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From Counselor to Counselor Educator:

Parallels between Intentional Counseling and Intentional Counselor Education

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Abstract

This paper identifies philosophical, theoretical, and research foundations of counselor education and drawing parallels between the art of counseling and the art of counselor education. It is argued that counselors have many skills that are transferable to the classroom and that an exceptional learning environment is created when counselor educators instruct counseling students with the same intentionality with which they approach clients. Intentional instruction is illustrated through the author's attempt to move from an intentional counselor to an intentional counselor educator while teaching a course on intimate abuse.

From Counselor to Counselor Educator:

Parallels between Intentional Counseling and Intentional Counselor Education

Before counselor educators were teachers, they were students and they were counselors. Those experiences impart invaluable personal and professional experiences upon which counselor educators can build a solid foundation of intentional teaching. In some ways, the move from counselor to counselor educator is but a small step in which counselors can transfer counseling skills to the counselor education classroom. Counselor educators can build a classroom learning environment that effectively meets the needs of their students in the same way that those same interventions effect positive change for clients in the clinical setting (Winslade, Monk, & Drewery, 1997). Counselors who have developed clinical competencies in the areas of power, ownership, unconditional positive regard, contextuality, and integration have the foundational skills necessary to build a superior learning environment for counselor education students.

Power

Carl Rogers believed that just as counselors must have faith in a client's capacity for self-direction, counselor educators must believe in the propensity of counseling students to develop and grow professionally based on their unique experiences, needs, and self-knowledge. Rogers criticized educators for failing to trust students in the pursuit of their own scientific and professional knowledge He decried imbalances of power, whether those imbalances occurred between the counselor and the client or the counselor educator and the student (Rogers, 1969).

It is important for counselor educators to engage counseling students in open discussions about issues of social power as they relate to the clinical setting (client/counselor), and the educational environment (student/teacher). Moreover, in teaching students about issues of power,

counselor educators must model appropriate sharing of power in student-teacher relationships in the classroom (Wilgus & Linthicum, 1992).

Worell and Remer (2003) illustrated ways counselors might analyze power with clients in order to increase client awareness about power and empower clients to have influence on external influences on their lives. Their analysis of power with clients is easily transferable to the classroom setting and can give counseling students the tools necessary to recognize, analyze, and increase their own power in a variety of settings. Transferring Worell and Remer's clinical interventions to the classroom setting would look something like this: (a) the instructor and students define power; (b) students learn about different kinds of power; (c) students are given information about the different levels of access to power afforded different groups and are asked to identify the types of power they have available to them; (d) students learn ways to effectively exert power; (e) students explore the ways social messages effect their use of power; (f) students are asked to assess the risks, costs, and benefits of using different types of power.

Worell and Remer (2003) also recommended several client empowerment activities that could be transferred to the classroom setting. Empowerment activities to assess issues of gender in the classroom setting would include the following: (a) students can be empowered through analysis of general cultural contexts of gender and sources of oppression; (b) students can participate in an analysis of gender roles designed to increase their awareness of how societal gender-role expectations adversely affect them; (c) students may benefit from assertiveness training that assists them in standing up for their rights while respecting the rights of others; (d) students may benefit from consciousness-raising experiences that allow them to explore their gender-role socialization. These activities could be adapted to assist students in considering issues of power as they relate to any number of marginalized groups in our culture.

Ownership

Many counseling theories, including contemporary feminist and multicultural theories, suggest that counseling is ineffective if the client does not have ownership of the counseling process (Sue & Sue, 2003; Worell & Remer, 2003). This idea has important parallels with informed consent. Informed consent lies at the foundation of the counseling relationship; counseling cannot proceed without it. It calls for providing clients with the information they need to make decisions about their treatment, including: (a) information about the level and type of involvement that will be expected of them; (b) information about the risks and benefits of counseling; (c) information about the counselor's theoretical belief system and the effectiveness of that treatment for their needs; (d) information about the counselor's qualifications; and (e) how to resolve disputes (Corey, Corey, & Callanan, 1998).

