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Infusing the school counseling internship with a global perspective to promote ego development, moral reasoning, and ethnocultural empathy: A deliberate psychological education

Derek Lane Robertson
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**INFUSING THE SCHOOL COUNSELING INTERNSHIP WITH A GLOBAL
PERSPECTIVE TO PROMOTE EGO DEVELOPMENT, MORAL REASONING, AND
ETHNOCULTURAL EMPATHY: A DELIBERATE PSYCHOLOGICAL
EDUCATION**

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**A Dissertation presented to the Graduate Faculty
of the College of William and Mary in Candidacy for the Degree of
Doctor of Philosophy**

Counselor Education

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EDUCATION

This Dissertation is submitted in partial fulfillment of
the requirements for the degree of

Doctor of Philosophy


Derek Lane Robertson

Approved by the Committee, June 2013


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Abstract

This study utilized a quasi-experimental, pre and posttest, comparison group design to determine the effects of a semester long deliberate psychological education (DPE), infused with a global perspective to promote ego development, moral reasoning and ethnocultural empathy in an intervention group composed of school counseling interns. The relationship between ego development and moral reasoning with ethnocultural empathy was also explored. While the intervention did not produce significant increases over the comparison group on the dependent measures, the sample as a whole did have significant increases in ego development and ethnocultural empathy suggesting that the internship alone may have the necessary components to promote growth on these constructs. Weaknesses in the DPE and the relatively short length of the intervention may have resulted in the lack of significant findings. These results support other research on ego development suggesting interventions rarely achieve movement beyond the Conscientious (E6) level and that moral dilemma discussions may be necessary to promote moral reasoning. Additionally the study found a significant positive correlation between moral reasoning and ethnocultural empathy but no relationship between ego development and ethnocultural empathy. A small homogenous sample was a key limitation for this study.

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**Infusing the School Counseling Internship with a Global Perspective to Promote
Ego Development, Moral Reasoning, and Ethnocultural Empathy: A Deliberate
Psychological Education**

Chapter 1

Every Soul is a truth
Every Soul is a different truth
Every Soul is part of the same truth
Laura Hansen

CHAPTER ONE: INTRODUCTION

This study examined the efficacy of a Deliberate Psychological Education (DPE) infused with a global perspective to promote cognitive development; that is, qualitatively more complex ways of thinking and reasoning, and ethnocultural empathy in second year school counseling students. Specifically, it examined the relationship between ego development, moral development, and ethnocultural empathy with in-depth exposure to other cultures when a deliberate psychological education framework and cognitive developmental, constructivist and critical theory pedagogies are utilized during the school counseling internship. This chapter will describe the current state of counseling and counselor education in regards to the areas of interest for this study. Chapter two will review current literature on the subject and chapter three will describe the research design. Chapter four contains an in-depth description of the intervention, while chapter five reports results of the analysis and finally, chapter six provides detailed discussion of the major findings as well as implications and conclusions.

Statement of the Problem

Limitations of Current Models, Theories, and Pedagogies

The world is smaller -- globalization is beginning to expose the limits of current theories and models for mental health. The counseling field responded with the multicultural movement in early 90's as minorities within this country and minority advocates such as Derrell Wing Sue, Patricia Arredondo, and Michael D'Andrea began demanding more cultural sensitivity, knowledge, and skills from the profession. With increased migration patterns, ease of international travel, and enhanced means of

connecting through electronics, counselors now are much more likely to encounter clients from different cultures beyond the minorities typically found within the US.

While the field of Counseling has embraced the importance of educating counselors in regards to multicultural issues, a critical review of current theories, models and pedagogies in counseling reveal serious limitations when applied across cultures (Leong & Ponterotto, 2003). To what extent do counselors understand and appreciate the implications of these limitations? The Diagnostic and Statistical Manual IV-TR is no doubt a resource that resides upon the shelves of most counselors and yet, Kleinman (2000) noted that out of all of the adult disorders categorized in the manual, only five can be found consistently across cultures. Further, when this system of categorization is applied to members of another culture, a very real risk exists for pathologizing a reaction or condition that is normal in its context.

Leong & Ponterotto (2003) contend that what is needed is a continuous exploration of constructs and theories outside of the framework of North American experiences. This exploration allows for a clearer understanding of how culture frames many of the fundamental assumptions about human attributes and behavior (Leong & Blustein, 2000). Ameen (2002) noted that even when a scholarly article originates from a non-western country such as China or India, it must pass through the western filter to be found worthy and publishable in the major journals. While realizing the limitations of western constructs of mental health and treatment is important, being open to what can be learned from the way other cultures construct and treat mental illness is equally important. One example would be acknowledging the importance of the role of traditional healers in many countries, and the development of respect for their

accumulated body of knowledge regarding mental health. For example, Ameen (2002) noted “Indian traditional healers used rauwolfia, an effective herbal antipsychotic, for hundreds of years before chlorpromazine was introduced”.

Leong & Blustein (2000, p.6) argue that the field must “move beyond a national multicultural perspective toward a global vision for the field”. Mental health practitioners and researchers in the US would let go of a stance of superiority and thus become part of the global community of healers (Leong & Ponterotto, 2003). Such a transition allows for “intellectual renewal” with the influx of new ideas and information from around the globe. Such a shift may lead to the understanding that “most ‘truths and realities’ in psychology are inherently local to a given time and place” (cf. Cushman, 1995 as cited in Leong & Blustein, 2000, p.382). Leong and Ponterotto insist that until counseling and psychology theories can be proven to transcend culture, they should be considered emic not etic models. Put another way, these models are social constructions. Many in the field, however, may meet this idea with resistance.

Counselors and Ethnocentricity

Cross-cultural contact is stressful (Bochner, 1999). With the tensions and strains that come from increased interaction between societies with contrasting values, the counseling profession could be poised to advocate and help individuals, communities, and societies to understand each other. However, such a shift cannot happen if counselors are operating from the Anglo-centric perspective that pervades America.

