people who grew up in all kinds of homes. They have a distinct perspective on the universe. Try to spot yourself in any of these characteristics (not everybody would have any of them):

- They feel that everyone else has the 'secret rules' for how to live as a healthy adult.
- They never feel that they know what 'normal' is.
- They can have difficulty following finishing tasks and through with things.
- They do not know how to live without chaos and crisis, a lifestyle pattern which is difficult to break.
- They do not know how to relax and just have fun.
- They often judge themselves without mercy.
- They have difficulty with intimate relationships.
- They may take themselves very seriously and be highly intense.
- They constantly seek approval and affirmation.
- They over-react to changes over which they have no control.
- They are extremely loyal, even in the face of evidence to the contrary.
- They are either super-responsible or super-irresponsible.

- They are impulsive and jump into things without thinking clearly.
- They maintain the lie that everything was ok in the family.
- They erroneously believe that, with a little more effort, they can get others to change.
- They erroneously believe that, with a little more effort, they can get others to love them.
- They have never grieved their lost childhood and struggle with underlying depression, anxiety or anger.

III. SPIRITUAL INTELLIGENCE AND SELF-DIFFERENTIATION

The expression 'spiritual wisdom' can be broken down into two words: metaphysical and intelligence, with the term spiritual being broken down into the word spirit once more. Spirituality and the quest for significance in life have long been regarded as essential aspects of human nature. ''Despite the fact that spirituality has long been a domain of religion and science, it was only in the last century that it became a recognized field of research within psychology." In mythology, the word 'soul' refers to an unphysical or immaterial aspect of human being that is responsible for personality and is sometimes used interchangeably with the term's 'spirit' or 'self.' The soul is known as the aspect of a human that connects him to divinity and is often thought to survive the death of the body in spirituality or religion.

Spiritual intelligence is based on spirituality, but it is different from it. Spirituality has become a topic of study for scholars and practitioners within its own conceptual context. However, there is no single philosophical meaning of spirituality.

How we value ourselves is described by our self-concept. In general, a person's self-concept can be described as an ordered collection of attributes, attributes, viewpoints, feelings, pictures, and abilities that they attribute to themselves. These psychological entities make up the so-called referential structure, which a person uses to organize and orient their behavior (20). As a result, self-concept is a social mechanism in which we view ourselves, how we see ourselves and how others see ourselves, and how we act in response. Our self-concept evolves as a result

of our experiences with others. The willingness to think of what we are likely to do in a certain case is often included in the definition.

Self-differentiation has been used interchangeably with the related principles of individuation and psychological differentiation. The lack of conceptual-operational fit seen in several experiments has hampered the development of a solid scientific evidence base for self-differentiation.

Murray Bowen, whose theories became the foundation of family systems counseling, coined the word 'self-differentiation.' Self-distinction has two aspects: intrapsychic differentiation and interpersonal differentiation. When we can distinguish our feelings from our impulses, this is known as intrapsychic distinction. To put it another way, it is self-awareness. Interpersonal distinction, on the other side, occurs as we can differentiate our own perception from that of those with whom we are associated. Both facets of self-differentiation are critical because they enable us to be mindful of our current condition as well as the impact of various experiences and conditions on our state, allowing us to take action. Self-differentiation refers to the ability to recognize and own your own opinions and emotions, as well as differentiate them from those of others. It is a way of staying connected to yourself and maintaining a strong bond with others, even those you care for who hold opposing viewpoints. You would tend to self-differentiate if you grew up in a family where someone retains connection (or has just had fleeting disconnect) while having different thoughts and feelings. Self-differentiation is often complicated if the parental dictum was 'my path or the highway' or 'let us all think alike to prove we support each other.'

IV. FAMILY COUNSELLING

Family therapy, also known as couple and family therapy, marriage and family therapy, family structures therapy, and family counselling, is a type of psychotherapy that focuses on nurturing transformation and growth of communities and couples in interpersonal relationships. It has a tendency to think about transition in terms of family relationship processes. It stresses the importance of family connections in psychological well-being.

