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ABSTRACT

This publication marks the premier issue of a journal covering various counseling-related topics. It is designed for professionals in counseling education, mental health, career, rehabilitation, community, and the school counseling fields. The following articles are included: (1) "Message from the Co-Editors" (Clifford W. Brooks and Andrew L. Carey); (2) "Message from ACA President" (Loretta J. Bradley); (3) "Message from the President" (Carl A. Back); (4) "On the Inauguration of 'The Journal of the Pennsylvania Counseling Association': Expanding the Scholarly Base of the Profession" (A. Scott McGowan); (5) "The Next Evolution in School Counselor Practice and Preparation: A National Initiative, Local Example, and Personal Reflection" (Pamela O. Paisley); (6) "Transpersonal Psychology: The Bridge between Heart and Mind in Addictions Counselor Education" (Charles O. Matthews and George A. Hollingsworth); (7) "Invitations to the Dance: Reflections on Being a Counselor Educator" (Mary D. Deck); (8) "Postmodern Career Counseling: Responding to Clients' Needs in the New Millennium" (Spencer G. Niles and Patrick T. Akos); and (9) "Psychoeducational Groups: An Old Structure for New Standards" (Michael Wilbur, Edil Torres Rivera, Janice Roberts-Wilbur, Michael T. Garrett, and Roberts L. Betz). (JDM)

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Message from the Co-Editors

Clifford W. Brooks, Jr.
Andrew L. Carey

Welcome to *The Journal of the Pennsylvania Counseling Association (JPCA)*. We believe you will find this journal to be up to date, informative, and applicable to the various counseling-related specialties within Pennsylvania. Topics will range from multicultural issues and addiction to supervision and group work in an attempt to meet your interests and needs whether you are in counselor education, mental health, career, rehabilitation, community, or school counseling.

In this premier issue we have invited nationally recognized authors to submit original works and would like to thank them for their willingness to contribute. Also in this first issue is a letter from our ACA President-Loretta Bradley, PCA President-Carl Back, and past editor of both *The Professional Counselor* and *The Journal of Humanistic Education and Development*, A. Scott McGowan. We would like to thank these leaders in our field for their support and endorsement of *JPCA*. Thanks also goes to the University of Scranton for publishing the journal and to Dr. LeeAnn Eschbach for her help in coordinating the printing process. In addition, we would like to thank our excellent editorial board for their review of manuscripts.

In closing, we thank you the reader for taking time to read and enjoy this first of many issues of *JPCA*. This is a biannual journal that all PCA members will receive in the fall and spring of each year. Not only have Pennsylvania counselors obtained licensure status, they now have a professional journal which will provide a forum for current research and an opportunity for professional growth. As editors of *JPCA*, we look forward to your submissions and trust you will find this first issue both interesting and thought provoking.

Message from ACA President

*Loretta J. Bradley, PhD.
President, American Counseling Association*

I am writing this letter to offer my congratulations to the leaders and members of the Pennsylvania Counseling Association. I am so pleased to hear about your new journal, *The Journal of the Pennsylvania Counseling Association*.

When I think about the importance of the journal to an association, I immediately think about its important contribution to the members of that association and to the counseling profession. Some of the important contributions of the journal are:

1. the journal provides an important service to members.
2. the journal is representative of a professionally focused, active state counseling association.
3. the journal keeps members abreast of current research, trends, and ideas in the counseling profession.
4. the journal, regardless of your practice or work setting, helps to keep the members informed of important happenings in the profession.
5. the journal provides a means for illustrating how theory is implemented into counseling practice.

I encourage all members of the Pennsylvania Counseling Association to become avid readers and active contributors to the journal. Please accept my best wishes for every success as you launch your new journal.

Message from the President

Carl A. Back

"The Pennsylvania Counseling Association is a state branch of the American Counseling Association. We accept the responsibility to serve and represent the counseling profession of Pennsylvania by providing leadership and professional development. Our purpose is to enhance human development throughout the life span and to promote the counseling profession." June 26, 1998

With this mission statement as our guide, we offer this new publication as an extension of our vital membership services. Speaking on behalf of the PCA Executive Council members, those current as well as those who have served for the past ten years, we are tremendously proud and pleased to present this new *PCA Journal* to strengthen, expand and enhance the professional development of our association.

Since 1990, and probably earlier, the two most dominant issues on the agenda at our annual strategic planning session have been licensure and publication of a professional journal. It is serendipitous that they arrive on the scene together this spring of 1999.

Although the seeds for this journal were planned by many hands, acknowledgement and accolades go to Chuck Kormanski for maintaining our focus, Dr. A. Scott McGowen for his inspiration, Dr. Lee Ann Eschbach and Dr. Patricia Graham for their careful nurturance of this project these past two years, Dr. Ford Brooks and Dr. Andrew L. Carey, co-editors, for carrying the torch and lighting the flame and to the University of Scranton, our gracious and generous host/sponsor of this publication.

As you digest the rich fabric of this journal, we hope that you share our excitement and enthusiasm for the variety, talent and creativity found in the articles submitted by your fellow professionals. We strongly encourage you to contribute your talents to future publications. Together we can fulfill our mission "to promote the counseling profession" and carry our association into the next millennium as a dynamic force for professional development.

On the Inauguration of *The Journal of the Pennsylvania Counseling Association:* Expanding the Scholarly Base of the Profession

A. Scott McGowan

*Chair, Council of American Counseling Association
Journal Editors (1995-1998)*

It is with much joy and respect that I congratulate the Pennsylvania Counseling Association (PCA) on this, the inauguration of its refereed, branch journal, *The Journal of the Pennsylvania Counseling Association*. I firmly believe that a major sign of professionalism is the development and enhancement of the scholarly base of the counseling profession. Such a commitment to this worthy goal says much about both the leadership and the members of your Association. The Co-Editors and the members of the Editorial Review Board with this first edition already have learned that the work involved in creating a refereed journal is arduous, sometimes frustrating, but also professionally satisfying. Reviewing, critiquing, and making the hard decisions regarding the research and the articles produced by contributors results not only in improved products but enhances the professional development of the author/researcher, the reviewers, the editor, and the reader. Although I am currently a resident of New York State and am active in the New York Counseling Association, having served as the Editor of their refereed journal, *The Journal for the Professional Counselor*, I look with much pride to PCA because I am a fifth generation native Pennsylvanian.

Empirical studies, theoretical papers, and practical, in the field articles that are blindly reviewed are essential if the counseling profession and our understanding of the human condition is to continue to be dynamic and developing. Apart from the intrinsic worthiness of pursuing scholarship and knowledge for both its own sake and in order to enhance the professional skills and development of the professional counselor, there is a need to reinforce our

image as professional counselors to the world at large, and specifically to the legislature at both the state and national levels. Mental wellness and the need for comprehensive mental health services have finally become priorities in the minds of both legislators and the public. Professional counselors are increasingly being seen as competent core providers of such services; this has not just happened. It has involved years of hard work on the part of the professional associations, including PCA. This view of professional counselors as essential core providers must not only be articulated to legislators and the public at large, but to be effective, it must rest upon a strong research base; we must be able to prove that we make a difference. In my view, professional school counselors and the key roles they play in the development of the child - educationally, emotionally, psychologically - are still misunderstood by both the public, school boards, and elected officials. A journal such as this can be an effective tool in clarifying and defining school counseling as a profession.

Hence, *The Journal of the Pennsylvania Counseling Association* will serve many functions in the years to come: as a major vehicle for increasing the research and theoretical base of the counseling profession; as a practical way of sharing new and effective concepts and techniques to counselors in all settings; as a source of information needed in legislation affecting the profession and in certification and licensing processes; and as a public relations tool in defining the counseling profession. I salute you, the Pennsylvania Counseling Association, for your tremendous commitment to the counseling profession as evidenced by this tremendous undertaking.

The Next Evolution in School Counselor Practice and Preparation: A National Initiative, Local Example, and Personal Reflection

Pamela O. Paisley

The school counseling specialty continuously evolves, paralleling many of the societal, educational, political, and economic trends. As a result, this article brings to the table again the importance of reexamining the school counselor role and describes a national initiative and local example to transform school counselor practice and preparation.

After almost twenty-five years in education and counseling, I find myself again at one of those points in time when I am an active participant in discussions concerning the appropriate professional role and preparation of school counselors. I have to admit that for many of the earlier years of my career, I found myself frustrated by these discussions. I longed for a stable definition so that we could move to effective implementation. However, the "more seasoned" I have become, the more comfortable I am with the ongoing dialog. In fact, I have come to believe that these discussions are vital to the survival of the specialty. My earlier assumption that there would be some type of consistent definition was, at the very least, naive. Today I embrace opportunities to be a part of considering where we are and where we need to go.

Historical Perspective

School counseling has been described as an evolving specialty within the profession; one that emerged and continues to change as a result of social, educational, political, and economic trends (Paisley & Borders, 1995). With the changes that have occurred in those environments, it is not surprising that the focus of school counseling programs has also shifted. In fact, our professional history shows us a shift from vocational guidance to personal growth to comprehensive and developmental programs in response to changes in the needs of individuals, families, schools, and communities (Paisley & Borders, 1995; Schmidt, 1999; Wittmer, 1993). The fact that school counselor role and preparation actually do change should probably concern us less than examining why those changes occur and making sure that the most knowledgeable voices and

the best research data are represented at the table when change is needed. At those transitional points in time, thoughtful consideration is necessary, not only of the issues facing us socially, educationally, politically, and economically, but also of the potential solutions to address those concerns.

The need for school counselors to be involved in providing specialized assistance in this process of considering issues and solutions remains apparent today. Demographic information describes a context for children and adolescents that includes not only the anticipated transitions of development but also underachievement, poverty, racial inequities, divorce, violence, and neglect (Carlson, 1996; Education Watch, 1996; Glossoff & Koprowicz, 1990).

Current State of the Art

The most recent school counseling evolutionary “stage” to address these concerns has focused on comprehensive, developmental, and collaborative school counseling programs (Gysbers & Henderson, 1992; Hayes, Dagley, & Horne, 1996; Keys, Bemak, & Lockhart, 1998; Myrick, 1996; Paisley & Hubbard, 1994; Schmidt, 1999). These programs include a variety of components to cover needs that involve, certainly crisis intervention and remediation, but also development and prevention. Perhaps, to fully understand what these programs look like, it might be helpful to examine how each descriptor is generally defined.

Comprehensive school counseling programs generally focus on three domains of development: personal/social, educational, and vocational. They also provide a range of services including:

- individual counseling,
- small group counseling,
- classroom interventions,
- consultation with parents, teachers, and outside agencies, and
- coordination of certain related whole school activities.

These services may be required in crisis situations or may be part of an effort at remediation on a specific topic (e.g., study skills, social skills) for an individual or group of students. Activities may also be designed, however, not only to address a particular problem occurring at that moment but instead to prevent future problems. These preventive programs cover a range of anticipated issues in the developmental process such as substance abuse prevention programs or teen pregnancy prevention efforts.

In addition to crisis-intervention, remediation, and prevention, one other approach showing great promise is to focus on promoting healthy devel-

opment. Children who have strong academic skills, healthy self-concepts, effective communication and decision-making skills, good peer relations, and strong egos are unlikely to be as vulnerable to society's ills. So what does a developmental school counseling program look like? According to Borders and Drury (1992):

The program content, goals, and interventions should reflect this theoretical foundation [from developmental stage theory]. The developmental program is proactive and preventive, helping students acquire the knowledge, skills, self-awareness, and attitudes necessary for successful mastery of normal developmental tasks. Developmental concepts are translated into specific outcomes for students; developmental principles are evident in the program plan (curriculum) and interventions. (p. 488)

Paisley and Hubbard (1994) provide implications regarding the application of developmental theory for individual and small group counseling, classroom sessions, and consultation.

More important perhaps than specific examples of application, a developmental focus reflects a particular philosophy and commitment. The counseling program is in place for all students (not just those that demand our attention), is an integral part of the total school program, and has an orientation to primary prevention (Mosher & Sprinthall, 1971). Developmental programs are educative in nature rather than totally crisis or remedially focused. To facilitate this type of development requires the provision of experiences and environments which appropriately challenge and support students.