Americans in general fail to appreciate the differences of other cultures. Because Americans see the US as a world leader, other cultures are perceived as having not realized the worth of being like the US (Andersen, Lawton, Rexeiesen, & Hubbard,

2006). Leong & Santiago-Rivera (1999) point out that ethnocentricity is a natural tendency and that mental health professionals are no less ethnocentric than the general population. These sentiments are echoed by Sue (2004, p.762) as he describes colleagues in the field that are well intentioned but have trouble “freeing themselves from their cultural conditioning”. As a result, many are unable to see that they are trapped in an Anglo-centric worldview that is only partially accurate. The implications of this context are grave as unrecognized feelings of superiority create barriers to accurate and genuine empathy and perspective taking with clients who differ in culture or race. Despite the twenty plus years of multicultural awareness and training, a need remains to help counselors develop more ethnocultural empathy (Constantine, 2001).

Empathy is crucial for a good working alliance in counseling. Counselors are obliged to be willing and able to take the perspective of their clients if they are to be effective. In order to do this, becoming aware of their own culture and biases is necessary (Roysircar, 2004). Further, if counselors cannot relate to an individual or group, they will be much less likely to respond and advocate when that client or group is disenfranchised due to their differences (Rest, 2004). Counselors who are unaware of their own culture may harbor implicit biases about the inferiority of other groups—“this may mean pathologizing the lifestyles or cultural values of clients who do not share characteristics of the mainstream” (Sue, 2004, p.765). Further, individuals operating from a conventional moral reasoning standpoint may view those with contrasting values as choosing to be different or simply misbehaving (Rest, Narvaez, Bebeau, & Thoma, 1999, p39).

The willingness and ability to understand those who are different and the capacity to determine “truth” from social construction is further undermined when practitioners operate from lower levels of cognitive complexity (Lovell, 1999). A more consistent embrace by the profession of a postmodern or constructivist view of mental health and mental illness would bring greater comprehension as to how culture colors our understanding. Likewise, critical theory offers a pathway for counselors to distinguish the possible limitations in our models and theories. Recognition of a problem is the necessary first step towards the adoption of a critical theory framework that seeks multiple points of view regarding the conceptualization of mental health (Sumari & Jalal, 2008).

Challenges for School Counselors

While knowing one’s self, understanding the limits of one’s system of meaning, and having awareness of the limitations of counseling models and theories is important for the whole of the profession, school counselors encounter a particular set of challenges. School counselors work in very complex settings and have legal and ethical responsibilities to many different stakeholders from students, to parents, faculty, and administrators (Glosoff & Pate, 2002; Remley, 2002). School counselors are faced with ethical and legal issues more often than counselors in other settings (Remley, 2002) because their clients are underage, lacking the level of confidentiality enjoyed by adults. Further, school counselors are responsible for large caseloads (Lambie, 2007; Remley 2002). While the recommended ratio is 250 students to one school counselor, the national average caseload is 471 (American School Counselor Association [ASCA], 2011).

School counselors must also deal with multiple ethical standards, school policies, and complex state and federal statutes that may be in conflict (Curry & Bickmore, 2012; Lambie et al., 2011; Remley, 2002). Today's students often present with very complex problems such as bullying, suicidal ideation, drug and alcohol abuse, sexually transmitted disease, pregnancy, homelessness, and violence (Curry & Bickmore, 2012; Lambie et al., 2011; Riechel, 2013). School counselors must also strive to provide culturally appropriate services (ASCA, 2010) to an increasingly diverse student population (Holcomb-McCoy, 2004). The current ethnic/racial makeup of the US student public school population is 1.2% Native American, 5.3% Asian/Pacific Islander, 15.7% Black, 24.3% Hispanic, and 51% White (National Center for Education Statistics, 2012).

In addition to the already mentioned challenges, school counselors must also contend with role ambiguity and multiple job demands (Curry & Bickmore, 2012; Lambie, 2007; Riechel, 2013) without many of the supports in place for counselors in other settings. Whereas novice community counselors who are seeking licensure will have weekly supervision for at least two years, the majority of novice school counselors are never even assigned a mentor (Curry & Bickmore, 2012, Riechel, 2013). School counselors often start their careers with full caseloads but no formal orientation, nor formal interaction with administrators or mentors (Curry & Bickmore, 2012; Busaca & Wester, 2006). Once in their careers, school counselors report scant opportunities for meaningful professional development (Curry & Bickmore, 2012; Busaca & Wester, 2006; Riechel, 2013).

Wilkerson & Bellni (2006) contend that the complex, stressful work of a school counselor, often done in isolation and without support of mentors or other school

counselors (Curry & Bickmore, 2012; Riechel, 2013) can lead to impaired functioning such as poor judgment, lack of empathy, emotional exhaustion, and depersonalization (Lambie, 2007) resulting in increased risk for students. Moyer, Sullivan, and Growcock (2012) report that when faced with difficult ethical decisions, school counselors often make interpretations based on their own set of morals and beliefs. This is particularly troubling in light of the fact that most of these professionals receive no post-master's training in ethics (Busaca & Wester, 2006; Riechel, 2013) and many never consult their code of ethics once in the field (Trice-Black, Riechel, & Shillingford, in press). Further, the average school counselor in the field "is functioning at a lower level of ethical decision-making than counselors-in-training" (Lambie et al., 2011, p. 56). Clearly, higher levels of cognitive complexity are needed to help novice school counselors provide quality service in these very complex and stressful environments (Lambie, 2007; Lambie et al., 2011; Riechel, 2013).