The development of a course syllabus parallels the ideas of informed consent. In the development of a syllabus, counselor educators must provide students with the information necessary to make informed decisions regarding whether the course meets their needs as counseling students and ultimately, whether students wish to continue in the student-teacher relationship. The course syllabus should inform students of: (a) the level and type of involvement that will be required from them; (b) the risks and benefits of the course; (c) the educator's theoretical beliefs about teaching and the effectiveness of that style of teaching in meeting student's needs; (d) the educator's qualifications; and (e) how to resolve disputes.

McKeachie (2002) suggested that students should be allowed the opportunity to read, discuss, and negotiate change when the syllabus is introduced at the beginning of the course. By allowing students the opportunity to have input in their own class syllabus, they are empowered to participate in the development of a course that meets their needs.

The *Code of Ethics and Standards of Practice of the American Counseling Association* (*ACA Code of Ethics*) (American Counseling Association, 1995), Section A.1.c. states:

> Counselors and their clients work jointly in devising integrated, individual counseling plans that offer reasonable promise of success and are consistent with abilities and circumstances of clients. Counselors and clients regularly review counseling plans to ensure their continued viability and effectiveness, respecting clients' freedom of choice.

Consider the implications of developing an ethical code for counselor educators that paralleled this portion of the *ACA Code of Ethics*.

> Counselor educators and their students work jointly in devising integrated, individualized syllabi that offer reasonable promise of success and are consistent with abilities and circumstance of students. Counselor educators and students regularly review individualized syllabi to ensure their continued viability and effectiveness, respecting student's freedom of choice.

Unconditional Positive Regard

In modeling appropriate sharing of power through student ownership of the classroom, it is also important for counselor educators to acknowledge the fact that our culture generally values only one knowledge—one way of knowing. Patricia Hill Collins (1998) provided a eye-opening example of this problem:

> Although many experiences have shaped my own understanding of the relationship between knowledge and power, one event stands out as pivotal. In 1970, I taught an experimental course called "The Black Woman" at the Martin Luther King Jr. Middle School in Dorchester, Massachusetts. The school itself resembled a prison—iron gates encased all of its windows, external doors lacking handles barred entry from the outside,

and a stick-carrying assistant principal patrolled its interior hallways, routinely

demanding hall passes from everyone, including unknown teachers like me. Despite this

setting, my class of energetic eighth-grade Black girls remained full of questions. Since I

had so few answers, I searched one of Harvard University's libraries for material on

African-American women. I was stunned to find virtually nothing. (p. 44)

In the same way that marginalized groups had no say in determining the knowledge included in

the Harvard University library in the 1970s, many marginalized groups continue to be invisible

and voiceless in the academy (Bhavnani, 2000).

  The *ACA Code of Ethics* clearly states that counselors must actively work to understand

diverse cultural/ethnic/racial backgrounds, including how their own backgrounds impact their

values and beliefs about the counseling process. The *ACA Code of Ethics* charges counselor

educators with creating and maintaining diverse training programs. This suggests that counselor

educators must refrain from presenting one knowledge as the most worthy or the most valued.

All too often, the valued knowledge is white, male, heterosexual, Christian ways of knowing the

world (Erwin, 2003).

  Rogers (1969) warned educators against the declaration of known truths. Freire (1970)

warned against teaching pedagogies in which oppressed individuals are viewed as ignorant, and

the educator is viewed as the individual who holds the knowledge. Both Rogers and Freire

viewed education as a mutual endeavor in which the educator and the student learn from each

other.

  It has been argued that counselor education programs fail to honor different knowledges

in four key areas: the language used in counselor education classrooms, the textbooks selected

for use in the counselor education classroom, the theories taught in counselor education

programs, and the manner in which diagnosis is taught (Erwin, 2003). Many theorists believe the solution to developing inclusive ways of knowing is to place multicultural training at the core of counselor education programs—to become the center of cultural intentionality (D'Andrea & Daniels, 2001; Ivey, 1987; Midgette & Meggert, 1991; Ponterotto, 1998). They propose that by establishing an atmosphere that celebrates uniqueness and differences, counselor education programs can begin to move away from valuing only one way of knowing.

Counselor educators might also expand counseling knowledge by embracing interdisciplinary teaching and learning (Erwin, 2003). The integration and application of knowledge from others fields such as sociology, interpersonal communication, psychology, women's studies, family studies, or political science into counselor education can provide students with a variety of ways to view the world and expand their knowledge base, thereby improving students' capacity for unconditional positive regard.