Family therapy, also known as family counselling, is a type of medication that is used to resolve particular problems that influence a family's welfare and functioning. ''It may be used to assist a family during a stressful time, a significant change, or family members with emotional or behavioural health issues. Techniques and exercises from educational analysis, behaviour therapy, behavioural therapy, and other forms of individual therapy can be seen in family therapy." The methods used, as in all forms of therapy, would be determined by the particular conditions that the client or clients come with. These are the most popular forms of family counselling, according to Licensed Clinical Social Worker Laney Cline King:

Structural: Structural counselling works on modifying and reinforcing the family structure such that parents have autonomy and children and adults set clear limits. The psychiatrist 'joins' the client in this type of counselling to observe, understand, and improve their capacity to support the family maintain their relationships.

Bowenian: This type of family counselling is ideally adapted for people who are unable or unable to have other family members in their care. Triangulation (the innate propensity to vent or anxiety when referring to a third party) and separation (learning to become less physically reactive in family relationships) are the foundations of Bowenian counselling.

Strategic: The psychiatrist gives homework to the family in this form of counselling, which is shorter and more concise than the others. This homework is designed to improve the way family members relate and make decisions by analysing and modifying how they communicate and make decisions. In this form of treatment, the psychiatrist assumes the role of authority, allowing those family members who do not have as much control to negotiate more efficiently.

Systemic: The Systemic model is a form of counselling that reflects on the unspoken messages and meanings that underpin family members' behaviour. The psychiatrist of this type of therapy is impartial and detached, helping family members to

delve further into their shared concerns and challenges.

V. IMPACT OF FAMILY COUNSELLING ON DYSFUNCTIONAL FAMILIES' SPIRITUAL INTELLIGENCE AND SELF-DIFFERENTIATION

Dysfunctional households are those in which dispute, misbehavior, and, in certain cases, infant neglect or violence by particular parents exist on a daily basis.

There is a significant beneficial association between self-differentiation and moral intelligence. As a consequence, an improvement or decrease in self-differentiation will be accompanied by an increase or decrease in moral intelligence. Also, the increase/decrease in spiritual intelligence would result in the corresponding increase/decrease of differentiation of self. There is a significant detrimental association between family dysfunction and self-difference, as well as between moral intelligence and family dysfunction. As a result, either increasing self-differentiation or increasing moral intelligence will help to alleviate family discord.

In the case of family dysfunction, the aspects of Spiritual Intelligence and Transcendence, as well as Reality, Grace, Meaning, and Consciousness, are important predictors of family dysfunction. In the case of family dysfunction, the aspects of self-differentiation and fusion with others, as well as emotional reactivity and emotional cutoff, are important predictors.

The aspects of spiritual wisdom play a role in self-differentiation. Transcendence (higher nature, holism, activity, relatedness, and sacredness) has the strongest causal connection on self-differentiation, accompanied by Truth (ego lessness, inner wholeness, openness, presence, and trust), Meaning (purpose and service), Grace (beauty, discernment, liberation, gratitude, immanence, and joy), and Consciousness (beauty, discernment, freedom, gratitude, immanence, and joy) (intuition, mindfulness and synthesis). Each unit improvement in these dimensions increases self-differentiation, and each unit increase in self-differentiation reduces family dysfunction.

VI. CONCLUSION

Nothing will entirely replace the family as an intermediary entity between persons and community. The complexities of modern culture, characterized by centrifugal powers, necessitate ensuring that communities do not feel alone. The biggest poverty is one of being rejected, unloved, and uncared for. To alleviate this type of suffering, we must begin in our own homes.' The family is built on a strong intimate bond between the husband and wife, which is maintained by love and shared understanding. Families are a vital good for individuals, an essential pillar for civilization, and a wonderful and lasting treasure for couples. It is a one-of-a-kind good for girls, who are supposed to be the fruit of their parents' affection, of their absolute and charitable self-giving. As a result, culture, government, and the ecclesial community play an important role as networks of support, motivation, and spiritual nourishment that can reinforce family cohesiveness and provide a helping hand for family development, especially during times of trial or difficulty.

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