Current Approaches

The counseling field has certainly embraced the need to help practitioners, educators, and researchers become more culturally competent. Many inroads are evident. The 2005 American Counseling Association (ACA) code of ethics states "Counselors are aware of their own values, attitudes, beliefs, and behaviors and avoid imposing values that are inconsistent with counseling goals. Counselors respect the diversity of clients, trainees, and research participants" (Section A.9.b.). Likewise the major accrediting body for counselor education, the Council for Accreditation of Counseling and Related Educational Programs (CACREP) in their 2009 standards suggest that counseling studies should "provide an understanding of the cultural context of relationships, issues and

trends in a multicultural society, including ...acculturative and experiential learning activities designed to foster students' understanding of self and culturally diverse clients while developing cultural self-awareness" (Section G2). The ASCA ethical code (2010, section E.2) requires training, awareness, and competency in multicultural issues as well as social justice advocacy and leadership.

Perhaps the most effective strategy for creating change in the field as a whole is to begin during the initial training period in counselor education. In accredited programs these efforts are typically undertaken in a multicultural class designed to help students increase their knowledge, skills, and awareness in regards to culturally different clients they might encounter. Scholars and researchers in counselor education have also come to recognize and promote the importance of cognitive-constructivist development as it relates to counselors' ability and motivation to comprehend and work with cultural, ethnic, and racial differences (Cannon, 2010).

Recent research on Social Perspective Taking (Gehlbach, Brinkworth, & Wang, 2012) --humans' distinctive capacity to decipher the thoughts and feelings of others, offers strategies to help students become more aware of the factors that facilitate or inhibit their ability and motivation to take another's perspective. Additionally, developing post-modern/constructivist approaches to understanding human nature can foster students' ability to appreciate the importance of context and introduces them to the idea that much of what is thought to be "truth" in a given culture is often a social construction unique to that society.

Critical Theory perspectives are also useful in pushing beyond the limitations of thought and experience of dominant culture by empowering and seeking out the voices of

those who have been marginalized (Creswell, 2007, p.27). Critical Theory provides an additional structure for challenging assumptions while integrating new information. Like constructivists, criticalists advocate a reality that is constructed within a social-historical context (McAuliffe, Marbley & Steele, 2010). Criticalists conceptualize reality and events within power relations. This perspective serves to disrupt and challenge the status quo (Ponterotto, 2005). Teaching counseling students from such contextual perspectives can help better prepare them for the critical analysis needed for their careers (Granello, 2000).

Limitations of Current Approaches

Whereas the field of counseling has made great strides in preparing students to be better equipped to deal with culture, limitations in the current approaches still exist. In order for counselors to avoid imposing their values on their clients, they must first recognize that their own values are not universally shared. “A major assumption for culturally sensitive counseling is that counselors can acknowledge their own tendencies and the limit of their cultures on other people” (Sumari & Jalal, 2008, p.25). Becoming aware of all the ways in which culture affects the social and psychological meaning making of one’s world ideally also would entail the capacity to recognize that others may construct their understanding in a much different way. Empirically supported models are needed to insure that students can leave counselor education programs with an “understanding of themselves as ethnically, socially constructed beings (McAuliffe, Marbley & Steele, 2010, p.16), an ability and recognition that is associated with higher stages of cognitive development (Lovell, 1999).

While Constructivist/Critical theory is an excellent framework for teaching counseling students about culture (McAuliffe, Marbley & Steele, 2010), the field as a whole has yet to adopt an articulate, coherent pedagogy (Granello, 2000). Additionally, multicultural classes are merely the beginning of a process that should continue throughout the training program (Watt, Robinson & Lupton Smith, 2002) and indeed, the career of a counselor. A single class to try and help students understand culture as it relates to themselves and their clients is inadequate (Cannon, 2005). Information and important concepts from the class may remain polarized (Watt, Robinson & Lupton Smith, 2002), or halted at an intellectual level.

According to the US Federal Bureau of Statistics (2010) the overwhelming majority of counselors continue to be Caucasian despite the fact that the US population is becoming more diverse racially, culturally, ethnically (Cannon, 2008). Traditional multicultural counseling classes tend to look at specific US minorities who students are likely to come across in their practice. This approach can seem somewhat stereotypical in nature and these courses tend to look at issues of diversity, power, and culture broadly, at a superficial or intellectual level. Such courses may not engage students affectively; that is, where their intellect and emotions may conflict as they struggle to integrate challenging information (Cannon, 2005). While some courses do bring in the very important experiential component, more challenging is to take the extra step of trying to help students use the new information to deconstruct and make sense of their own identity and ways of knowing about how the world works. Thus, whereas these courses do seem to change attitudes about racial differences, they are less likely to promote

cognitive development within the context of becoming a professional (Cannon 2005).

Multicultural training often promotes change only at an intellectual level (Boysen, 2010).

So although multicultural training may help students decrease their explicit bias, levels of implicit bias often remain little changed (Auger, 2004; Boysen 2010; Boyson & Vogel, 2008). Implicit bias is rarely addressed in counselor education (Boysen, 2010). Furthermore, most multicultural coursework has a US rather than global emphasis and tends to focus on the awareness, knowledge, and skills needed for working with the US minorities that students are most likely to see (McAuliffe, Marbley, & Steele, 2010). As a result, opportunities for learning about human nature by the study of cultures outside of the US that are not framed as minorities but rather as countries and people with vastly different values structures, are lost. Examples from across the globe give a greater contrast to help make students' culture and assumptions more visible to them, regardless of whether they are of the dominant culture. Standard multicultural counseling courses may lack the breadth and depth of exposure to a different culture, as well as the continuity and personal salience that is necessary for a shift in cultural schemas (Endicott, Bock, & Narvaez, 2003; Manners et al., 2004; Sprinthall, 1994).

Integrating global perspectives could offer greater context and meaning to much of the counselor education curriculum. Courses on topics such as psychopathology, ethics, and marriage and family could be enriched by discussions that highlight the extent to which these classes are laden with western values. Further, while benefits of promoting cognitive development in counseling students have been well documented in the literature (Borders, 1998, p.334; Brendel, Kolbert, & Foster, 2002; Cannon, 2005; Lambie, Ieva, Mullen, & Hayes, 2010; Lovell, 1999), extant efforts to do so have lacked

the global perspectives approach that provides the added benefit of enabling an awareness of dominant culture influence and impact as they expand their ability to understand others. This expanded ability to understand themselves and others requires cognitive complexity.