Contextuality

In the same way that feminist counseling theories highlight the importance of viewing clients within the unique context of their world, feminist educational theories highlight the importance of viewing students within the context of their world. Some researchers have also highlighted the importance of offering students the opportunity to practice their craft within the context of their profession (Granello, 2000).

Several portions of the *ACA Code of Ethics* suggest that contextual approaches are valued by the counseling profession. The *ACA Code of Ethics* addresses the specific responsibility of understanding clients from diverse cultural backgrounds (American Counseling Association, 1995, Section A.2.b.). It requires that counselors implement integrative and individualized treatment plans (American Counseling Association, 1995, Section A.1.c.). It also calls for the

involvement of client's families, when appropriate (American Counseling Association, 1995, Section A.1.e.). Moreover, counselors are cautioned to choose appropriate test instruments when working with diverse clients (American Counseling Association, 1995, Section E.6.b. & Section E.8.). These examples imply that assessing and treating a client within the context of their unique experiences are valued by professional counselors. Similarly, careful assessments of students before they enter counseling programs, along with contextually-based educational experiences that consider the students' developmental needs and provide experiences that approximate the counseling setting may also be helpful for counselor education students.

The context of sttudents' personal and professional competence. Several writers have noted that becoming an effective counselor requires more than acceptable academic performance (Bemak, Epp, & Keys, 1999; Lumadue & Duffey, 1999). Students must possess the personal and professional qualities and characteristics necessary to be effective counselors. It can be argued that student qualities and characteristics may be more important than their academic abilities. Students may have qualities and characteristics that impede them to such an extent that they are unable to become effective counselors.

Studies and personal observations have shown that a significant number of students entering helping professionals have a variety of mental health challenges (Boxley, Drew, & Rangel, 1986; Deutsch, 1985; Ellis, 1972; Kaslow & Friedman, 1984; Khan, 1974; Looney, Harding, Blotcky, & Barnhart, 1980; Maeder, 1989; Miller, 1981; Racusin, Abramowitz, & Winter, 1981; Rippere & Williams, 1986; White & Franzoni, 1990). Yet only 13% of counselor education programs have formal screening procedures for identifying and dismissing impaired graduate students (Bradley & Post, 1991). This suggests that proactive procedures that include careful screening for academic success as well as personal and professional competency must

occur before students are admitted into a counselor education program. Following admittance to

a counselor education program, students should be encouraged to engage in ongoing self-

assessments and faculty must engage in rigorous gatekeeping activities (See Bemak et al., 1999;

Lumadue & Duffey, 1999; Witmer & Young, 1996 for gatekeeping models).

  The context of students' developmental or learning style. Viewing the counseling student

within the context of their unique experiences and needs is another important concept for

counselor educators to consider. Several researchers offer new understandings that help

counselor educators provide contextually-based learning in counselor education courses. In a

review of models of counselor development, Granello and Hazler (1998) found that although

many counselor education models offer interesting conceptualizations, they fall short of

discussing appropriate teaching styles, how to present coursework, or sequencing of counseling

courses. These researchers recommended using a combination of adult learning models, college

student development models, counseling development models, and novice-to-expert models as

the basis for designing and evaluating current counselor training models and methods for the

master's level counseling student. They concluded that the role of the instructor is to move the

class through an intentional sequence from didactic learning to independent learning. For

example, a course may begin with counselor educators presenting materials to students. Next,

students would begin working together on projects. By the end of the course students would be

conducting independent projects and research.

  Granello and Hazler (1998) also found that beginning counselor education students may

benefit from intentional sequencing of coursework. For example students might benefit most

from taking foundations courses, basic techniques classes, and beginning research courses early

in their program. Middle level courses might include courses in counseling theories, and group

theories and techniques. Advanced courses might include diagnosis and ethics.

Other sequencing considerations for counseling coursework are related to the building of

knowledge from one course to another. For example, an appraisal course that focused on testing

to diagnose clients might be better placed after a course in diagnosis. An appraisal course that

focused on general assessment and basic statistics, methods, and instruments might be an

excellent introductory course for diagnosis. The placement of other courses would also depend

on the way a course is taught or the emphasis of the course (Granello & Hazler, 1998).