The provision of these types of services, programs, experiences, and environments cannot be conducted in isolation by a school counselor. In part, this is based on there being more work than one person can do. Additionally, these interventions are more effective as multi-faceted yet integrated programs. Thus, the third descriptor for effective school counseling programs called for recently is collaborative. Collaborative school counseling programs imply several conditions:

- They are planned and implemented with the combined efforts of school and community. This means involving teachers, administrators, and students themselves at the site-based level and including parents and interested agencies at the community level.
- Collaborative programs also imply a focus on group rather than individual problem-solving. Group work is dynamic and authentic.
- Such programs provide an integrated rather than a stand-alone classroom guidance curriculum. This integration requires that counselors will work with teachers to incorporate counseling goals into the content of specific courses.

The Next Evolution —Where Do We Go From Here?

Recently, there have been several calls for re-examination of school counselor practice and preparation (Hayes, Dagley, & Horne, 1996; Keys, Bemak, & Lockhart, 1998; The Education Trust, 1996). As school counselors or counselor educators, I hope we will use this opportunity to once again have the necessary discussion and perhaps have it more directly, inclusively, and more proactively than we ever have before. The outcome cannot be predetermined. Instead we need to look seriously at the issues and examine creatively the full range of policies and programs that best address the needs of a diverse society. We might also consider looking at different models based on local concerns and contexts — giving us an opportunity to compare programs, interventions, and philosophies. Perhaps, most significantly, we need to understand that the programs we design for today will not be effective five years from now. As we can learn from our postmodern colleagues, we are always in the process of co-constructing our practice and our preparation. In that process, it is unlikely to find one “right” way, but we may construct several “better” models.

A National Initiative and A Local Example

One such initiative to transform school counseling has been associated with a funding opportunity sponsored by the DeWitt Wallace - Reader's Digest Fund and directed by The Education Trust (The Education Trust, 1996). This initiative is based on the central premise that school counselors are neither being prepared nor utilized in ways that best meet the educational needs of today's children and adolescents. Across the country, environmental and institutional barriers are in place that impede the general development and academic success of many students, especially poor and minority children. This initiative asks that school and community leaders come together to focus on student achievement as part of educational reform. School counselors are seen as being in key positions to have a significant impact on this process by being among the leaders in this undertaking. Unfortunately, too few of today's school counselors have had the specialized and innovative preparation that is required to fill this role nor are they employed in school systems committed to using them in this way. Improving school counseling as a means of enhancing development and opening academic doors for all students is described in this initiative as requiring a reconceptualization of the role for school counselors at the university, school, and community levels.

As one of the recipients of a planning grant, this initiative has provided opportunities for our faculty, students, local counselors, other school

personnel, and community leaders to join together to examine:

- the issues facing children and adolescents in our area,
- the type of educational experience we would like for them to have, and
- the role that counselors should play in supporting that experience.

The plan that resulted was designed to transform school counselor practice in the county in which we live and the corresponding preparation at the university. The sections that follow describe one university/public school partnership plan that may also represent one potential direction for the next evolution — school counselor preparation and practice centered on counseling and coordination, educational leadership, advocacy, team-building and coordination, and the use of assessment data.

The Process

The School Counseling Program at The University of Georgia and the Athens-Clarke County School District were awarded a planning grant from DeWitt Wallace - *Reader's Digest* to allow for collaborative planning to transform the preparation of school counselors at The University of Georgia and the practice of school counselors in the Clarke County School District. During the planning process, we developed a grant proposal outlining a three year action plan for implementation.

In the planning process, we hoped to create both a process and a product — a process for partnerships to be developed and a product in the form of the proposal itself. We wanted both the process and product to be designed and owned by our community and based on the best that we know from research and experience about effective practice. We hoped to build a common vision for what we could offer all of the children and adolescents in our schools with particular attention to those who have in any way been previously left out of the process. We were - and are - committed to the belief that all students can succeed when provided with the appropriate educational experiences and environments. Our focus was upon helping school counselors become active participants in creating and providing such experiences and environments.

As a structure, we developed our action plan in stages, building community, school, and university relationships in the process. A planning team was established including school system representatives, school counseling program faculty and involved graduate assistants, and representatives from our local P - 16 Initiative, the State Department of Education, the Georgia School Counselors Association (GSCA), the Board of Regents, and two counselor supervisors from neighboring counties who have nationally recognized school

counseling programs. This planning team was involved in a retreat in which discussions were conducted related to the eight essential elements of change identified by The Education Trust: (1) recruitment and retention, (2) curriculum, (3) methods of instruction, field experiences, and practices, (4) induction, (5) professional development, (6) community partnerships, (7) university/school district partnerships, and (8) university/state department partnerships.

Subsequently, a larger Summit on School Counseling was also conducted to involve greater numbers of community partners in these discussions. Such broad-based conversations: (1) informed school counselors and counselor educators about community issues and perspectives, and (2) helped educate all partners about the goals of the initiative and the new vision for school counseling. Our major objectives for the planning process were to:

- continue and enhance the existing school/university partnership.
- develop and/or strengthen community partnerships.
- use these partnerships to develop an action plan for transforming school counselor preparation and practice to be outlined in an implementation grant proposal to be submitted to The Education Trust.

The Product

The particular proposal we developed together addressed the localized version of the national achievement, equity, and access problems within our state. The proposal was part of more inclusive state-wide efforts aimed at raising expectations and ensuring success for all students from pre-school through post-secondary education. The State Department of Education and the Board of Regents, respectively, had recently increased high school graduation requirements and admissions requirements to state colleges and universities. Raising expectations and ensuring success for all students brought particular challenges within our state and local community. Of the approximately 100,000 seventh graders in public schools within our state in 1995, an estimated 40,000 were at-risk for failure.

The goal of the program that we developed was to transform the practice and preparation of school counselors to enhance the educational experiences and outcomes for children and adolescents. Particular emphasis was placed on preparing and re-training counselors to create learning environments in schools that: (1) ensure educational equity, access, and academic success for all students, and (2) support teacher success in bringing students from diverse backgrounds to high levels of learning. An embedded goal of this proposal was to close the achievement gap by improving the educational experiences and outcomes of poor and minority students by concentrating on the actions of school counselors.

The proposal focused on extending our current model of school counseling centered on counseling, coordination, and collaboration to include educational leadership, advocacy, and the use of assessment data to improve practice. The transformed program for practice and preparation will be driven by our mission which is **to prepare counselors to work in elementary, middle, and secondary schools who: (1) are educational leaders and self-reflective practitioners, (2) serve as advocates for all students, (3) understand and apply principles of group work in building school and community partnerships, and (4) accept responsibility for improving educational practices through an active program of research and evaluation.** This proposed program will also nurture and extend partnerships between the university, the school system, and various business, community, and professional groups. In order to implement this transformation, we have committed to:

- developing a systematic program for the identification, recruitment, retention, placement, and mentoring of a diverse student body who can fulfill new roles as advocates for all students.
- restructuring the preservice counselor education curriculum to reflect the content areas and experiences needed to prepare school counselors for this new role as educational leaders.
- offering on-going in-service experiences to re-educate university faculty, practicing school counselors and other school personnel, and our recent graduates.
- developing a mentoring program for the induction of our graduates into the profession.
- developing a technological network that: (1) is integrated within the pre-service curriculum, (2) links practicing counselors, faculty, students, and agencies for communication, and (3) allows the management of data to serve student achievement.
- nurturing university, school, state department, Board of Regents, professional association, and community partnerships to enhance both preparation and role implementation.

We accept that we are at a beginning point in this journey. Thus far, the experience has been challenging, frustrating, thought-provoking, and very exciting. The conversations - in fact, the very voices that have been at the table - have provided a rich and fertile ground for considering the needs of students and the possibilities for school counselors. We have a great deal of work still to do even in finalizing the plans for this initial effort. We are also aware, as our history tells us, that this will be a dynamic rather than a static process, and that we will learn and change as we go.

Summary

School counselor practice and preparation has changed over time. Periodically, based on changes in society and educational systems, the role for school counselors has been reexamined - or in some cases, not examined at all yet still altered by the tide of events. We are in one of those transition periods now in which the discussions are beginning once again concerning new directions. Some of the related questions are quite challenging.

Is it time to reconsider the appropriateness of comprehensive, developmental programs as some have suggested? Do we need to focus on student achievement? Does this mean abandoning personal and social development and crisis intervention? Or are these domains addressed in different ways? How committed are we to those words we have used so often as counselors in recent years — social action and advocacy; and if we are committed, what would our practice and preparation look like? What is the role of school counselors in working with families, with teachers, with community stakeholders? Can school counselors really do all that we are putting on their plates?

We need to commit to having the difficult discussions, considering the possibilities, and being realistic about the context in which this specialty of counseling occurs. We also will need to conduct the necessary research and use the resulting data to suggest solutions with any degree of confidence. “Feeling good” about a program or intervention is no longer good enough. We need to look at what the data - both qualitative and quantitative - tells us.

Accepting these challenges does not always have to be seen in terms of the survival of the specialty. Instead, perhaps, it is time to acknowledge that re-examination and change based on social and educational conditions are natural developmental processes and professional responsibilities.

Where am I now personally — twenty-five years into this process? Growing, learning, shifting. I have spent much of my professional life advocating for comprehensive and developmental school counseling programs for all students. During the last few years, I have also recognized the critical importance of collaborations, not only between schools and universities, but also within the larger community. For me, the new direction in which we are involved is not a contradiction but a natural extension. It is not an abandonment of our counseling heritage but a recognition of the context in which we practice. It is facing the shortcomings of our current models as well as the inequities that exist within educational systems and deciding that we will be leaders in searching for creative solutions. For me, it is about using the best traditions regarding

counseling, coordinating, and team building while very intentionally adding a new focus on advocacy and the use of assessment data to help school counselors become effective and powerful educational leaders.

Am I ever uncomfortable with these discussions? On a regular basis. But I believe the discomfort comes with the territory. If we are afraid of looking at - even challenging - what we have always done, we will never improve practice or the lives of the children and adolescents with whom school counselors work. And for me that is, and always has been, the bottom line.

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Transpersonal Psychology: The Bridge Between Heart and Mind in Addictions Counselor Education

*Charles O. Matthews
George A. Hollingsworth*

Addictions counseling is the only counseling specialty that has developed outside of the university. Recent developments in credentialing, licensure, and third-party payment have brought this specialty into university counselor education programs. This article offers the field of transpersonal psychology as an appropriate theoretical foundation for integrating the addictions specialty into traditional counselor education programs.

Addictions counseling is the only counseling specialty which developed outside of the university. The original addictions counselors were primarily members of Alcoholics Anonymous whose credential was their own recovery from alcoholism (Moyer, 1994; Valle, 1979). The more recent advent of managed health care has led to the development of addiction treatment standards that moved the treatment of substance abuse patients into the mainstream of the mental health care delivery system. Under these new standards third party reimbursement companies are reluctant to pay for therapy provided by counselors without formal education and clinical training. As a result, licensure and certification reflecting such education and training are now more important for substance abuse counselors than personal recovery experience or knowledge of AA recovery philosophy (Hoffmann, Halikas, Mee-Lee, & Weedman, 1991; Schmidt, 1995).

The pressure for advanced degrees has steadily increased. A representative of the Addiction Technology Transfer Center at the University of Nevada in Reno, in addressing the 1997 annual national conference of the National Association of Alcoholism and Drug Abuse Counselors (NAADAC), informed the attendees, "The reality of managed care is this: If you are going to treat people with addictive disorders, you are going to have a master's

degree" (The Substance Abuse Letter, 1997, p. 1). Although the standards for certification of the National Association of Alcoholism and Drug Abuse Counselors (NAADAC) and the International Certification Reciprocity Consortium (ICRC), two professional organizations offering national addictions counselor credentials, include extensive instructional and experiential components, neither set of standards requires a university degree. A recent national survey of graduate programs in counseling reports that most counselor education programs offer master's degrees in school counseling and/or community agency counseling; however, very few offer master's degree programs in addiction counseling (Hollis & Wantz, 1994). In response to the perceived demand for higher education in addiction counseling, the Commission on Rehabilitation Counselor Certification (CRCC) and the International Association of Addictions and Offender Counselors (IAAOC), in concert with the American Counseling Association (ACA) and the National Board for Certified Counselors (NBCC), have established an addiction counselors certification that requires a master's degree. This certification, the Master Addiction Counselor certification (MAC) (Page & Bailey, 1995), has since been recognized by NAADAC.