Integration, tolerance, and genuine empathy are most strongly associated with an increase in cognitive complexity. Supporting students in social-moral development can increase the likelihood that they will develop into well-rounded and competent counselors with greater capacities for empathy, moral complexity, and ethical expertise (Narvaez, 2011; Watt, Robinson & Lupton-Smith, 2002). Research in cognitive development has indicated that students functioning at less complex levels of moral reasoning and ego development are less able to empathize with clients—particularly those clients who are different from them.

Justification of a Cognitive/Constructivist Developmental Framework

Cognitive/constructivist developmental theory suggests that cognitive processes that affect behavior and the way individuals understand themselves and others, progresses over the life span from the concrete and simplistic at lower levels to the complex and multifaceted at the higher levels of cognitive maturity. Theorists such as Loevinger (1966) with ego development, Kohlberg (1972) with moral development, and Perry (1970) with intellectual development all concluded similarly that humans have the potential for growth from less complex functioning to higher order and more complex psychological performance and that this potential is intrinsic (Sprinthall, 1994, p. 86). Though the potential for growth may be intrinsic, it is not inevitable.

With higher levels of complexity comes more advanced reasoning and problem solving abilities as well as the capacity to successfully adapt behavior to navigate difficult situations (Brendel, Kolbert, & Foster, 2002; Cannon, 2008). These qualities are necessary in a profession such as counseling wherein practitioners are charged with helping people when they may be at their most vulnerable.

“The personal integration needed by a counselor to be emotionally available for genuine empathic intervention, to be able to respond differentially yet appropriately to client needs, and to serve as an advocate for equality and justice, is a function of the higher stages of cognitive complexity” (Brendel, Kolbert, & Foster, 2002, p. 225).

To effectively engage a client in the therapeutic process, practitioners must be able to take the perspective of the client, reading and flexing to each individual and choosing appropriate interventions to match them. Counselors who take a post-modern or constructivist approach may be more capable of understanding their clients; however, this perspective is more representative of a “cognitive developmental attainment” than it is a chosen strategy (Lovell, 1999, p.200). In a study of 340 graduate students enrolled in counseling programs, researchers found that more complex cognitive abilities were associated with higher empathy levels (Lovell, 1999). Counseling students at lower levels of ego development may learn counseling skills by rote, without adequate integration and understanding of their appropriate use (Sheaffer et al., 2008). Such findings suggest that difference may be disturbing to counselors who construct the world in more concrete contexts.

“Counselors must understand not only their clients but also their clients’ social interactions over many contexts, many interactions, and over a long period of time” (Hayes, 1994). However, novice practitioners with less mature ego development are more likely to judge or engage in stereotypical thinking in regards to their clients (Borders, 1998, p.338). Moreover, these students may even reject or be fearful of clients with observable disabilities (Sheaffer et al., 2008).

Practitioners who function at lower levels of ego development appear less able to employ quality treatment for a wide range of clients. Research indicates that they are not as equipped to negotiate complex situations and maintain adequate self-care as their colleagues who are at higher levels of ego development (Lambie et al., 2009). Finally, counseling students will not be able to appropriately challenge or gain conceptual understanding of clients who reason and perform at higher levels of ego development than they themselves are (Borders, 1998, p.333).

Conversely, research has highlighted many ways in which individuals at higher levels of cognitive development are able to successfully function in the challenging and complex field of counseling. Lambie et al. (2009, p.114) wrote “Counselors at higher levels of ego development have been found to negotiate complex situations and perform counselor-related tasks with greater empathy, flexibility, personal and interpersonal awareness, interpersonal integrity, and self-care when compared with individuals who have lower levels of ego maturity”. Higher ego development is also associated with higher legal and ethical knowledge (Lambie et al. 2010). Further, Borders (1998, p. 334) reports that “traits of higher ego levels, such as flexibility, tolerance for ambiguity, appreciation of individual differences, and acceptance of conflict as a natural part of

relationships are critical qualities of effective counselors”. These capacities seem crucial for counselors.

Ego Development

Loevinger (1976) described ego as the master trait under which other cognitive developmental traits resided—each forming a piece of the larger ego. According to Krumpe (2002), Loevinger’s framework of Ego Development refers to how people understand and make sense of themselves, others, events, and their own existence. The sophistication, depth, and maturity utilized in this search for coherent meaning along three characteristics of Impulse Control, Interpersonal Mode, and Conscious Preoccupation determines the level of ego development. Loevinger’s model describes nine stages that sequentially reflect increasing levels of complexity in the way humans perceive themselves and others (Krumpe, 2002). Progression can stop at any level and is independent of age, although the most dramatic growth does occur during childhood and adolescence. Further growth can occur in adulthood; however, for most adults progress stops at the *Self-Aware* level. Experiences that are *structurally disequilibrating*, *personally salient*, *emotionally engaging*, and *interpersonal* may induce a stage transition (Manners, Durkin, & Nesdale, 2004).

Moral Development

Kohlberg theorized that when individuals are faced with moral dilemmas, the way in which they choose to proceed could be categorized along six levels. Those operating from the lower levels of moral reasoning make their decisions based on more egocentric criteria while those at higher levels take into account the impact of their decision on the broader community (Schmidt, McAdams, & Foster, 2009). Research has

provided ample evidence of cross-cultural universality of Kohlberg's theory (Elm & Weber, 1994). Rest expanded upon the theory with the "Neo-Kohlbergian" framework based on data from the Defining Issues Test (Rest, 1979). Rest (1994) sought to explain the relationship between moral reasoning and moral action through a Four Component Model consisting of 1) moral sensitivity which refers to the ability to identify a situation as a moral issue, 2) moral reasoning, how one decides what is the right thing to do, 3) moral motivation, choosing what is moral over other competing interests, and 4) moral character, the strength and courage to take action on moral issues (Schmidt, McAdams, & Foster, 2009).