Contextual teaching and learning. It is also important to offer students learning

opportunities that are situated in the context of settings that approximate the actual practice of

counseling (Granello, 2000). Since the practice of counseling is one of collaboration with other

community helpers, contextual learning should include collaborative learning among students

and faculty. Through collaboration, students can learn to value the unique perspectives of others.

Counselor educators should provide students with opportunities to interpret knowledge in a

social context that makes learning relevant to the student's worldview. Moreover, students

should be evaluated through authentic and meaningful tasks that promote learning that is

meaningful to the student (Granello, 2000).

Integration

Few counselors would disagree that the true measure of effective counseling intervention

occurs when the client leaves the counseling relationship with skills that are transferable to other

areas of their life. Much like the maxim, "Give a man a fish; you have fed him for today. Teach a

man to fish; and you have fed him for a lifetime," counselors hope that clients leave the

counseling relationship with skills to maintain mental health and wellness. However, some

students have indicated that integration was not encouraged in their program until they began

working on their PhD (Fling, 1992).

Integration as discussed here is the ability of counselor education students to apply what

they have learned in their programs to both their personal and professional lives and to use those

skills to continue to grow as thoughtful, reflective practitioners (Nelson & Neufeldt, 1998). The

applicability of learning is a crucial piece of the academic puzzle for counselor educators.

Counselor educators can assist students in integrating the material they have learned by

providing experiences that give students the opportunity to grapple with realistic counseling

problems and placing students in problem-solving situations that allow them to be as close to the

real situation as possible (Nelson & Neufeldt, 1998).

In regard to terminating a counseling relationship with a client, the *ACA Code of Ethics*

(American Counseling Association, 1995, Section A.11.) states that:

> Counselors do not abandon or neglect clients in counseling. Counselors assist in making
>
> appropriate arrangements for the continuation of treatment, when necessary, during
>
> interruptions such as vacations, and following termination.
>
> Consider the rewriting of this code to address termination of the teaching relationship

with students:

> Counselor educators do not abandon or neglect counseling students. Counselor educators
>
> assist in making appropriate arrangements for the continuation of learning, when
>
> necessary, during interruptions such as summer breaks, and following the student's
>
> graduation from the program.

The intentional counselor always works with the end in sight. They ask, "What tools do my

client need to continue to be successful after our work is terminated?" The intentional counselor

educator asks, "What tools do my students need to continue to be successful after they have graduated?"

<div align="center">*Application of Parallel Processes*</div>

As a survivor of intimate abuse, I was thrilled to have the opportunity to teach a course on intimate abuse as part of the preparation for my PhD. This endeavor was rewarding, educational, and filled with unexpected personal struggles. Those experiences serve as examples of how I attempted to transfer counseling skills to the classroom to become a more effective counselor educator in the areas of power, ownership, unconditional positive regard, contextuality, and integration in the classroom setting as well as the personal and professional challenges I faced along the way. They are not meant to illustrate the "right" way to be an intentional instructor; they are offered as an illustration of how one might begin to move from intentional counselor to intentional educator.

Power

I identify with a number of factors that often serve to marginalize students. I am a woman. I am a lesbian. I am overweight. I am a non-traditional student. I am hearing and sight impaired. I have scoliosis. My life experiences have sensitized me to issues of power and prompted me to work hard to balance power in my classroom. While teaching the course on intimate abuse, I frequently reminded students that the classroom belonged to all of us, students and instructors alike. I encouraged regular feedback from students through open classroom discussions and anonymous feedback. When I received anonymous feedback from students taking the intimate abuse course, the things students liked most about the course were the freedom to give opinions on topics discussed and the comfortable classroom atmosphere. This

feedback suggested that my efforts to balance power in the classroom were a good beginning; however, I soon learned that addressing my own need for power would be an important lesson.

The course on intimate abuse was different for me in two ways. First, it was a topic I felt strongly about. Second, it was the first time I had taught my peers. These differences created an enormous struggle for me around issues of power in the classroom. Because I felt so strongly about issues of intimate abuse, I desperately wanted to tell them what they *should* learn and what they *should* believe about intimate abuse. My own lessons about power began the first night of class.