A recent meta-analysis of more than 250 controlled or comparative studies on the effectiveness of treatment for alcohol problems by Hester (1994) concluded that "the data indicate that there is no one treatment that is most effective" and that both "retrospective analyses and prospective studies have found that the level of empathy of the therapist contributes positively to favorable outcomes" (Hester, 1994, p. 40). Hester also stated that research on AA-oriented treatments did not provide sufficient evidence of effectiveness. More recently, the National Institute on Alcohol Abuse and Alcoholism (NIAAA) has begun reporting data from Project MATCH (Matching Alcoholism Treatment to Client Heterogeneity) involving 1,726 patients at treatment facilities throughout the United States. Although the data reported were not from a study of treatment efficacy, per se, they did show that outpatients with few or no psychological problems had significantly more abstinent days with Twelve-Step facilitation (TSF) than Cognitive-Behavioral Therapy (CBT) (Patient-Treatment Matching, 1997).

In spite of the lack of empirical research to validate the efficacy of AA based approach to alcohol treatment, Peteet (1993) noted that most substance abuse treatment programs continue to utilize treatment modalities based on AA twelve step recovery philosophy or supplement their treatment by referral to AA or other twelve step based support groups whose core belief is that spirituality plays a central role in recovery. Anderson and Wiemer (1992) noted that still about half of all current addiction counselors are recovering alcoholics or drug addicts.

The American Society of Addiction Medicine [ASAM] task force on patient placement asserted the following about the importance of spirituality in addictions medicine:

We acknowledge that spirituality is absolutely inherent in the comprehensive biopsychosocial multi-dimensional assessment, treatment, and continuity of care for substance use disorder patients. Spiritual concepts, ideas, and relationships are integral to all levels of care, to a certain degree even transcend each level of care, and are difficult to define acceptably in objective, behavioral and measurable terms. Spirituality is implied in all dimensions, in all levels of care, and is certainly inherent in the 12 Step philosophy. (American Society of Addiction Medicine [ASAM], 1991)

Considering the prevalence of the extant AA-based treatment philosophy, those graduating from master's degree programs who do not have personal recovery experience or a clear understanding of twelve step philosophy may find themselves working in treatment programs with an established treatment model which includes a spiritual component. These counselors may fail to understand or be skeptical of the spiritual nature of AA (Sebenick, 1997), or at the least, find themselves inadequately prepared to deal effectively with clients and treatment facilities valuing a spiritually based AA philosophy. Other writers (Brown, 1985; Chapman, 1996; Le, Ingvarson, & Page, 1995) agree that academically trained clinicians often have difficulty reconciling their assumptions about the nature of addiction and psychotherapy with their assumptions about AA, and may view the twelve steps of AA as not being representative or consistent with conventional thought and methodology taught in most graduate counseling programs.

Chapman (1996) further asserts that the difficulty of incorporating the spiritual dimension into the counseling process "may be the result of a cultural bias reinforced by Western views of healing presented in the training of most practicing therapists and counselors" (p. 43). In essence, just as Chapman (1996) and Kochunas (1997) explain, most traditional training programs fall short in recognizing and being sensitive to clients' unique culture, and in particular, the unique spiritual culture often valued within the addictions population. This lack of spiritual sensitivity is especially important to consider in light of Hester's (1994) meta-analysis of addiction outcome studies which indicates counselor empathy as a core variable emerging above all others.

University based counselor education programs, therefore, must prepare the addictions counselors of the future to be sensitive to the unique history of addictions counseling and empathic to the special needs relevant to

their future work environments. Programs must prepare their counselors to be effective in empathically understanding and relating to the spiritual dimension frequently valued by both clients and addictions treatment facilities. Also, because the profession has recently recognized spirituality as a component of one's multicultural experience (Bart, 1998; Kochunas, 1997), professionals are increasingly realizing that sensitivity to and understanding of one's spirituality is critical to multiculturally sensitive addictions counseling. What follows is a foundation for developing future addictions counselors' sensitivity and understanding regarding the spiritual dimension typically deemed important within this population.

Transpersonal Psychology

Understanding how the addictions population frequently values both "the knowing of the heart" and "the knowing of the mind" is central to gaining an understanding of the addict's spiritual dimension. White (1998) offers explanation of these two different types of knowing by citing mythologist Joseph Campbell's distinction between shaman and priest. White (1998) states:

According to Campbell, priests were social functionaries who derived their legitimacy from social institutions and in turn supported the social order. In contrast, the shaman's legitimacy sprang from his or her passage through emotional death and rebirth. Where the priest had been prepared by the social order, the shaman was prepared by his or her own personal experience. (White, 1998, p. 337)

White then goes on to equate priests with addictions counselors who are "professionals by education" and shamans with addictions counselors who are "professionals by experience." He notes more than a century of tension between these two groups, which he traces to "two very different types of knowledge: the knowing of the mind and the knowing of the heart. The former involves the mastery of externally validated truth, while the latter springs from within one's own experiential truth" (White, 1998, p. 337). White believes the most effective treatment team would include both shamans and priests, but that the increasing professionalization of addictions counseling brings a homogeneity to the field that either silences shamans or pushes them out of the field altogether. As a result the field is losing the energy and faith of recovering counselors; they are losing the knowing of the heart.

One of the defining characteristics of transpersonal psychology is an honoring of both the spiritual dimension, or the knowing of the heart, and the knowing of the mind (Boorstein, 1996, 1997; Cortright, 1997; Walsh &

Vaughan, 1993). Thus, this relatively young field provides a bridge for understanding and integrating these two types of knowing, and thus could be a model for university counselor education programs for preparing the addictions counselors of the future.

Transpersonal Psychology was founded in the late sixties by a handful of scholars and clinicians who had been prominent in the field of humanistic psychology. The best known of these pioneers was Abraham Maslow, who was also a founder of the Association for Humanistic Psychology before helping create the Association for Transpersonal Psychology (Sutich, 1976). Maslow's research on self-actualizing people had led him to posit a new stage beyond self-actualization in his hierarchy of needs - the stage of self-transcendence. He found that after a certain amount of self-actualizing of their potentials, these highly creative, inner-directed people became interested in transcending the narrow confines of their egos and identifying more with the realm of Spirit (Maslow, 1971). Noting that none of the first three forces of psychology, psychoanalysis, behaviorism, or humanistic psychology, could chart paths beyond ego, he decided that there was the need for a fourth force in psychology, Transpersonal Psychology (Sutich, 1976).

Cortright (1997) states that "[t]ranspersonal psychology can be understood as the melding of the wisdom of the world's spiritual traditions with the learning of modern psychology" (p. 8). "Trans" in transpersonal implies both across and beyond the egoic, or personal realm; thus all of the knowledge of the first three forces is included in transpersonal psychology. In fact, Cortright says that the task of transpersonal psychology is to answer the question: "How can a therapist be grounded in accepted psychotherapeutic practice and open to the realm of spirit?" (p. 7).

Thus, transpersonal psychology endorses accepted psychotherapeutic practices and encourages openness and sensitivity to clients' spiritual dimension. Maslow's (1971) contributions and Cortright's (1997) position regarding transpersonal psychology provide addictions counselors with a broad and multiculturally sensitive understanding of the spiritual realm, allowing clients to maintain and pursue their own unique spiritual values and knowing of the heart. At its broadest sense, this transpersonal view honors the spiritual values and knowing of the heart as defined by clients themselves.

While the above transpersonal perspective allows for various client views of spirituality to become part of the therapeutic process, Ken Wilber's

(1977, 1980, 1981, 1993, 1995, 1997, 1998) extensive writings have evolved as one of the most prominent theoretical models within transpersonal psychology. Wilber cites the perennial philosophy of the world's great religions as articulated by Huxley (1945) and Smith (1976). The perennial philosophy consists of the belief that: all of reality is but a manifestation of the Divine Ground of Being; that human beings possess a dual nature consisting of a phenomenal ego and a divine Self; and that the purpose of life on earth is to realize one's divinity through direct intuition, which is superior to discursive reasoning, and thus come to unitive knowledge of the Divine Ground. This common core of the world's major religions recognizes various levels of reality from matter to body to mind to soul to Spirit, with Spirit being the ultimate reality of which other levels are composed. "Thus, Spirit is both the highest goal of all development and evolution, and the ground of the entire sequence, as present fully at the beginning as at the end. Spirit is prior to this world, but not other to this-world" (Wilber, 1993, p. 217).

This facet of the perennial philosophy has classically been known as the Great Chain of Being. Smith (1976) calls it a hierarchy of knowing and being; but Wilber prefers to call it a holoarchy, utilizing Arthur Koestler's term holon, which refers to that which is a whole on one level and part of a larger whole at the next. An example would be a letter, which is a whole by itself and also a part of a word, which is a whole unto itself, but also part of a sentence, which is a whole unto itself, but also a part of a paragraph, and so on. In this perennial philosophy there are three epistemologies, or ways of knowing: the eye of flesh, which sees the physical and sensory world, the eye of mind, which discloses the linguistic and logical world, and the eye of contemplation, which discloses the soul and spirit. Wilber cites Arthur Lovejoy's characterization that the Great Chain of Being has been "the dominant official philosophy of the larger part of civilized humankind through most of its history" (Wilber, 1998, p. 7). Thus the vast majority of all civilizations have honored this holoarchy and these three eyes of knowledge, until recently when the spectacular success of science and technology through the eyes of flesh and mind operating on the levels of matter and body have dwarfed the eye of contemplation which operates on the levels of soul and spirit. "We might say that the modern West has still only acknowledged three-fifths of the great holoarchy of being. The agenda, very simply, is to reintroduce the other two-fifths (soul and spirit)" (Wilber, 1993, p. 222).

Two other prominent chroniclers of the theoretical foundations and contours of transpersonal psychology are Walsh and Vaughan (1980, 1993). They state:

In practice, transpersonal researchers have encouraged an eclectic, interdisciplinary, integrative approach that makes appropriate use of all the so-called "three eyes of knowledge": the sensory, introspective-rational, and contemplative. This is in contrast to many other schools, which effectively advocate or rely on a single epistemology. For example, behaviorism has centered on sensory data and science, introspective schools such as psychoanalysis have emphasized mental observation, while yogic approaches focus on contemplation. To date, the transpersonal disciplines stand alone in adopting an eclectic epistemology that seeks to include science, philosophy, introspection, and contemplation and to integrate them in a comprehensive investigation adequate to the many dimensions of human experience and human nature. (Walsh & Vaughan, 1993, p. 5)

Addictions Counselor Education and Transpersonal Psychology

This eclectic epistemology of transpersonal psychology is what is needed to integrate what White (1998) calls the knowing of the heart with the knowing of the mind in the field of addictions. This inclusiveness of both kinds of knowing is seen in the transpersonal research centered on shamanism. Shamans do not have authority solely as a result of their experience of emotional death and rebirth. Walsh (1990) states that the shaman is also trained by a master shaman. This is an important distinction because it recognizes the importance not just of personal experience but also of training.

Within the education of transpersonal psychotherapists, leaders have also recognized the importance of both personal experience and formal training. The three leading programs in educating transpersonal therapists are: the California Institute of Integral Studies (CIIS), the Institute of Transpersonal Psychology (ITP), and John F. Kennedy University (JFK), all located in the San Francisco bay area of California. All three programs have academic courses and internships typical of mainstream counseling programs. In addition to these courses which feature transpersonal theory as well as more traditional ones (knowing of the mind), student consciousness is raised about the importance of the therapist's own psycho-spiritual growth (knowing of the heart). As ITP's catalogue states: "Education in transpersonal psychology at the Institute upholds the conviction that academic and technical skills, as well as rigorous research, must be accompanied by deep, personal, inner development. The Institute strives to provide a safe atmosphere in which this can take place" (ITP Catalogue, 1994 - 1996). The CIIS catalogue states:

The Institute's philosophy of educating the whole person by combining physical and spiritual development with intellectual and professional growth leads students to participate actively in a range of curricular and extracurricular activities. Programs for physical and spiritual development are an individual's responsibility and may be pursued through formal courses in meditation and body disciplines offered at the Institute or through individually selected practices outside the school. (CIIS, 1996-1998, p. 264)

Furthermore, CIIS also requires their students to expand their personal experiences of psycho-spiritual development through a minimum of one year of individual therapy.

In addition to developing training programs for therapists that include knowledge of the heart as well as knowledge of the mind, transpersonal psychologists have developed a model of transpersonal psychotherapy that is holistic enough to include the practices of both the priests and shamans of the addictions field. Wittine (1993) has said: "What differentiates transpersonal therapy from other orientations is neither technique nor the presenting problems of clients but the spiritual perspective of the therapist" (p. 165).