Deliberate Psychological Education

Sprinthall & Mosher (1971) developed an educational model for promoting cognitive complexity. The Deliberate Psychological Education (DPE) has been used to increase cognitive development in various professional populations and has repeatedly shown its utility in promoting complexity in moral reasoning (Schmidt, McAdams & Foster, 2009, p.318). Five core components are essential for a successful DPE. The first condition is *a qualitatively different new role taking experience*; it is particularly effective if this new role is in a helping capacity (Sprinthall, 1994). This experience must be different and new, as it must challenge the learner's current intellectual capabilities such that the apparent inadequacies create an openness and incentive for developing a more complex cognitive framework.

Secondly, a DPE requires *careful and continuous guided reflection* as the learner struggles to adjust to the new experience. Opportunities to analyze and reflect on the experience with the guidance of a more capable guide, teacher, or supervisor helps to

ensure that the learner engages with the new challenge and is assisted in making meaning of it. Group debriefing sessions and journaling with prompts from the guide are examples of ways in which this can be accomplished. The third component is a *balance between action and reflection*. Action in this case could be engagement in activities or information involved in the new role taking. Regular and frequent occasions for reflection help the learner to continue processing and making new sense of the experience. *Continuity* is the fourth component, referring to the notion that it takes a sufficient amount of time, normally six to nine months, of engagement in the new challenging role taking with analysis and guided reflection before one discards old schemas and replaces them with new, more complex ones.

Finally the DPE requires a *balance between support and challenge*—the experience should be challenging or disequilibrating but not overwhelming. These elements of educational intervention have been empirically supported in a number of counselor education frameworks. Thus a developmental foundation for enhancing ego development, moral sensitivity and reasoning, and empathy regarding global contexts in the field of counseling appears justified by the literature.

Purpose of the Study

The purpose of this study is to determine if a DPE infused with a global perspective added to the curriculum of the school counseling internship will promote ego development, moral development, and ethnocultural empathy. This intervention will utilize a Deliberate Psychological Education (DPE) framework (Mosher & Sprinthall, 1971) and a Cognitive/Constructivist and Critical theory pedagogy to expose students in an in-depth, personal, and experiential way to cultures with contrasting values structures

to expand their awareness and understanding of their own culture and the culture of others while increasing their cognitive complexity. Specifically, the purpose of this study is to answer the following questions.

1. What is the effect of a DPE infused with a global perspective on the ego development, moral reasoning, and ethnocultural empathy of second year master's level school counseling students?
2. Is there a relationship between students' ego development and perceived ethnocultural empathy?
3. Is there a relationship between students' moral reasoning ability and perceived ethnocultural empathy?

Definition of Terms

Ethnocultural Empathy: Wang et al. (2003) defined ethnocultural empathy as “empathy directed toward people from racial and ethnic cultural groups who are different from one's own ethnocultural group”.

Moral Development: A theory developed by Lawrence Kohlberg to explain how people choose to proceed when faced with a moral dilemma. The model describes six levels of moral reasoning from the more simplistic and egocentric at the low end to the more complex egalitarian at the higher levels.

Ego Development: A theory developed by Jane Loevinger to explain how people make sense of their place in the world. The model describes nine stages that sequentially reflect increasing levels of complexity in the way humans perceive themselves and others.

Global Perspective: A viewpoint that reflects the understanding that all humans are in some way interconnected and that much can be learned about ourselves and human nature by studying other cultures—even if one is unlikely to encounter them in counseling.

Deliberate Psychological Education: A five component cognitive developmental intervention developed by Mosher and Sprinthall to promote moral development.

General Research Hypothesis

This study is concerned with the levels of ego development, moral development, and ethnocultural empathy of the participants and any changes in these variables as a result of the cognitive/developmental intervention. It was hypothesized that the intervention, a DPE infused with a global perspective, would result in statistically significant increases in the levels of ego development, moral development, and ethnocultural empathy of the master's level school counseling student participants. Analysis entailed comparing pre and posttest scores of the Washington University Sentence Completion Test, the Defining Issues Test-2, and the Scale of Ethnocultural Empathy. It was expected that the posttest scores of the intervention group would show significant increases on the three measures when compared to pretests and to the posttests of the comparison groups. Correlational studies were conducted to determine any relationship between the constructs of ego development and moral development with ethnocultural empathy.

Sample Description and Data Gathering Procedures

The treatment group consisted of second year master's level school counseling students enrolled in their internship course that began in the fall semester of 2012 at the

College of William and Mary. A comparison group was comprised of second year master's level community mental health and marriage and family counseling students, also enrolled in their internship course at the College of William and Mary. Pretests were conducted on the three measures midway through the fall semester of 2012. The final posttest was given in April of 2013. Demographic and biographic data was obtained.

Limitations of the Study

The small, non-random sample may be the greatest limitation to the study. Participants who volunteer for the study may be different than those who opt out. Other unknown factors may exist that could affect the variables being measured. Disruptions to the continuity of the DPE as well as the relatively short length of the intervention are also significant limitation. Participants were enrolled in a counselor education program that is already designed to promote cognitive development making it difficult to detect changes that were not attributable to measures already in place.

Summary

This chapter described the cultural limitations of the current models, theories, and pedagogies in the fields of mental health as the world becomes smaller and cross-cultural contact becomes more frequent. Further, global contexts for the field of counseling were articulated, with particular attention to identifying and addressing psychological disorders within cultural constructions of health and wellness. Current approaches to the problem within counselor education were addressed, exposing the limitations of those approaches for promoting global awareness, leading to the necessity for the proposed intervention. The theoretical rational for the Cognitive/Constructivist Development framework of the

intervention was discussed and an overview of the methodology and its limitations were provided.