In order to place undergraduate students and graduate students on a more even playing field, I reviewed basic helping skills the first night of class. I asked graduate students to model basic helping skills for undergraduate students, then assist undergraduate students in practicing those skills with each other. I reminded graduate students of their first counseling experiences when they needed dualistic instruction and encouraged them to provide this type of instruction to their peers.

As the peer teaching proceeded, it was clear that one PhD student was doing an exceptional job with her group. Their eyes glowed with the same respect and admiration I felt for her. For days afterward I struggled with what I perceived as a loss of power and authority in my classroom. I considered what I must do to maintain what I perceived as my responsibility to be "the authority." I soon came to realize that this was *my* problem. I was blessed to have this exceptional student in my classroom. My job was not to supersede her power and knowledge in the classroom. My job was to make sure I provided a classroom atmosphere in which we could *all* be students and teachers. I found that when I turned my focus toward making sure everyone functioned as both students and teachers, my need for authority and power began to fade.

Ownership

Ownership of the language used in the course. Throughout the course, we discussed issues of language and abuse. We discussed the fact that language has the pivotal power of naming what does and does not exist—that we attend to what we name and fail to recognize or reflect on phenomena we leave unnamed (Spender, 1984).

We discussed the fact that for most of history, although intimate abuse occurred frequently between intimate partners, it remained unnamed. Because intimate abuse was unnamed, it was not visible or salient. This made intimate abuse difficult to recognize, to think about, or to stop. Why did intimate abuse remain nameless for so long? Some scholars have suggested that the world is named by those who hold power. What affects those people who hold power is what they notice and acknowledge with names (Kramarae, Schultz, & O'Barr, 1984; Spender, 1984; Wood, 2001).

Students considered some of the popular names applied to intimate abuse and problems associated with the terminology, including domestic violence, battering, spouse abuse, wife abuse, and domestic disputes. Due to its inclusive language and accuracy, most students elected to use the term "intimate abuse" in this course. To honor the courageous attempts for survival shown by victims of intimate abuse, most students opted to use the term "survivor" instead of "victim." More important than the language used in the classroom was the decision that each individual student would select the terminology that felt right for them. The class agreed to honor the terminology selected by each student, whether or not they agreed with the terminology used by another student.

Ownership of the syllabus used in the course. The syllabus provided students with clear guidelines regarding the discussion of politically charged issues. Students were told, both

verbally and in writing, that they would never be forced to agree with the instructor or anyone else in the classroom. The only requirement of the course was that they be able to provide a well thought-out defense for their position, whatever that position might be. The syllabus also provided students with basic guidelines for classroom conduct and discussion; students were encouraged to change these guidelines to meet their own needs. Although the students in this course did not elect to change these guidelines, students have done so in the past. For example, in a course I was teaching on gender, some students wanted others to comfort them if they became upset or tearful during class; other students did not want to be comforted by other students. The wishes and needs of each student were carefully noted in the class discussion guidelines.

Unconditional Positive Regard

It would be nice to believe that counseling students do not share institutional views of violence as acceptable; however, counseling students are immersed in social practices and institutions that reflect and sustain violence against women as normal and acceptable (Wood, 2001). It is not surprising that some students entered my classroom blaming survivors for the crimes perpetrated against them.

A number of theories have attempted to explain individuals' perceptions about survivors/victims. Shaver's (1970) defensive attribution theory suggested that the more individuals saw themselves as similar to survivors/victims, the less likely they were to attribute responsibility to survivors/victims. This occurred so that they might avoid blame should they ever be victimized.

Heider's (1958) balance theory suggested that the more pro-woman an individual's attitude, the more they are psychologically tied to women. Therefore, in order to maintain cognitive balance, they are less likely to blame survivors/victims and more likely to blame

perpetrators. For example, studies have shown that males criticize and blame survivors/victims more as their attitudes toward women become less favorable (Kristiansen & Giulietti, 1990). Similarly, people who have more positive attitudes toward women are more understanding of survivors/victims and assign more responsibility to perpetrators (Acock & Ireland, 1983). Almost all research measuring gender attitudes toward women has found that women are less likely than men to blame female survivors and more likely to attribute responsibility for abusive incidents to the male abusers (Harris & Cook, 1994; Pierce & Harris, 1993; Schuller, Smith, & Olson, 1994). Regardless of gender, as attitudes toward women become more positive, individuals tend to blame male abusers more than female survivors/victims (Kristiansen & Giulietti, 1990; Stith, 1990; Willis, Hallinan, & Melby, 1996).