Recently, Cortright (1997), Director of the Integral Counseling Psychology program at CIIS, has explicated the basic assumptions and principles as well as the major theories of transpersonal psychotherapy. He posits eight basic assumptions of transpersonal practice. Five of these are particularly pertinent to addictions counseling. (1) "Human beings have valid urges toward spiritual seeking, expressed as a search for wholeness through deepening individual, social, and transcendent awareness" (Cortright, 1997, p.17). Grof and Grof (1993) have described addiction as a spiritual emergency and as a misguided search for genuine spiritual experience. (2) "Contacting a deeper source of wisdom and guidance within is both possible and helpful to growth" (Cortright, 1997, p. 18). (3) "Uniting a person's conscious will and aspiration with the spiritual impulse is a superordinate health value" (Cortright, 1997, p. 19). These two basic assumptions are congruent with AA's third step - made a decision to turn our will and our lives over to the care of God as we understood Him. (4) "Our life and actions are meaningful" (Cortright, 1997, p. 20). Cortright (1997) says that an example of this assumption "occurs in Alcoholics Anonymous (AA) meetings where people sometimes refer to their alcoholism as the best thing ever to happen to them, for it was this that launched them on their path of renewal and spiritual seeking" (pp. 20-21). (5) "The transpersonal context shapes how the person/client is viewed" (Cortright, 1997, p. 21). He

defines this context as the therapist seeing the client as an evolving being and fellow seeker. "This translates into a therapeutic stance of compassion toward the client, moving the therapist toward becoming more heart-centered in psychotherapy practice, while walking the fine line of maintaining appropriate boundaries" (Cortright, 1997, p. 21). This assumption makes it clear that the knowing of the heart is included in this model.

Furthermore, Cortright echoes previous transpersonal writers (Grof, 1993; Grof & Grof, 1993; Small, 1982, 1991; Sparks, 1993), by stating that "transpersonal psychotherapy is a natural match with addictions treatment" (Cortright, 1997, p. 216). In explicating this statement, he says that ever since their inception, Alcoholics Anonymous' 12 Step programs have had "a transpersonal focus for healing and recovery" (Cortright, 1997, p. 216). He adds that currently, an AA approach to treatment "has remained essentially a spiritual cure rather than a psychological one" (Cortright, 1997, p. 216). He continues: "However, today we know that alcoholism has far more psychological aspects to it...and that psychotherapy is generally more effective and necessary to recovery than was previously believed. Transpersonal psychotherapy allows us to integrate the many varied psychotherapeutic approaches to addiction, while simultaneously...allowing for recovery to be put into a spiritual context." (Cortright, 1997, p. 216)

Cortright (1997) sees possible problems with any treatment that favors the spiritual realm at the expense of the psychological one. One of these is spiritual by-pass, in which the clients use spiritual beliefs to keep from addressing their problems. Another problem is the void left behind by giving up alcohol or drugs; psychological sophistication about intrapsychic wounds and interpersonal skill deficits is usually needed to help clients develop satisfying substitutes for the addictive lifestyle they are attempting to give up. Cortright (1997) states that "transpersonal psychotherapy seeks a balance between spiritual and psychological working, providing a larger framework than AA alone" (p. 217).

Furthermore, he notes that a "lack of definite spiritual and meditation techniques is often decried in AA programs, where there is so much hunger for spiritual practice by people in recovery" and concludes that a "transpersonal approach may synthesize spiritual practices from a wide variety of traditions and teach them to clients in recovery" (p. 218).

Summary

In summary, it is the contention of this article that, given the historic development of both shamans and priests in addictions counseling, the field of

transpersonal psychology, and especially, the subfield of transpersonal psychotherapy, offer an ideal model for the education of addictions counselors. Not only does it provide a theoretical model heuristic enough for both priests and shamans, but it has explicated a method of counselor education that offers an integration of their previously opposing epistemologies. When counseling students practice spiritual disciplines, they experience the vicissitudes of trying to align ego with Spirit. Confronting the ego's addiction to control and opening to Spirit as the source of growth and expansion is the core of what the recovering person goes through. Matthews (in press) has argued that this experience - the willingness to engage this level of deep inner work should be the *sine qua non* of addictions counseling - not whether the counselor has recovered from a specific addiction. As Virginia Satir says: "The more I know of me, the more of me I see in others" (1978). She is talking about self-knowledge being the key to developing empathy for a wide variety of clients. Empathy is the counselor characteristic most supported by Hester's (1994) meta-analysis of addiction outcome studies. A pilot study utilizing transpersonal psychology as a conceptual base to integrate this holistic approach to addictions counseling into a traditional counselor education program has been reported favorably elsewhere (Matthews, in press). If this model does catch on in addictions counselor education, then the knowing of the heart, which has been so vital to addictions counseling, can be preserved and integrated with the knowing of the mind, which increasing professionalization of the field demands.

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Invitations to the Dance: Reflections on Being a Counselor Educator

Mary D. Deck, Ph.D.

As counselor educators, telling our stories frequently reveals life's lessons of pain and joy. Listening to our stories, our own and those of others, as presented and modeled in this article, powerfully brings to life our identity and an awareness of our connection with others.

“Counselors, as students of people and their lives, should be searchers, should be conscious of the dimension of depth. The search may lead us anywhere--truth and beauty found through art, science, philosophy, religion” (Wrenn, 1962, p.185). The search may lead us anywhere. My own search for depth and meaning recently led me to the lyrics of a song: “Looking back on the memory of the dance we shared...I could have missed the pain but I'd have had to miss the dance”. These lines from The Dance spur images, memories, and stories of my life's dance that are at the core of what it means to me to be a counselor educator.

Reflecting on the professional and personal invitations, the learning, the relationships, and the deepest meaning of those invitations are inseparable from the vulnerability, losses, pain and hurt also present in the dances. Accepting invitations to share the dances requires opening myself to the uncertainties and vagrancies of life, the unknowing of what the dances may become and how long they may last. In sharing dances, I embrace my own pain, move with others experiencing pain, and witness pain's expression in the whole of life.

I could have chosen not to accept the invitation to the dance, not to experience the pain. I could have missed the pain, but I'd have had to miss the dance. And I would not have missed these dances: the dance of learning, the dance of contributing, the dance of mentoring, the dance of becoming

aware, the dance of caring, the dance of searching, and the dance of living. As I reflect on some of my dances, I invite you to look back on your own dances and reflect on where they have taken you and how you have changed in the process of accepting invitations to the dance.

The Dance of Learning

I sat in a career development class listening to Dr. Jim Morrow, my advisor in the master's school counseling program, recount his jagged career path that led to his becoming a counselor educator. I was amazed that "the professor" was being vulnerable and open about his journey, the costs and the rewards. He was such a grounded, solid, adult; who would have pictured him confused and in turmoil? Jim's disclosing his doubts, trials, and frustrations about his career struggles of his mid-30s was an honest and encouraging revelation to me. I was touched; themes of his story reflected the struggles I was experiencing as a master's student in my early 30s. His openness normalized my fears and questions. I sensed that this man could understand me; that unlike my family and friends, he knew the pain of my journey. He invited me to the dance that night. I recognized myself in his story and learned to accept myself, my own story, and my erratic career development more fully through his example.

Years later, Jim and I served on the same counselor education faculty. His professional integrity and commitment to students became even more evident to me through our collegial relationship. As the program's director and my colleague, more than once, Jim had to call me aside and talk with me about a concern: a student who felt I had been rigid and inflexible, an unwarranted, defensive comment I had made in a faculty meeting, a policy I had overlooked or ignored. I relearned in those times that as painful as confrontation can be, Jim's approach of care and concern made confrontation a source of support for me and an invitation for self-reflection and professional development. Jim retired in 1995. Part of the pain of our dance was my losing having him in a nearby office to share the dance. I still had so many intricate dance steps to learn.

The Dance of Contributing

Dogwoods were budding on the Lawn of the University of Virginia, and inside Ruffner Hall, Dr. Bill Van Hoose, the solidly built, bald senior faculty member, was declaring, "You are here to become leaders in the field." A

tiny blood vessel in my left eye seemed to burst, my head began to throb. I did not hear what he said after that. I was too awed and terrified at his declaration, the weightiness of his expectation seemed to press me into the chair. Dr. Van Hoose (I was never able to call him "Bill") was leading our doctoral seminar on professional issues and informing us in his typical, direct style what his and the profession's expectations were for us as future counselor educators--to be leaders in the field. He was directing us to the dance and exhorting that we were fully expected not only to attend but to make a contribution. Scholar, teacher, and professional leader, Dr. Van Hoose made significant contributions to counselor education. For example, he chaired the Association of Counselor Education and Supervision (ACES) Commission on Standards Implementation in 1976. Recommendations from the commission provided momentum for ACES to collaborate with other professional associations within the American Personnel and Guidance Association in the creation of the Council for the Accreditation of Counseling and Related Educational Programs (CACREP) in 1981 (Sweeney, 1995). CACREP established national preparation standards for counselor education programs.

He was a complicated and multi-dimensional counselor educator who could be intimidating, gruff, incredibly kind, domineering, encouraging, generous, quick-tempered, compassionate. Above all, for me, he believed in me. During a particularly difficult professional and personal time when I was a doctoral student, it was Dr. Van Hoose who saw me sitting alone in tears. He quietly approached me, saying, "I don't mean to intrude, but if you need to talk, I'm willing to listen." His invitation and his support proved instrumental in my remaining in my doctoral program. Bill Van Hoose died in 1986 at 56 of a heart attack on the day I defended my doctoral dissertation. Later, when I sat on the CACREP Board of Directors, I often thought of Bill Van Hoose and his invitation to the dance. On the anniversary of his death and my dissertation defense, I feel the pain and joy of his invitation.

The Dance of Mentoring

Just before Dr. Van Hoose died, I received another invitation to one of the most important dances of my professional life. In the spring of 1986, I interviewed for a faculty position as a counselor educator at the University of Alabama. I had been advised that if I were invited to join the faculty, the chairperson of the program, Dr. Jean Cecil, would be an excellent role model for me. Interviews are a draining experience and for two days I was questioned and scrutinized. Dr. Cecil, was a tall, slender, elegantly dressed, reserved, scholar-

ly, white-haired, full professor, whom I just could not read. I wondered if I would ever have the opportunity to work with her.

On the second day of the interview, sitting beside Dr. Cecil at lunch, I was asked if I wanted dessert. I requested a piece of pie, but, lapsing momentarily into my strong Southern, mountain accent, pronounced it "PI". At that moment, her professional reserve dropped, looking fully at me and laughing easily, she responded, "You sound like someone from back home. I want Carl [her husband] to hear you say 'PI'." Our Appalachian mountain heritages drew us together in that PI moment. From that day Dr. Jean, as the students and staff affectionately called her, became my mentor. I was invited to start my career in the office beside hers.

For four years, I was able to observe Jean's leadership style that did not deny her artistic spirit or her nurturing and creative energy. She initiated me into a feminine role of being a counselor educator, integrating warmth and support with assertiveness and decisiveness. Jean was a master at negotiating the politics of the university and the profession without sacrificing her dignity or integrity. Jean knew how to rally support for professional causes. During the late 80s, she almost single handedly sounded a national alarm in ACES to revitalize school counseling preparation programs. She brought me into this arena with her and provided opportunities for me to interact in forums and think tanks with national leaders in the promotion of school counseling (Cecil, Deck, & Comas, 1989).

I was one of the many women and men, across the country, whom Jean mentored. Jean received the ACES Distinguished Mentoring Award in 1991 in Reno. One of my most cherished memories of that time is a morning drive with her and three other friends whom she had mentored. We stopped at an overlook, and I can clearly see Jean out in front, climbing up to the top of a boulder, dressed in expensive black heels and a red silk suit, to look over Lake Tahoe. This was Jean, elegant, playful, daring, confident, in the lead. Two months later, Jean suffered a debilitating stroke. Her career ended, but not her mentoring.

For seven more years, she mentored us in a very different way, teaching us how to face surgery, paralysis, rehabilitation, extended confinement, eventual immobility, and finally death with grace and courage. Conducting Jean's funeral service, one of her former doctoral students described Dr. Jean's mentoring of him over seventeen years. His imagery of her encouraging him

and challenging him as a master's student, being by his side through the dissertation process, walking with him at graduation, and falling back behind him as she hooded him "doctor" to welcome him into her profession exquisitely captured the depth and quality of her mentoring relationships. She invited hope, promise, change and growth in me and others and gave us witness to the end of dancing with grace through the pain.