Chapter two will provide an in-depth review of the literature relevant to this study while chapter three will describe in detail the research design, ethical concerns, information regarding internal and external threats to validity, limitations of the study, and a description of the intervention.

CHAPTER TWO

Review of the Literature

As articulated in Chapter 1, Counselor Education programs are charged with preparing professionals who are suited for the complex tasks of ethical practice with an increasingly diverse client population, including advocacy and leadership on behalf of those clients. The ability and inclination for these new professionals to take on such challenges necessitates advanced levels of ego development, moral reasoning, social perspective taking, and ethnocultural empathy. This chapter will explore existing research related to the current study.

Ego Development

Loevinger conceptualized ego development as the system by which individuals make meaning of experiences, emotions, and the way the world works in general. This system progresses from a very basic understanding in childhood to progressively more complex schemas about life and one's place in the world. While most ego development happens in childhood with the majority of adults stopping at the Self-aware stage, further advancement is possible in adulthood. As discussed in the previous section, these advanced stages of ego development are associated with many qualities necessary for understanding clients and providing competent and ethical care (Lambie et al., 2010).

In a 2004 study, Manners, Durkin, and Nesdale designed an intervention to promote the ego development of adults offering a training program for building better relationships that met weekly for ten weeks. With a sample of 88 participants, they targeted their intervention to be adequately disequilibrating for those at the Self-Aware ego stage by using content with a level of complexity that was one or two ego stages

above it. Loevinger (1976) identified four conceptual areas that were associated with ego development; 1) emotional discrimination, 2) identity definition, 3) understanding of relationships, and 4) effective communication. A researcher familiar with ego development helped structure the group content at the Conscientious and Individualistic ego stages.

To promote more complex emotional discrimination researchers used guided discussions with didactic input about how emotions may be expressed, suppressed, or denied based on situational factors and culture. Experiential components such as journaling, relaxation, and practicing reflective listening with a focus on emotions were also utilized. To enhance identity definition group facilitators asked group members to reflect on their personal identities by asking friends for feedback, creating a collage that represented their identity, and by seeking group feedback. The researchers facilitated advanced understanding of relationship patterns by helping group members identify personal needs, fears, and attributes in intimate relationships. Various types of relationships were examined as to the differences in expectations, needs, and intimacy. The psychological basis for repulsion or attraction to others was also taught and discussed. Finally, to promote communication skills group facilitators taught principals of active listening and conflict resolution, while providing group members with ample opportunities for practice and feedback.

Findings revealed a significant increase in ego development in the two intervention groups and no mean increase in the control group. This study illustrates that, although ego development tends to be stable in adults, a carefully implemented intervention such as this, that has the four qualities of 1) being structurally

disequilibrating, 2) personally salient, 3) emotionally engaging, and 4) interpersonal, can help adults move to a higher ego stage. One caution is that participants for this study responded to an advertisement about a group to help improve relationships. These volunteers may have been unique in that the timing was optimal for the intervention to produce change.

Watt, Robinson, and Lupton-Smith (2002) administered the Washington University Sentence Completion Test of ego development and the Racial Identity Attitude Scale to 38 graduate students enrolled in all three tracks of a counselor education program; school counseling, community agency counseling, and student development. They found a positive correlation between the two constructs of racial identity and ego development and also found that those students at the end of their program scored higher on both measures than those at the beginning. These findings would suggest that counselor education training can account for increases in development on both of these constructs and that while one developmental domain does not cause the other, they are related. The authors note that “racial and ego attitudes at low developmental levels are incompatible with effective counseling”. The authors recommend infusing into the full curriculum opportunities to expose students to qualitative assignments and experiences that will promote development across the domains of ego development and racial identity.

Lambie (2007) surveyed 550 school counseling professionals collecting demographic information, completed Washington University Sentence Completion Tests and Maslach Burnout Inventory—Human Services Survey (MBI-HSS; Maslach & Jackson, 1996) on 218 (39.6%) participants. The MBI-HSS has three subscales for

Emotional Exhaustion, Depersonalization, and Personal Accomplishment. Path analysis was used to establish whether a higher ego development level might contribute to less burnout. Results revealed that the data did not fit the model. However, linear regression and correlation calculations were applied to the ego development scores and the three subscales of the MBI-HSS, leading researchers to conclude that ego development appears to be related to personal accomplishment and depersonalization but not emotional exhaustion. Levels of reported occupational support were correlated positively with personal accomplishment and negatively with depersonalization and emotional exhaustion.

The authors noted several limitations to the study. Although the sample size was fairly large at 218, it represented only 39.6% of those solicited. The sample was drawn from members of the American School Counselor Association (ASCA). School counselors who chose not to volunteer or who are not members of ASCA may be different than those in the sample. Additionally, many school counselors who suffer from burnout may have already left the field and would not have been solicited for involvement in the study. This study is relevant to the current intervention in that it seeks to promote ego development. The discussions and self-reflective practice involved in the intervention may also protect against depersonalization and provide tools for dealing with varying degrees of occupational support.

Moral Development

Houser, Wilczenski, and Ham (2006) examined theories of ethics from all over the globe. They provided the history and tenets of each theory as well as case studies in which use of a non-western theory or tradition might be relevant for counselors when

addressing certain ethical questions. They maintain that virtue ethics is particularly relevant to professional conduct as it addresses the crucial role of motives in moral dilemmas. They go on to state that

“Virtues are neither situation specific nor universal maxims, but they are character specific. They are habits or intuitions that are nurtured in the context of a community, starting in childhood and continuing throughout life. Virtues are acquired qualities mediated by communities and religions” (p. 11).

Virtues are, in a sense, local. An appreciation for the fact that one's system of virtues is not universal but merely one of many seems crucial in order to be open to the shortcomings in one's own moral system while not inflicting one's own sense of what is virtuous onto a client who has equally relevant but different beliefs. Educating students about the history and tenets of many different ethical theories from around the globe may provide them with a context for critical examination of their own beliefs while creating an openness and sense of legitimacy for the multitude of moral and ethical principals that clients may hold.