Lerner's (1980) just world theory claimed that people are motivated to believe they live in a just world—everyone gets what they deserve and deserves what they get. Therefore, in order to restore one's belief that the world is just, survivors/victims are blamed for their abuse. In instances where individuals cannot hold the survivor/victim responsible for their abuse, the survivor/victim may be derogated or perceived as having less desirable characteristics, thereby restoring the belief in a just world—bad things happen to bad people. For example, some studies found that participants tended to blame a survivor/victim more if she/he was verbally aggressive toward the abuser (Harris & Cook, 1994; Kristiansen & Giulietti, 1990; Pierce & Harris, 1993). Research has shown that individuals who believed more strongly in a just world were more likely to blame the survivor/victim (Schuller et al., 1994). The belief in a just world appears to be stronger than one's gender alliance. One study found that women who held positive attitudes toward women and also believed in a just world tended to blame the victim (Kristiansen & Giulietti, 1990).

Research has also shown that attitudes toward survivors/victims are related to gender roles. For example, research has found that women who violate traditional gender-roles are more likely to be blamed for their abuse than women who behave in traditionally gendered ways (Acock & Ireland, 1983). Moreover, individuals with traditional gender roles tend to be more sympathetic toward male abusers and view an abusive incident as less serious overall than egalitarian participants (Stith, 1990; Willis et al., 1996).

Walster's (1966) theory of controllability suggested that individuals who feel more vulnerable to victimization are more likely to blame the victim. In so doing, the individual feels a sense of control over the likelihood of their own victimization.

Evidence that is particularly compelling is extracted from cross-cultural studies that reveal pronounced differences between cultures and violations of women. In cultures where male toughness and disrespect of women abound, rape is widespread (Basow, 1992; Coltrane, 1996, 1998; Sanday, 1986; Wood, 2001). Rape is virtually nonexistent in cultures that respect women, and feminine qualities such as nurturance and harmony with nature (Griffin, 1981; Sanday, 1986; Wood, 2001). These findings suggest that by changing the attitudes of individuals in a culture, we can change the rate of violence perpetrated against women. Research has also shown that jury members who are more informed about intimate abuse and are exposed to expert testimony may be more likely to believe a survivor/victim's account of the story (Schuller et al., 1994).

From these theories, I concluded that by providing students with opportunities to find connections with survivors of abuse, to explore issues of gender, and to learn about the dynamics of intimate abuse, I could challenge their negative attitudes toward survivors/victims and increase the probability that they would provide appropriate intervention to survivors of intimate abuse. With these theoretical ideas in mind, I attempted to create experiences for my students

that would raise consciousness while building connections and increasing sensitivity to survivors.

The first step toward establishing sensitivity toward survivors was for the survivors in the class to share their experiences, feelings, and thoughts. I did not ask survivors to share their experiences; I simply created a safe environment that allowed them to do so. Survivors did share their experiences and students were deeply moved by their stories of courage and pain. When students completed evaluations, they indicated that hearing from survivors in the class was one of the top five things they liked most about the course.

Survivors were not the only students whose voices added to our knowledge. Students in political science paralleled findings in political science research on effective treatment strategies for criminals with research findings on treating batterers. Students in women's studies added to the discussion on feminist-based counseling intervention, and empowerment. Students in interpersonal communication added to discussions about gender-role identity and violence toward women in the media. On the evaluation, several students noted that they appreciated the students from a variety of disciplines whose ideas and opinions added to our knowledge in unique and important ways.

Contextuality

Several activities were developed for the course on intimate abuse to assist students in understanding the context of survivors' lives. Each activity was constructed so that students could begin with their own knowledge base and build on that knowledge to develop an understanding of the experiences of survivors. Two of those activities are discussed here.