The Dance of Becoming Aware

My students consistently invite me to the dance, helping me become more aware of diversity and of individual differences. When a student from Asia wants to discuss with me the value conflicts she has with a model based on independence and separation from family, the reality that the models we teach are culture-bound comes to life. In the midst of a discussion about the magnitude of the influence of World War II and Vietnam on society, I comment that the Persian Gulf War did not seem to have the same social impact as these previous ones. A man in the class whose son was in the National Guard and had been called to the Persian Gulf War speaks very poignantly about the personal impact that war had on him, his family, and his community. I become aware again that the context of our lives determine the scale of the battles. During an interview with a prospective student, she cautiously tells me she is a Lesbian and asks if the program will be a safe place for her. She helps me understand how she scans the environment in new situations to assess her safety, psychologically, emotionally, and physically.

In class, an African-American woman in her late 40s told a story of attending a segregated school through her eighth grade year, a school where she felt valued and connected to her friends and her teachers. Her ninth grade year integration was enforced, and she had to attend a predominately white high school. She shared that at the final eighth grade dance, she and her friends were invited to dance with the handsome, Black male teacher on whom she had a crush. She remembers how important this was because she never went to another school dance and did not have another male Black teacher. The power of her story was obvious in the faces of the younger class members, who were visibly moved by the losses she suffered. These are examples of how students invite me through the sharing of their lives and their stories to see the dance from their view. They challenge me to stay open to their diversity and individual differences.

One of the most profound invitations I received came from a student who is HIV+. He invited me to become more knowledgeable about gay culture by giving me readings and asking me to edit his manuscript on responding to HIV+ and AIDS clients from his personal and professional perspective. He volunteered to be a guest speaker and discuss his personal experience and his work with clients who are dying. I was humbled and honored to be invited to his dance. Since his graduation, he emails with jokes and humorous anecdotes, recommends further reading, raises my political consciousness about issues and policies that affect human rights, and keeps me updated on how he is responding to medication. He does not cease to help me be aware of the dance.

The Dance of Caring

Our invitations can come from the most unlikely sources, from a pin prick or the thorn of a briar. Thanksgiving, 1995, I felt feverish and achy. I went to see a physician who asked nothing about me or my symptoms but prescribed some aspirin-like medication and told me to come back in two weeks if I did not improve. The old joke of take two and call me tomorrow was stretched to call me in two weeks. By Wednesday after Thanksgiving, my chest was so swollen I looked like someone had inserted a pound weight in my chest but felt more like a five pound one was sitting on my chest. I had so much pain in my left arm that I could not lift it. Desperately needing a second opinion, I went to the physician at my university's infirmary. He immediately referred me to the hospital.

Three hours and untold numbers of X-rays and needle aspirations later, I was lying on the X-ray table, drained emotionally and physically. A new face appeared over me. A warm, smiling man spoke, "This is not exactly what you expected, is it?" I smiled, grateful for the friendly face and the acknowledgement of my frustration and anxiety. I thought this compassionate, kind man was another of the friendly X-ray technicians who had ministered to me.

Shortly, the kind man returned, and to my surprise then and deep gratitude ever since, he was a surgeon. He assured me I had no fatal illness, but the massive infection in my chest would require surgery. After I dressed, he met with me offering this invitation, "I've heard your story from the doctor at the infirmary, but I want to hear your story. Tell me what's happened to you." Sitting across from him, I cried and disjointedly told my story.

Through listening carefully to my story and asking some specific questions, he was able to discern that the source of my infection was a tiny wound I had received when a blackberry thorn stuck in my finger about ten days earlier. The small cut healed outwardly with no apparent infection, but, internally, infection invaded my chest cavity and threatened my life if left unattended. My experience and my scar have become poignant physical reminders of what clients feel when going to counselors. We, including myself, often are experiencing some buried emotional pain, unaware of the source, only knowing how we are hurting and how wounded we feel. We want to be received by a counselor who conveys the compassion and care for our life's wounds as willingly and openly as my surgeon did for my bodily pain. His dance of caring, the willingness to be present with me in my pain, remind me how critical presence and listening are to healing, physical and emotional.

The Dance of Searching

I recall Wrenn's (1962) urging counselors to search for depth that may lead them anywhere. He also invites counselors to be changed in the process of searching. Lately, my search has led me to look more closely at the ordinary, everyday dances of life as when I read Lawrence Kushner's (1996) description of the familiar children's dance, the Hokey Pokey. Remember the dance. Everyone is in the circle and as you sing the words, you do the actions: "You put your right hand in, you put your right hand out and you shake it all about. You do the Hokey Pokey and you turn yourself around. That's what it's all about." The song continues as you go through putting various body parts in and out of the circle and then shaking them all about, which usually leads to a great deal of laughter, and perhaps shades of embarrassment and anxiety. The final direction is to "put your whole self in, take your whole self out and shake it all about and that's what it's all about!"

Kushner (1996) suggests that looking more closely at this simple dance can be a searching process and raises any number of questions. Using his idea, I use the Hokey Pokey with students to encourage their searching: What does it mean to put your whole self in? What are the risks of putting your whole self in? What are the benefits of putting your whole self in? How do you take your whole self out? When is it important to take your whole self out? When are you unable to take your whole self out? How do you do both, put your whole self in and take your whole self out? If your goal is always to put your whole self in, what do you miss or give up? How possible it is to keep your whole self in and out? Is putting your whole self in enough? How do you go

beyond putting your whole self in? What are the times in life when “that’s what it’s all about?”

In encouraging counselors to search for depth, I try to invite students to move beyond academics and the classroom experience and to search through explorations of poetry, literature, visual arts, the media, political involvement, nature, culinary arts, music, travel, biographies, drama, movies, movement and dance, etc. As students search and share their deepening awarenesses, my own search widens as together we engage in a more personalized dance of learning about ourselves and the context and complexity of our lives.

For me, personally, the search is also leading to a much deeper awareness of counseling’s connection to the spiritual dimension of life. As the counseling profession is exploring more the nature of spiritual work with clients (e.g., Burke & Miranti, 1995), I find my personal search parallels the profession’s. More and more I am questioning how to honor the mysteries of the client and the work that we do and how to help people explore more deeply the “sacred text of their lives” (Moore, 1997). I find the profession and my life’s questions inviting me to search for ways to live and work from a deeper place.

The Dance of Living

Life offers a constant stream of invitations to dances if I do not deny the pain that comes with the invitations. If I can take a more unconditional relationship to life and the fullness of life’s journey, then I can welcome life’s dances and learn what Remen (1996) shares:

I am surprised to have found a sort of willingness to show up for whatever life may offer and meet with it rather than wishing to edit and change the inevitable....When people begin to take such an attitude they seem to become intensely alive, intensely present. Their losses and suffering have not caused them to reject life, have not cast them into a place of resentment, victimization, or bitterness. (p.171)

This unconditional relationship with life is an invitation to the dance, to show up for the intensity of living life fully with an open heart, accepting the inevitable changes. As one of Remen’s client’s says, “When you are walking on thin ice, you might as well dance” (p.171). Facing the impermanence of

life, showing up for life without knowing the outcomes requires counselors to value the dance of living and to be willing to dance with others when the ice is thin.

The journey of one of my former students is a story of learning to take a more unconditional relationship with life. Nine years ago a tall, stately woman in her early 40s sat near the rear of my class, beginning her program in school counseling. She had been a teacher for years, and every assignment she completed for my classes reflected her structured, organized, and precise style. When I supervised her in practicum, she was the first to have a tape, the first to have a transcript. Her more carefree, spontaneous side came out when she was with her students, such as the time she was counseling a middle school student and stood on top of her desk to model how overpowering the student was being to classmates.

Several years after she graduated, she had a reoccurrence of cancer and decided to seek alternative medical treatments. For a time the cancer was in remission. It was during this period that I saw her at a professional meeting. A peace and calm filled her. She spoke of the incredible blessings that had come to her as part of her journey with cancer. The cancer has again reappeared and she is once more seeking alternative treatments. She is making even more changes in her life, taking a leave from work, nurturing her body with an organic diet, and caring for her spirit through a support group and journaling. She is keeping a record of the events and persons who encourage her and support her healing. Recently she shared, "Before (like the last 30 years) I had been so imprisoned by a perfectionistic demand" that she could not hear the other voices calling from within. She continued, "I feel like I am building strength from the inside out. I am relying more and more on my intuition...and allowing my day to unfold. (This from an inveterate control freak). I think I am happier now than I have been in a long time." She is teaching me the dance of life, showing up and being present for whatever the dance becomes. She is dancing on ice, celebrating life.

A Closing Reflection: The Dance of Telling Stories

You have read some stories from my life's dances, stories that speak from my experiences of becoming and being a counselor educator. I hope they have prompted you to recall your own stories and to search for your own metaphors about what it means to be in the counseling profession. Whatever

the metaphors we choose to reveal our stories, we all have stories to tell about life as we know it, as we experience it. As we learn to appreciate our own stories more fully and more deeply, we also learn to listen more intently to the stories of our clients, our students, our supervisees.

The power of the stories we tell is reinforced by Robert Coles, the well-known author and Harvard psychiatrist. In *The Call of Stories*, Coles (1989) recalls his psychiatric residency at Massachusetts General Hospital in the 50's and the very different approaches of his two middle-aged psychoanalytical supervisors. One doctor urged him to read more in the psychiatric literature, explained to him diagnoses and treatment, and directed him to take an authority stance with patients, meeting with them only in his office at the time of his choosing. Lectures and case conceptualization were the focus of supervision time, and Coles was pleased to be learning from someone who was considered a brilliant theorist.

On the other hand, Coles was also being supervised by Dr. Ludwig, perceived by residents as a nice guy but perhaps over the hill. Dr. Ludwig was somewhat hearing impaired and invited the reserved and reluctant Coles to speak up, and if Coles' voice fell soft, Ludwig cupped his hand to his ear as a reminder. Dr. Ludwig did not talk very much in supervision, but after a month or so, he said he wanted to tell Coles a story about a patient. Dr. Ludwig's story included many specific events in the patient's life. Coles was captured by the story.

"I have told you a story," the doctor, said. Nothing more. I awaited an amplification in vain. It was my turn. I responded to the storyteller, not the doctor, the psychiatrist, the supervisor: "What happened?" I was a little embarrassed at the sound in my own ears of those two words, for I felt I ought to have asked a shrewd psychological question. But Dr. Ludwig said he was glad I'd asked the question I did. Then he told me "what happened". Afterward there was a different kind of silence in the room, for I was thinking about what I'd learned, and he was remembering what he had experienced. Finally he gave me a brief lecture that I would hear in my head many times over the next three decades: "The people who come to see us bring us their stories. They hope they tell them well enough so that we understand the truth in their lives...." (p. 7)

Coles continues to share the power of stories in patients' lives quoting from his conversation with physician and author William Carlos Williams: "Their story, yours, mine--it's what we all carry with us on this trip we take, and we owe it to each other to respect our stories and learn from them." (p.30).

Coles, Ludwig, and Williams issue an invitation to us as counselors and counselor educators to heed the call of stories. Another physician and teller of healing stories, Rachel Naomi Remen (1996), also calls us to the power of stories:

Everybody is a story...Sitting around the table telling stories is not just a way of passing time. It is the way the wisdom gets passed along. The stuff that helps us to live a life worth remembering...We may need to listen to each other's stories once again....Everyone's story matters....Our true identity, who we are, why we are here, what sustains us, is in the story. (pp.xxv-xxvii)

The power of our lives' stories, our own, our clients, our students, and our supervisees, define who we are and who we are becoming. Our stories are the text of our lives. In our stories, we learn as Remen states who we are, what gives life meaning, what helps us survive and make it till another day.

When we listen to others, we want to remember we are not hearing abstract stories "about" life (Freedman & Combs, 1996, p.77), we are hearing stories that people have lived or are living. Their stories become living lessons about birth, death, illness, changing families, marriage, divorce, loss, friendships, work, play, spirituality, about wounding, healing, courage, hope, loneliness, fear, discouragement, faith, and resiliency. The more deeply we reflect on our own stories and the more openly we listen to others' stories, the more conscious we are of our connections to one another and to the vastness of our life's dances with the inevitable pains and joys. The more we value stories, our own and those that come our way, the more space we will make for them and the more carefully we will listen and allow them to reveal our truths, our needs, and sources for our healing.

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Postmodern Career Counseling: Responding to Clients' Needs in the New Millennium

Spencer G. Niles and Patrick T. Akos

Shifts in the meaning and nature of work present workers with new career concerns. Counselors must be responsive to the postmodern shifts occurring in work and the emerging career concerns of their clients. In this article, five ways counselors can respond to clients' career concerns in the new millennium are identified. Specific career interventions are discussed.