Foster and McAdams (1998) used a Deliberate Psychological Education (DPE) model (Mosher & Sprinthall, 1971) in a training program for 35 supervisors at a group home based residential treatment facility for children with behavioral disorders. The DPE consists of five components, 1) a role-taking experience (as helper), 2) guided reflection, 3) a balance between action and reflection, 4) continuity, and 5) an environment that balances support and challenge. Mean increases on the DIT and the Moral Judgment Interview (Colby, Kohlberg, Gibbs and Lieberman, 1983) were

significant, indicating that the program was successful in promoting moral development. Participants also reflected in their evaluations feelings of rejuvenation and more confidence in their roles as supervisors. The authors noted lack of a control group as a limitation to the study. Schmidt, McAdams, and Foster (2009) also had significant positive results using the DPE to increase moral development with undergraduate business students. These findings support the use of the DPE in the intervention for the current study.

Cannon (2010) used the DPE, incorporating issues of cultural diversity to promote moral reasoning and multicultural competence during the internship of second-year counseling students. The sample consisted of thirty participants, all white and 80% female. At the time of the intervention only 40% of the students had completed a multicultural class. While the study did find a significant increase in moral reasoning, no significant change in schemas related to multicultural issues were evident as a result of the intervention.

The author noted possible reasons for the lack of progress. The intervention implemented moral dilemma discussions into the internship class where students are also challenged by learning and improving their counseling skills while integrating themselves into their internship sites. With such competition for the participants' attention, the DPE in this setting may have been insufficient to promote change. Another factor noted by the author was that the DPE model used for this intervention was "a predominantly cognitive process". Perhaps a class with an intensive experiential component dedicated to making the connections between cultural differences of clients and students would have the

continuity, depth, (Endicott, Bock, & Narvaez 2003), and personal salience required for the intervention to be effective.

One finds further evidence for the support of the current intervention in a study by Endicott, Bock, and Narvaez (2003) who found that intercultural development and moral judgment are significantly related to each other. They note that exposure to cultures with contrasting values provides a rich opportunity for moral development.

“The practical educational implication of this is that if one is interested in promoting moral development as well as intercultural development, we might encourage students and teachers to value quality over whirlwind tours that move quickly through several cultures. Spending more time in a given culture allows the individual to work at understanding and internalizing the important value frameworks and challenges the individual to rethink his or her own schemas.”

The current study incorporates the components necessary for a DPE, including culturally based dilemma discussions and in-depth exposure to other cultures to promote the moral development of participants. The literature on moral development has shown it to be positively correlated with high levels of empathy (Lewis & Young, 2000).

McAuliffe, Grothaus, Jensen, and Michel (2012) used a mixed methods approach to study the relationship between counseling students’ moral development and their cultural assumptions following completion of a cultural diversity class. They found that postconventional thinkers were more inclined to advocate and to challenge social norms. Additionally, while current day conventional thinkers are now more open to racial differences and gender equality, homosexuality remains a challenge for them; especially

if it “contradicts received religion” (p.130). The authors suggest that counselors who operate at a conventional level of moral reasoning “might fail to challenge racism, heterosexism, and religious bias.... instead likely following authorities or the common sentiment rather than authorizing their own views” (p.130).

The authors further recommend having diverse guests share their life stories, providing examples of people who have broadened their own perspectives such as a Christian who advocates for LGBT rights, and that supervisors model reflexive, non-judgmental thinking. The article also details exercises for helping students recognize unexamined beliefs. Authors noted that generalizations of these findings should be done with caution. Extreme examples were chosen to help highlight differences in the reasoning of conventional and postconventional thinkers, leaving out information on those with more moderate views.

Craig and Oja (2013) employed an Integrated Learning Framework (ILF; Reiman & Oja, 2006), similar in structure to a DPE, to promote moral reasoning and decision making with 33 college students who were engaged in a 14-week summer internship in recreation management. They reported a significant increase in overall moral reasoning. The literature recommends at least six months for a DPE, or in this case an ILF to promote an increase in moral development. These findings suggest that a semester long DPE during an internship may promote a significant change in moral reasoning. However, the small sample size and lack of a comparison group may limit generalizability.

Ethnocultural Empathy

Hoffman (2000, p.4) defines empathy as “an affective response more appropriate to another’s situation than one’s own”. Hoffman maintains that empathy can be aroused with little to no cognitive awareness when witnessing a person or animal in distress and immediately a connection may be made to previous painful past experiences. This affective response is an automatic, involuntary reflex. However, “higher–order cognitive modes” of empathy exist that require “semantic processing of information from or about the victim; and role-or perspective taking in which one imagines how the victim feels or how one would feel in the victim’s situation” (Hoffman, 2000, p.5). Those who extend such additional psychological effort in effect expand the scope of their empathic capability so that they may empathize with victims of a tragedy even if they were not witness to it. They are also more capable of empathizing with those with whom they do not immediately identify.

While certain situations or factors easily elicit empathy and others require cognitive effort, factors also exist that limit one’s capacity for empathy according to Hoffman (2000, p. 197). Hoffman contends the first limitation is over-arousal, which can occur when the distress of another is so intense for the perceiver that the perceiver shuts down the empathic process in effort to promote self-preservation. This response is illustrated in what most people know as vicarious trauma or compassion fatigue. The other limitations noted by Hoffman are due to one of two types of bias. “Here-and-now bias” refers to the fact that empathy is elicited more easily when the victim is present. “Familiarity bias” refers to the fact that humans more easily empathize with those who are more like themselves. The notion of Familiarity Bias is supported by a 2004 study by Nelson and Baumgarte who found, when they presented participants with scenarios

depicting behaviors that were different from their cultural norms, participants scored lower on emotional empathy.