Experiential activity #1. In one activity, the class reviewed the characteristics of battered woman syndrome—depression, learned helplessness, low self-esteem, and dependency. Students

were asked to identify times they had felt depression, learned helplessness, low self-esteem, and dependency. Next, they were asked to write down the self-talk that occurred during each of those experiences. Each student was given a candle and a survivor of intimate abuse volunteered to sit in the center of the room. (It is important to note that she volunteered for this activity.) The lights were turned off and students were asked to begin reading aloud the self-talk they had written down when a candle flame was passed to them. The voices ended when the flame reached the survivor sitting in the center of the room. Students then discussed how difficult it might be for a survivor of intimate abuse to hear the voice of someone who was trying to help them above the roar of their own self-talk.

The activity ended with this story: A woman who was on a cruise went to her room early one night because she was feeling seasick. Upon hearing the cry "woman overboard" she was deeply concerned and wanted to do something to help. She placed a candle in the window of her room. It was a small gesture; but, it was the only thing she could think to do. When the woman who had fallen overboard was saved, she told rescuers that at first she had lost her way in the dark water and could not find the surface. Just as she was going down for the last time, someone placed a light in a window. That light enabled her to find her way to the surface of the water.

Students were challenged to become a light for survivors of intimate abuse who have lost their way in the darkness of battered woman syndrome. They kept their candles as a reminder of their challenge.

Experiential activity #2. The intimate abuse course was offered a few months after the 9/11 attack on the Twin Towers in New York City and there was much talk among students about the possibility of another terrorist attack on the US. This impending danger was used to

develop a second activity to assist students in understanding the experience of going to a domestic violence shelter.

Students were asked to write down six items they would take with them to a shelter if the US experienced another terrorist attack. Their lists were reviewed and many were asked to surrender certain items. Those items included pets that could not be accommodated in the shelter; partners, family members, or friends who might be called to war; or "unnecessary" items such as curling irons or make-up. This activity was designed to help students understand the loss survivors experience when they must leave behind their home, the people they love, their pets, and important personal belongings to relocate to a domestic violence shelter.

Integration

The mid-quarter exam was a take-home exam that asked students to apply their new knowledge to real-life situations. Students were asked to choose and answer three of four questions. The first question asked them to discuss how they might adapt helping skills to clients with different racial/cultural backgrounds, religious beliefs, and sexual identities. The second question asked students to develop a group activity for survivors of intimate abuse. The third question asked students to write a public service announcement about intimate abuse. The fourth question asked students to develop a legal advocacy program for survivors of intimate abuse. Students were encouraged to work together on these projects, but the final project must be their own. These questions were intentionally fashioned to provide students with real-life situations to which they might apply knowledge learned in the classroom.

After the exams were graded and returned, class time was used to discuss and share students' endeavors. Some students discussed their ideas regarding how to meet the needs of survivors of intimate abuse who are marginalized in our culture. Some students actually

conducted the group activities they had developed. Some students brought background music and read their public service announcements to the class. Some students brought legal advocacy brochures they had developed for survivors of intimate abuse and shared them with the class. Not only had students integrated the information they had learned into materials and activities they could use with survivors of abuse, they also used those materials to teach and share with their fellow classmates.

For the final exam, students were asked to develop a colloquium for a group of co-workers after overhearing a conversation suggesting their co-workers had biased attitudes toward survivors of intimate abuse. Students also submitted a portfolio of reference materials and hand-outs they could use when working with survivors of intimate abuse. The portfolio included information about: appropriate helping skills when working with survivors of intimate abuse, the cycle of violence, battered women syndrome, legal information for survivors of abuse, how to document intimate abuse, research findings about intimate abuse and how to critique those findings, assessment and treatment planning for survivors of intimate abuse, counseling children and teens living with intimate abuse, safety planning for survivors of intimate abuse, and multicultural issues related to intimate abuse.

Armed with the knowledge they had gained, as well as the materials they developed for their mid-quarter and final exam materials, students left the classroom prepared to begin working with survivors of intimate abuse. In fact, some were hired to begin working at the local domestic violence shelter following the completion of the course.

Conclusion

Although the practice of counseling and counselor education are two very different roles for counselors, there are noteworthy parallels between the two roles. Counselors have many

skills that are transferable to the counselor education classroom. An exceptional learning environment is created when counselor educators instruct counseling students with the same intentionality with which they approach clients. Issues of power, ownership, unconditional positive regard, contextuality, and integration are just a few of the elements necessary for intentional teaching.

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