Postmodern Career Counseling: Responding to Clients' Needs in the New Millennium

Reminiscent of theologians in the 1970s who declared "God to be dead," career development experts in the 1990s are declaring that the career has died and that work has ended (Bridges, 1994; Rifkin, 1995). Although such declarations are not to be taken literally, they are to be taken seriously. The "career is dead" authors highlight the fact that many professional counselors are not responding adequately to the evolutionary shifts occurring in work, and therefore, in the career issues confronting their clients.

Although a certain reluctance to embracing change is understandable, the harsh evidence that the nature of work is changing is undeniable. Statistics about high levels of global unemployment, corporate downsizing, and a jobless economic recovery appear daily in various news media. Today, small companies compete globally via the information highway and near workerless factories are emerging. Such changes provide strong evidence that the social contract between employers and employees is being redefined as we move into the postmodern era (Rifkin, 1995; Savickas, 1993).

Other evidence that the nature of work is changing is found in media reports describing increases in the number of companies offering day-

care and parental leave, families with dual earners, and people working from home. Such reports also highlight the increased intertwining of work and family roles.

Savickas (1993) noted that such shifts are not to be unexpected because they occur with each transition into a new century. For example, a vocational ethic valuing independent effort, self-sufficiency, frugality, self-discipline, and humility predominated in the 19th century (Maccoby & Terzi, 1981; Savickas, 1993). During the 20th century, or modern era, a "career ethic" predominated. This ethic emphasized working for corporations and climbing the corporate ladder. Workers migrated from rural to urban areas and turned their attention to finding their place within organizational hierarchies. Now on the eve of the 21st century as we move into the postmodern era, corporate layoffs are occurring in unprecedented numbers and with great frequency (Rifkin, 1995). Many workers realize that blind loyalty to corporate employers is unwise. These workers are less concerned with climbing the corporate ladder and are now searching for self-fulfillment in life roles beyond that of worker (Maccoby & Terzi, 1981; Savickas, 1993). Workers who have lost their jobs via corporate downsizing are less willing to sacrifice everything for their careers when the organizations they work for are so willing to sacrifice them. Those who have been sacrificed are often left feeling betrayed, anxious about competing, and insecure about the future. Given these shifts, it is not surprising that many clients' career counseling concerns relate to low career self-efficacy, anxiety due to ambiguous career paths and a lack of job security, confusion over how to obtain training to update their skills, and frustration related to conflicting life role demands.

These shifts in the nature of work make it impossible to deny that career development is an evolutionary process. This evolutionary process occurs against a backdrop of constant economic, social, cultural, technological, and historical change. Careers develop within a process that is dynamic, interactive, contextual, and relational. For example, most workers today need at least basic competence in using computer technology, must engage in lifelong learning, and must be able to interact with diverse co-workers. Obviously, these requirements differ significantly from those experienced by workers just several decades ago. Thus, static descriptions of career development are oxymoronic and static career interventions are, in the long run, inadequate. Just as the evolutionary shifts occurring in work require people to re-think work, many counselors must re-think how they can be most useful in helping their clients cope with their career concerns.

The career interventions used by professional counselors must be guided by an understanding of how technological and cultural factors influence what is required for people to move forward in their careers. Savickas (1993) noted that in the 21st century career counselors will move from supporting the 20th century notion of careerism to fostering self-affirmation in their clients. To achieve this goal, counselors must respond creatively to help their clients manage their careers effectively. To this end, we identify five ways counselors can respond to their clients' career concerns in the new millennium.

Postmodern Responses to Clients' Career Needs Move Beyond Objective Assessment

Given the uncertainty related to career paths today, it should be clear that providing clients with information about themselves and the world-of-work through objective assessment is necessary, but not sufficient, for empowering people to manage their careers effectively. To be sure, having information about how one's interests compare to others and where one stands on the normal curve is helpful in the process of identifying viable career options. But, most of us do not think of ourselves as locations on a normal curve (Savickas, 1993). Rather, we focus on the process of trying to make meaning out of our life experiences. Certain life experiences capture more of our questing in this regard than others. Most likely, the experiences that capture most of our attention are those that have been the most painful to us (Adlerians call it "actively mastering what we at one time passively suffered," [Watkins & Savickas, 1990]). A painful or negative experience creates a yearning for its opposite, which becomes an ideal toward which to strive (Cochran, 1997). These experiences provide the crucial backdrop against which we sort through our values, interests, and skills and then try to connect them to career options. Studs Terkel (1974) described this sorting process as "a search ... for daily meaning as well as daily bread, for recognition as well as cash, for astonishment rather than torpor" (p. xiii).

Thus, career interventions must be directed toward helping clients clarify and articulate the meaning they seek to express in their career activities. Although many of us share similar occupational titles (statements of our objective career), we each have unique personal histories and stories that guide our decisions and can provide us with a sense of purpose in our lives. Career interventions need to be directed toward helping people achieve this level of self-understanding. Interventions that encourage clients to construct personal narratives (Cochran, 1997) and identify key personal constructs used in making

meaning out of life experiences (Peavy, 1992) can be directed toward achieving this goal. Using card sorts to identify values (Brown & Brooks, 1990), encouraging clients to write career narratives (Cochran, 1997), and guiding clients in the identification of personal constructs through the use of a laddering technique (Neimeyer, 1992) are examples of interventions that move beyond objective assessment to help clients clarify the meaning they seek to express in their career activities.

Move to Counseling-Based Career Assistance

Implicit in what has been discussed thus far is the fact that postmodern career counselors realize their clients' concerns cannot be neatly categorized as being either "personal" or "career" concerns. Accordingly, many researchers now conclude what practitioners have long known – there are few things more personal than a career choice and the overlap between career and general concerns is substantial (Niles & Pate, 1989).

Supporting these contentions, researchers report that career counseling clients often discuss concerns that are not work-related and many career clients experience high levels of psychological stress (Anderson & Niles, 1995; Lucas, 1993; Niles & Anderson, 1993). Moreover, noncareer concerns appear to be evenly distributed throughout the duration of the career counseling process (Anderson & Niles, 1995). Thus, postmodern career counselors also attend to the emotional issues their clients experience as they attempt to cope with their career concerns.

Career practitioners offering counseling-based career assistance do not view their clients as the problem and the counselor as the solution (Savickas, 1993). Rather, they seek to empower clients to articulate their experiences and construct their own lives. Postmodern career counselors function as collaborators in this process and pay special attention to the therapeutic relationship in career counseling (Anderson & Niles, 1998). Accordingly, multicultural competencies are also essential skills in the career counseling process and every counseling relationship is cross-cultural (Leong, 1996). Specifically, counselors must understand how gender and racial/ethnic identity influence their client's worldview, identity, and career goals. When needed, counselors must help their clients develop strategies for overcoming prejudice and discrimination in employment and training practices. Interventions such as cognitive-behavioral counseling techniques, mentoring, and advocacy are especially useful in this regard.

Move to Exploring Multiple Life Roles

Career counselors in the postmodern era are sensitive to the fact that “while making a living, people are living a life” (Super & Savickas, 1996, p. 128). The metaphor of the “boxes of life” does not reflect life as many people live it. Life roles influence each other so the same job will hold different meanings for two individuals who live in different situations.

The salience people attach to the constellation of life roles they play defines what Donald Super referred to as their “life structure” (Super, 1980). Postmodern models of career counseling are sensitive to the fact that not everyone places the same value on work (Richardson, 1993). Unfortunately, however, our society has linked work with self-worth in such a way that de-values the various life roles that have so much to contribute to our sense of self-esteem and self-efficacy (not to mention to society). Many career counseling models disregard the fact that our life roles interact and effective participation in multiple life roles allows for maximal opportunities for values expression.

Postmodern career counselors understand we each have our own constellation of life roles that are important to us and we each seek to express specific values in each of the life roles we play. Thus, counselors must encourage their clients to clarify and articulate the values they seek to express in the life roles that are important to them. Once clarified and articulated, clients can then be encouraged to identify outlets for values expression within each of their salient life roles.

As most people know, however, effective life-role participation is very difficult to achieve. Conflicting life role demands make effective life role participation feel like a moving target. At various times, priority must be given to specific life roles. Sometimes deciding which role takes priority is relatively easy (e.g., giving priority to one’s job when there are low demands from one’s children) and sometimes not (e.g., when the demands from job and family are concurrently high). Life roles interact in ways that can be extensive or minimal; supportive, supplementary, compensatory, or neutral (Super, 1980). Life is best when the life roles nurture each other and offer opportunities for people to express their values. Life becomes stressful when life roles conflict and provide little opportunity for values expression.

Thus, it is not surprising that many career counseling clients present with concerns related to life structure issues (Anderson & Niles, 1995; Super,

Savickas, & Super, 1996). That is, many clients need assistance in coping more effectively with changing life role demands. For such clients, career interventions that address only one life role (e.g., work) are inadequate. Postmodern models of career counseling embrace this fact by focusing on how clients structure the basic roles of work, play, friendship, and family into a life (Super, Savickas, & Super, 1996). The Salience Inventory (Super & Nevill, 1986) or the Life Values Inventory (Brown & Crace, 1996) are assessments that help clients identify the values they seek to express in their life roles.

Move to Career Guidance Interventions Aimed At Developing Life Role Awareness

Given the challenge of coping effectively with life structure issues in adulthood, it is useful to identify developmental approaches for fostering the effective management of life structure issues. Perhaps a good place to start is by focusing on developing life role awareness in children and adolescents (Niles, 1998).

Children and adolescents can develop life-role awareness by discussing and identifying the roles important to them. Using a group guidance format, elementary school children can be encouraged to consider the life roles they play (e.g., son, daughter, sibling, student). They can also discuss what behaviors are required of them in their life roles. Middle school students can be encouraged to respond to stimulus questions such as: How do you spend your time during a typical week? How important are the different roles of life to you? What do you like about participating in each of the life roles? What life roles do you think will be important to you in the future? What life roles do members of your family play?

High school students can use inventories like the Salience Inventory (Super & Nevill, 1986) as a starting point for initiating a discussion of life-role salience. With the information provided by the Salience Inventory, counselors can use a group guidance format to help students identify the life roles in which they are currently spending most of their time, those which they are emotionally committed to, and the life roles they expect to be important to them in the future. With regard to the latter, counselors can help students identify strategies for preparing for their salient life roles. For example, if the life role of parent is expected to be salient in the future, adolescents can discuss ways to prepare for that role prior to their actual participation in it. Adolescents can also examine areas of potential role conflict and discuss strategies for coping with excessive demands from multiple life roles.

Encouraging adolescents to discuss life-role salience is important because the salience attached to a life role provides the motivating force behind the development of the abilities necessary for effective role performance. If a life role is important to someone, it is then more likely that the individual will engage in the behaviors necessary to become prepared for taking on that life role. Likewise, when salience is low, there is often little motivation for developing the requisite behaviors for effective participation in that role. Counselors can challenge young people to consider whether low salience for a life role is legitimate (e.g., a secondary school student expressing low salience for the life role of pensioner) or short-sighted (e.g., a college-bound student expressing low salience for the life role of student). By encouraging adolescents to examine the topic of life-role salience, counselors can help young people gain awareness of the life roles that are meaningful to them and help them take an initial step toward developing the abilities required for effective life-role participation.

Move to Incorporating Contextual Factors into Life Role Awareness

Postmodern career counselors understand that contextual factors are important influences of career behavior. Many adolescents are not aware of the ways in which contextual factors (such as the dominant culture and one's culture-of-origin or orientation) interact with identity development to shape life-role salience (Blustein, 1994). Often adolescents simply "inherit" patterns of life-role importance passed on from the dominant culture. Such inheritances can be problematic if they are embedded in beliefs based on gender and racial stereotypes. For example, researchers have consistently found gender differences that coincide with traditional sex-role expectations in life-role salience (e.g., women participating more in home and family and expecting more from this life role than men) (Niles & Goodnough, 1996). Women who have high salience for the worker role are placed at an obvious disadvantage in the workforce by such traditional expectations. Also, men limit their opportunities for participating in the home and family when they adhere to traditional expectations for life-role salience. By raising adolescents' awareness of the influence of the dominant culture on life-role salience, they may be less likely to allow beliefs reflecting racist and sexist attitudes from becoming determinants of life-role salience. To this end, adolescents can discuss ways in which the mass media influence their role-conceptions.

Discussions related to the influence of dominant culture on life-role conceptions can also lead to discussions that focus on how adolescents' cul-

tural backgrounds influence their viewpoints on life-role salience. Counselors can emphasize how culture-of-origin often determines the values people seek to express in the life roles they play and the abilities required for successful role performance.

Through group guidance and classroom activities young people can explore the various cultural prescriptions generally assigned to specific life roles. Counselors can encourage adolescents to identify how they perceive and interpret the role-expectations emanating from their cultures-of-origin and how these expectations influence their decisions as to whether a particular life role is important to them. Acquiring this awareness can deepen the meaning and purpose students attach to their life role participation.

One specific activity that may provide opportunities for discussing these topics is the family genogram (Borodovsky & Ponterotto, 1994). The genogram is a useful tool for exploring the interaction between family background, cultural prescriptions, and career planning. The genogram provides a tool for tracking career decisions across generations and identifying sources of important career beliefs and life themes that students have acquired.

This technique can be expanded to address the same topics for other life roles. That is, by using the genogram, counselors can encourage clients to identify the beliefs and life themes pertaining to specific life roles (e.g., parent, citizen) that they have acquired from members of their immediate and extended families. Counselors can also use the information provided by their clients to contrast the influences on life-role salience emanating from group-oriented cultures with influences from more individualistic cultures. Terms such as "cultural assimilation" and "cultural accommodation" can be introduced in these discussions. The effects of sex-role stereotyping on life-role salience can also be examined here and challenged in these discussions.

Similar career interventions highlighting the importance of life-role awareness can be adapted for use with adults in career transition. For instance, adults can be encouraged to consider changes they would like to make in the life roles they play. In developing plans for changing their life role activities, adults can examine the contextual factors (e.g., financial obligations, having children, retirement planning) that may impede or facilitate desired career changes.

The goal of these interventions is to increase awareness as to the factors influencing clients' beliefs about life-role salience. This awareness can be used to help clients identify the life roles that are important in the present as well as those that will be important in the future. Once identified, life-role salience can serve for effective life-role participation.

Conclusion

Theologians discussed the "death of God" to shake the religious establishment out of its sense of complacency. By dramatizing the point that existing theologies and religious practices were not in tune with the zeitgeist of the 1970s they hoped to spur on the evolution of religious thought and practice.

The "career is dead" authors of the 1990s have a similar mission. They are calling career theorists and professional counselors to respond to the evolutionary shifts occurring in work as we move into the postmodern era. They are encouraging counselors to create career interventions that are in tune with the lives of clients living on the cusp of the 21st century. Career interventions that respond to clients' needs in the new millennium address the totality of career concerns clients experience and go beyond helping people make a good living to empowering them to live a good life.

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Psychoeducational Groups: An Old Structure for New Standards

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The purpose of the article is to provide a structure and examples for facilitating psychoeducational groups. Distinguishing characteristics of the psychoeducational group structure and approach are outlined, along with examples of application and related research.

The Association for Specialists in Group Work (ASGW) classification system for groups (ASGW, 1991; ASGW 1992) was created to provide a vehicle to allow for standardized member selection and application to increase group work effectiveness (Ward, 1998). "The current model consists of four primary types of group work: task/work groups, guidance/psychoeducation groups, counseling/interpersonal problem solving groups, and psychotherapy/personality reconstruction groups (ASGW, 1992, p. 13)" (Ward, 1998, p. 185-186). Although "... the original model has only been published and widely disseminated for 5 years" (Ward, 1998, p. 187), the goal of the ASGW standards committee was to conceptualize and propose a categorization system that was as comprehensive and at the same time as parsimonious as possible to maximize its use (Ward, 1998). Unfortunately, most group textbooks and supplementary materials do not currently incorporate the ASGW group work classification model as their primary organizational structure. Thus, for most of us who teach and facilitate groups, a great deal of our time is spent developing our own supplementary materials consistent with the ASGW classification system (Ward, 1998).

Since 1981, however, Betz, Wilbur, and Roberts-Wilbur have applied and researched a group form which they initially called the socio-process

group (Betz, Wilbur, & Roberts-Wilbur, 1981a, 1981b; Wilbur, Roberts-Wilbur, & Betz, 1983; Wilbur & Roberts-Wilbur, 1994; Wilbur, Roberts-Wilbur, & Betz, 1981; Wilbur, Roberts-Wilbur, Hart, Morris, & Betz, 1994 ; Wilbur, Roberts-Wilbur, Morris, Betz, & Hart, 1991). This group form (i.e., socio-process group) would be later described by ASGW (1991, 1992) as the guidance/psychoeducation group. As such, for the purpose of this article, what Betz, Wilbur, and Roberts-Wilbur (1981a, 1981b) labeled and described as the socio-process group will be referred to as a psychoeducational group model.

More specifically, the purpose of the present article is to provide the structure and examples of how the earlier socio-process group's application and related research may be used as a major model or template for structuring and facilitating psychoeducational groups, as presently incorporated in the ASGW training standards (ASGW, 1991, 1992): an old structure for new (ASGW) standards. The distinguishing characteristics of this psychoeducational group approach, and commonalities with the ASGW (1991,1992) training standards for psychoeducational group specialists, will first be presented, followed by examples of its application and related research.

Distinguishing Characteristics

In 1981, Betz, Wilbur, and Roberts-Wilbur (Betz et al. 1981a, 1981b; Wilbur, Roberts-Wilbur, & Betz, 1981) proposed a structural blueprint for group facilitators that included three group modalities: task-process, socio-process, and psycho-process groups. These three group modalities are similar to what ASGW (1983, 1991, 1992) later formulated as task/work groups, psychoeducational groups, and counseling and therapy groups, respectively, although Betz et al. (1981a, 1981b) did not differentiate between counseling and therapy groups. In each of the Betz et al. (1981a, 1981b) modalities specific group elements, or distinguishing variables, were identified: 1) objective and focus (or goal), 2) group size, 3) leader behavior, and 4) member behavior and expectations. Because the psychoeducational group type is the focus of the present article, the distinguishing variables for this group type and structure are presented in summary form in Figure 1 (see Figure 1).

Figure 1. A Psychoeducational Group Model and Structure*



Group Goal(s)

As displayed in Figure 1, the goal or objective of the psychoeducational group was defined by Betz et al. (1981a, 1981b): (1) to provide information and education; (2) to orient, inform and discuss; and (3) to cause an examination of member attitudes values, beliefs, ideas, and opinions through a combination of information, orientation, and education.

This goal is similar to that outlined by Conyne, Wilson, Kline, Morran, and Ward (1993) as education and prevention for psychoeducational groups:

[T]he psychoeducational group specialist seeks to educate group participants who are normally functioning individuals who may be informationally deficient in some area, perhaps because of inadequate family or cultural teachings about how to cope with external threats, developmental transitions, or personal and interpersonal crises. (p. 17)

Conyne et al. (1993) go on to state that “[T]he overarching goal in psychoeducational group work is preventing future development of debilitating dysfunction” (p.17).

Again, the objective of the psychoeducational group specialist, as presented by Conyne et al. (1993), is similar to that discussed by Betz et al. (1981a).

The objective and expectation in the socio-process [psychoeducational] modality is the examination, exploration, modification, or change of group members' attitudes, values, and beliefs. The thrust of the socio-process discussion is interpersonal in nature and occurs typically from a historical, developmental, social, or familial perspective. Group members' behaviors typically change from a position of confusion of perception, purpose, and process toward the discussion of causes, etiology, critical and historical developmental incidents, alternatives and consequences, and personal and familial experiences relative to the topic of discussion. (p. 34)

In response to Waldo and Bauman's (1998) recent review and critique of the ASGW (1991, 1992) training standards, Conyne and Wilson (1998) have

also proposed a modification of the training standards by simplifying the titling of each of the four group types and separating the defining characteristics of each of the classification specializations. Thus, the proposed title and defining features of the psychoeducation group are now (Conyne & Wilson, 1998): "Psychoeducation group: a group specialization featuring the transmission, discussion, and integration of factual information and skill building through the use of planned skill-building exercises" (p. 180); and the addition of explanatory material that recognizes the purpose of the psychoeducation group as "enhancing individual life competencies" (Conyne & Wilson, 1998, p. 180). Once more, the proposed modification of the psychoeducation group title, defining characteristics, and purpose (Conyne & Wilson, 1998) are consistent with the distinguishing characteristics, and psychoeducational group goals and objectives, published earlier by Betz et al. (1981a, 1981b).

An additional distinguishing variable of the psychoeducation group emphasized by Betz et al. (1981a, 1981b) is as follows:

[A]lthough there may be emotional involvement and attachment to certain beliefs and attitudes, there should be no confusion by group members [or the group leader(s)] that the group is not a counseling or therapy group. The focus is on the interpersonal objective and the cognitive expression of beliefs, attitudes, and values concerning the topic or issue. (p. 34)

In addition, it should be pointed out in the Betz et al. (1981a) model that the topic or issue for discussion in the psychoeducational group is merely the vehicle that promotes the discussion, exploration, and interaction among group members. The topic itself is not the objective of the psychoeducational group. Consensus, decision-making, task accomplishment, problem resolution, or product production concerning the topic are not objectives to be sought or attained.

In regard to mutuality of goal establishment, however, Betz et al. (1981a) recommended that the leader and members arrive at a topic or issue for discussion that is germane to the group members, is of common interest, and is homogeneous in regard to member needs. Although agreement or consensus concerning the topic, or issue resolution, is not seen as a group objective, it is mutually agreed that participation from all members is important and that interaction, communication, and understanding will be promoted. To help insure a variety of diverse attitudes, values, beliefs, and developmental experi-

ences, it was also suggested by Betz et al. (1981a, 1981b) that the ideal lower limit of group size be established at 12 group members and an ideal upper limit be 20 members (see Figure 1). Obviously, diversity in terms of group member age, gender, race, ethnicity, socioeconomic background, educational level, occupation, etc. would likewise insure a variety in attitudes, values and beliefs – given that group members are homogeneous in regard to their needs and the germaneness and commonality of interest in the topic or issue of discussion.

As part of the goal and objective of the psychoeducation model proposed by Betz et al. (1981a, 1981b), it is the authors' experience that specific member outcomes also may be expected and observed (see Figure 1). That is, members' perspectives and behavioral repertoires are broadened through information, discussion, orientation, and understanding of their and others' experiences and development; members begin to explore different perceptions, influences, beliefs, and conflicts; members see commonalities, as well as differences, between others' experiences and development and their own frame of reference; and members become less emotionally involved with their attitudes and values with the development (and interpersonal focus) of the cognitive discussion (see Figure 1).

Group Member Screening, Selection, and Recruitment

In regard to group member screening, selection, and recruitment, the authors agree with Conyne et al. (1993) as follows:

[T]he scope and practice of psychoeducational group leaders includes essentially normally functioning individuals who are "at risk" for but currently unaffected by an environmental threat (e.g., AIDS), who are approaching a developmental transition point (e.g., new parents), or who are in the midst of coping with a life crisis (e.g., suicide of a loved one). (p. 17)

Once again, commonality of members' interest in the topic or issue of discussion, as well as the criteria suggested by Conyne et al. (1993), the ideal upper and lower limits of group size proposed by Betz et al. (1981a, 1981b), and diversity of potential group members' developmental experiences and backgrounds are important considerations in the screening, selection, and recruitment of psychoeducational group members (see Figure 1, Member Expectations and Behaviors).

Leader Behavior, Structuring, Competencies, and Skills

As summarized in Figure 1, Betz et al. (1981a, 1981b) proposed specific leader behaviors for structuring the psychoeducational group, as well as necessary intervention competencies and skills (see Figure 1). These skills and competencies are likewise consistent with the knowledge and skill competencies for psychoeducational group specialists, as outlined by Conyne, Dye, Kline, Morran, Ward, and Wilson (1992), and the requirements and objectives for coursework and the requirements and objectives for clinical instruction, as specified by Conyne et al. (1993).

Depending upon whether the primary objective of the psychoeducational group is to educate, inform, orient, or discuss, however, Betz et al. (1981a, 1981b) differed with Conyne et al. (1992, 1993) in regard to their perspective that “psychoeducational group specialists should also have content knowledge about the topic areas in which they intend to work (e.g., AIDS or substance abuse prevention, stress management, assertiveness training, parent effectiveness training)” (Conyne et al., 1993, p. 17).

Again, with some exception (see Wilbur, Roberts-Wilbur, & Betz, 1983; Wilbur & Roberts-Wilbur, 1994), Betz et al. (1981a, 1981b) and Wilbur et al. (1981) believe the psychoeducational group leader must have the following:

[They] must have faith in the group process and believe that it works to accomplish its objective; accept the group to discover their own attitudes, values, and beliefs; facilitate discussion of the topic; and realize that the objective of the group is attitude, value, and belief exploration, modification, or change. The leader is not to be a content or topic expert, but a process expert. The topic or issue for discussion is merely the vehicle that promotes the discussion, exploration, and interaction among members. The topic itself is not the objective of the socio-process [psychoeducational] group. (p. 34)

Examples of the Psychoeducational Model A Training Format for Court Workers

Since 1972 a consortium made up of the Michigan State Court and the Division of Continuing Education and Department of Counseling Psychology and Counselor Education at Western Michigan University have worked togeth-

er to successfully conduct a training workshop using the socio-process (psychoeducational) group model aimed at the beginning juvenile court worker and probation officer. The training workshop format consists of a stimulus or content input presentation at the beginning of each session or day, a psychoeducation group following the stimulus or content input, and an evaluation of both process and outcome variables.

The published description and outcome of one such training workshop (see Wilbur, Roberts-Wilbur, & Betz, 1983) included a workshop designed as a live-in experience in which participants were encouraged to experience the conference by immersing themselves in the total learning-living environment. Of the 140 enrollees, 110 participated in the workshop every day for five days. The workshop participants were selected by the Court Administrators from each of the state's counties. Approximately 40 hours of instruction were equally divided between content input and small group psychoeducational interaction. Monday through Thursday mornings were devoted to content input. Four presenters, all recognized authorities in their respective fields, were responsible for developing four topics deemed crucial to the conference theme: structuring effective interpersonal relationships, establishing effective interpersonal relationships within an authoritarian setting, talking with "disadvantaged" clients (the term used then) about problems and techniques, and the art of helping. The presenters used a variety of teaching techniques – lecture/discussion, role playing, demonstration, and prepared videotapes with structured discussion -- to develop elements of their respective topics.

In the afternoons, the participants met in psychoeducational groups of 12 to 15 members. The participants were randomly assigned to their small groups on the first day of the workshop and remained in the same group for the entire workshop. Each group was led by a trained leader who was selected for his or her skill and expertise in conducting groups that used the socio-process (psychoeducational) model of leader and member behavior (Betz, 1974; Betz et al., 1981a, 1981b; Wilbur et al., 1981; see Figure 1). Eight of the group leaders were doctoral candidates, one was a post-master's student, and one was a professor in the Department of Counseling Psychology and Counselor Education. A one-half day preworkshop training and coordinating session for group leaders and major presenters was also conducted to help group leaders and presenters anticipate and focus on the daily topics. In addition, the group leaders and presenters ate lunch together each day of the workshop to make any technical adjustments necessary when unforeseen circumstances arose and to discuss information and group methodology.

An important factor in conducting workshops and applying psychoeducational group processes and procedures is that of evaluation (Conyne et al., 1992). Although evaluation procedures in an applied setting pose difficulties in meeting all the criteria for controlled research, it is nonetheless important and necessary to conduct evaluation in these learning situations. Two types of evaluation were performed during the course of the described workshop. One type of evaluation focused on the group and the second on the outcome of the workshop.

As is frequently the case, instrumentation was designed specifically for the workshop. To assess outcome, a 5-point scaling technique was used to record participants' responses to various workshop aspects – workshop logistics, the content presented, the total conference package. The enrollees' perceptions of and reactions to the psychoeducational group work were also measured by a 5-point questionnaire in a test-retest (pre-post) format. This questionnaire included 11 questions concerning the group experience, divided between group members' perceptions of the leaders and their abilities and the perceptions of the value of the experience to the group members. The first administration of this questionnaire was conducted on Tuesday, after the second group session, and the retest followed the closing session on Friday. Thus, a measure of the process or group movement over three sessions, as well as a product measure of workshop effectiveness, was obtained. In addition, demographic data such as occupational title, sex, age, race, and location of court were included as part of the evaluation. These data were compared to the measures of group process and workshop effectiveness. The workshop attracted participants who were 70% homogeneous, which was the target population desired by the court administrators. Also, the majority of enrollees were new court workers with little formal on-the-job experience. Thus, demographic variables had little overall effect on the evaluation of major presenters, the psychoeducational group work, or the total workshop package.

However, the small group work, based on the socio-process (psychoeducational) group model was highly endorsed. The participants' evaluation of the psychoeducational group work after the second session indicated ratings of "good" to "outstanding" on the 11 questionnaire items. The ratings on the 11 questionnaire items became more positive, increasing toward "outstanding," as the workshop continued and small group contact continued. Significant between-test differences at the .05 level were revealed for two items: resolution of group issues and the group's relatedness to theme (see Wilbur et al., 1983). Thus, after two sessions with the psychoeducational

model and group leaders, group members rated their leaders and the socio-process (psychoeducational) model highly, and this positive evaluation continued. Although not statistically significant, participants' responses to the overall content, design, and logistics of the workshop showed these aspects were relevant, timely, and well organized and the total workshop package very positive.

Certainly, some aspects of various psychoeducational training workshops will differ – the composition of the consortium providing the workshop, the content of the workshop theme, the length of time allotted, and the population being serviced. Regardless of how ever modified or tailored to meet the specific needs and training requirements and populations, a psychoeducational training model and format such as the one exemplified here demonstrates the viable and successful application of psychoeducational group work in the preservice and inservice training situations that are frequently requested and required of specialists in group work.

Structured Group Supervision (SGS)

Another example of the applied and research aspects of the socio-process (psychoeducational) model is that of Structured Group Supervision (SGS) (see Wilbur, Roberts-Wilbur, Hart, Morris, & Betz, 1994; Wilbur, Roberts-Wilbur, Morris, Betz, & Hart, 1991). Although the SGS model incorporates the original three group modalities proposed by Betz et al (1981a, 1981b), one of the integral three components of the SGS model is the socio-process (psychoeducational) group modality. Bernard and Goodyear (1992) reported the SGS model to be consistent with how others have conceptualized group supervision:

Wilbur, Roberts-Wilbur, Hart, Morris, and Betz defined three distinct categories: the task process group modality, which seems to be a combination of didactic and case conceptualization material; the psycho-process modality, which seems to parallel the intrapsychic growth expected in the intrapersonal process group; and the socio-process group, which parallels the interpersonal growth expected in the interpersonal process group. (p. 71)

Basically, the SGS model consists of five phases in a group supervision context, in which one of the group types that may be utilized during the

supervision session being the psychoeducational model (depending upon the supervisee's request for assistance statement and the identification of focus). The five phases include: (1) The request for assistance statement, (2) The questioning period and identification of focus (i.e., extra-personal task process group, intra-personal counseling group, inter-personal socio process group), (3) The feedback statements, followed by the Pause period, (4) The supervisee response, and (5) The optional discussion.

Before the publication of the SGS model (see Wilbur et al., 1991) data were collected on 194 master's degree students in counselor preparation programs at three different universities who took part in the SGS format of supervision over a 7-year period (1983-1990). Space limitations prevent a thorough discussion of the study's methods, procedures, instrument, participants, and treatments (see Wilbur et al., 1994). Briefly, however, the study explored the effectiveness of the SGS on master's-level counselor trainees' personal growth and skill development and consisted of a pretest-posttest design with participants randomly assigned by practicum groups to the SGS (N=194) and control (N=50) treatments. There were 20 SGS groups and 5 control groups. Dependent variable measures of participants' personal growth and skill development, obtained from an author developed instrument, were recorded in the pretest condition and again in the posttest situation, following the application of the independent variable SGS and control treatments.

Although the psychoeducational group type was only one of three group modalities used in the SGS model, and the study of the SGS model (see Wilbur et al., 1994) did not distinguish between the three group types, data analysis and results revealed a statistically significant difference between the control and SGS groups' posttest scores on all 20 items of the personal growth and skill development instrument [$t(19) = 23.22, p < .0025$]. In addition, the posttest SGS condition displayed statistically significant mean increases from the pretest to the posttest on all 20 items of the study instrument [$t(19) = 25.66, p < .0025$]. A statistically significant difference was also found between the posttest scores for the control group and the SGS on the personal development subscale [$t(9) = 22.98, p < .0025$] and the skill development subscale [$t(9) = 29.52, p < .0025$] -- with the posttest subscale scores for the SGS group higher than for the control group on both the personal growth and skill development subscales. Finally, although not statistically significant, there were greater gains on the SGS skill development subscale than on the SGS personal growth subscale.

Because the three group types of the SGS model (i.e., task, psycho, and socio-process) were not distinguished in the study or its findings, only indirect evidence of the effectiveness of the psychoeducational model in the context of structured group supervision may be inferred. Nonetheless, it may be reasonable to speculate that as one of the three group types used in the SGS model, the socio-process (psychoeducational) aspect of the model (see Figure 1) was at least partially involved in the statistically significant effectiveness of the group supervision model.

Group Work With Men's Beliefs and Latino Clients

More applied than quantitative examples of the psychoeducational group model include the authors' experience in leading and facilitating socio-process (psychoeducational) groups with Vietnam veterans (Wilbur, 1984; Wilbur, Roberts-Wilbur, & Morris, 1992), men's groups (Wilbur & Roberts-Wilbur, 1994), Native Americans (Garrett & Garrett, 1996), and Latino clients (Torres Rivera, Wilbur, Roberts-Wilbur, & Pirtle, 1998). Of particular significance with these examples, in contrast to the others, is their focus on discussion more than education and information.

Beginning with the senior author's experience conducting groups with Vietnam veterans, a list of discussion topics and issues were developed and identified based on the work of Schaefer (1985), who described the dominant, white culture in the United States. Schaefer (1985) provided an excellent description of the beliefs, values, and norms of the dominant white, middle-class culture – coining the term “White Male System.” Because the authors' experience in psychoeducational groups with Vietnam veterans, men's groups, Native Americans, and Latino clients indicated their beliefs were often at odds with those of the white, middle-class culture in the United States, a comparison of their beliefs, with those of the dominant culture, was developed around the discussion topics and issues related to: time, money, relationships, friendship, intimacy, love, sexuality, parenting, commitment and responsibility, center of focus, communication and negotiation, thought, logic, decision-making, power, rules, product and process, and morality (see Torres Rivera et al., 1998; Wilbur & Roberts-Wilbur, 1994).

Following the psychoeducational group characteristics provided in Figure 1, the authors have found that these topics and issues may be used to formulate discussion questions by group leaders and to stimulate group member discussion, exploration, modification, or change of their attitudes, values,

beliefs related to these important social, cultural, familial, developmental, and interpersonal issues. Although to date no quantitative data exist to support this contention, it is nevertheless our experience that the discussion of these issues and topics in a psychoeducational format is a very effective means of examining, exploring, modifying, or changing these important social and interpersonal attitudes, values, and beliefs of group members from these particular populations.

Conclusions and Discussion

Based on the earlier work of Betz (Betz, 1974; Betz et al., 1981a, 1981b), the present article suggests that the group type originally described as the socio-process group modality represents a major approach to psychoeducational groups, with distinguishing characteristics as well as commonalities with other psychoeducational group forms and ASGW's (1991, 1992) Professional Standards for Training of Group Workers: an old structure for new standards.

The distinguishing characteristics, or structures, include the group objective (goal) and focus, group size, leader behavior, and member behavior and expectations (see Figure 1). In addition, these distinguishing characteristics are, and have been since 1981, consistent with new group work training standards (ASGW, 1991, 1992) and the proposed modifications in psychoeducation group title, defining characteristics, and purpose (Conyne & Wilson, 1998).

In addition to providing a brief discussion of each of these psychoeducational group model characteristics, in text and figure format, three examples of application and research related to the model and structure have been presented. It is hoped this model and structure will help provide group work specialists with the necessary sources and information required to lead and facilitate a psychoeducational group based on the socio-process approach.

Betz et al. (1981a, 1981b) indicated that forms of the psychoeducational (socio-process) group might include guidance groups, discussion groups, guided group interactions, recovery/support groups, orientation groups, educational groups, or student-centered learning groups. Conyne et al. (1993) additionally outlined required coursework and clinical instruction related to training in psychoeducational groups. With few exceptions, however, the identification of major psychoeducational group approaches and

their related structures and distinguishing characteristics are lacking in the group work literature.

Based on over 25 years of conceptual development, application, and research with the group type originally labeled and described as the socio-process group, it is the authors' position that this model of group characteristics and structure represents a major and needed approach in the application and research of psychoeducational groups.

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