Wang et al. (2003) defined ethnocultural empathy as “empathy directed toward people from racial and ethnic cultural groups who are different from one’s own ethnocultural group”. Individuals find it much easier to have empathy for those who are close to them such as family, friends, and people (in that order) who share their culture (Hoffman, 2004, p.197) and language. Generally, empathy becomes more difficult as people look, behave, and speak differently—especially if one has not had extended intimate interactions with them. Lack of empathy “can lead to hostility toward other ethnic groups and individuals, including sexual minorities” (Rasoal, 2009). Those with higher levels of ethnocultural empathy are less likely to endorse stereotypical attitudes and beliefs (Karafantis, 2011).

In a study to determine how ethnocultural empathy might be correlated with certain personality traits, Di Meo (2007) found that ethnocultural empathy was negatively correlated with the personality traits of Social Dominance Orientation, Right-Wing Authoritarianism, and Hypersensitive Narcissism. Hansen (2010) examined the effects of a semester study abroad program on ethnocultural empathy. Using a pre-post test, quasi-experimental design, she compared the levels of ethnocultural empathy of the study abroad group to a comparison group enrolled in a multicultural class and a control group receiving no organized exposure to diverse cultures. She found no significant difference between the groups either before or after the semester. Her study noted that the study abroad participants were placed in either London or Australia, both English speaking countries with cultural and value systems that have much in common with the US.

Interestingly, neither the study abroad nor multicultural class had higher levels of ethnocultural empathy than the control group. Simply exposing students to different cultures may not be enough to provoke a shift in cultural schemas and thus, acceptance of those who are different. The current intervention differs in that much attention was given to the way in which participants were processing the exposure to other cultures—both challenging them and supporting them in their attempts to find new meanings.

Social Perspective Taking

Social Perspective Taking (SPT) may be understood as a cognitive extension of empathy. Hoffman (2000, p 54) identifies role taking as “an empathic arousal that requires an advanced level of cognitive processing: putting oneself in the other’s place and imagining how he or she feels”. Put another way, empathy is an affective, typically involuntary response that can be enhanced and extended through cognitive processes. Research on Social Perspective Taking reveals that those who are both inclined and accurate in taking the perspective of others have higher self efficacy, are more adept at conflict resolution, have healthier attachment styles (Corcoran & Mallinckrodt, 2000), are better able to control anger and aggression (Richardson, Green, & Lago, 1998), and are more cognitively complex (Hale & Delia, 1976).

While Social Perspective Taking (SPT) often is associated with other important skills such as conflict resolution and other aptitudes such as cognitive maturity, Gehlbach (2004) maintains that SPT is an important aptitude in its own right. It is, however, a complex and multidimensional construct. Gehlbach quotes the following definition of SPT from Johnson (1975):

Taking the perspective of another person is the ability to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation. It is the ability to put oneself in the place of others and recognize that other individuals may have points of view different from one's own. (p. 241)

Put another way, SPT involves an attempt to understand the lived experience of another in its context while being aware of how one's own experience and feelings may influence that interpretation.

In a rigorous 2012 study, Gehlbach, Brinkworth, and Wang used a sample of 18 adults from different professions and 13 high school students to examine what motivates one to take the perspectives of others. To collect their data they utilized self-report measures, a performance task, and interviews. The self-report measures consisted of three survey scales. The first measured participants' propensity to engage in SPT, that is, how likely and how often do they engage in the SPT process. The second measured participant's confidence in their abilities to accurately understand another's perspective. The third self-report measured how important participants thought it was to engage in perspective taking. As people often inaccurately rate their ability to engage in SPT (Ames & Kammrath, 2004) a performance task was also used wherein participants watched a series of videos and then reported on the thoughts and feelings they believed the individuals in the videos to be experiencing. Answers were compared to self-reports of those who took part in the video recorded conversations. Finally, participants took part in semi-structured interviews.

From the interviews, thirteen factors emerged that participants indicated affected their motivation to engage in SPT. Seven of these factors were positive motivators. These positive motivators are 1) high stakes situations or targets (receiver of SPT), such as when someone may be in danger, 2) pro-social goals, 3) a desire for situational knowledge, 4) relationship goals, 5) social influence, that is to gain cooperation or compliance 6) intrinsic interest, perhaps genuine curiosity, and 7) self-knowledge, SPT was seen as a means for learning how others perceived them. When applied to the counseling relationship, several of these motivating factors would seem to be a given; yet counselors often fail to take the perspective of their clients (Constantine, 2001; Leong & Santiago-Rivera, 1999; Sue, 2004). Factors revealed by this study that had a mixed or negative influence on SPT may hold some clues.

Three factors emerged that could either increase or decrease one's motivation to engage in SPT. These mixed factors are 1) emotion regulation, for instance, frustration or fear may motivate one to try to understand another or it may motivate one to discount the other person altogether, 2) identity role, one may take extra care to understand another who is in the role of "guest" or one may rely on predetermined assumptions about another based on their role of "lawyer" or one's racial identity, and 3) familiarity, participants noted that because close relationships were important, they may expend more energy to engage in SPT or they may be quick to make assumptions based on that familiarity. Finally, three factors emerged from the interviews that had a negative affect on participants' motivation to engage in SPT. These are 1) lack of energy, 2) hubris, such as when participants were sure they were right, and 3) cognitive load, when one is too busy or overwhelmed to pay attention to the social cues necessary for SPT.

These factors that emerged as having a mixed or negative affect on the likelihood of participants to be motivated to engage in SPT are of particular relevance to the proposed study, as they seem to go to the heart (at least in part) of why counselors fail to adequately understand their ethnically different clients. As the proposed study is as much about teaching counseling students about themselves as it is about other cultures—the teaching of factors that may increase or decrease motivation for SPT will be a key component in the intervention.

Authors of the study point to two limitations of their findings. The first concern is that participants may not have enough insight into the processes involved in SPT to be able to identify and report all of the complexities involved. The second caution is that this study represents the first attempt to outline factors that affect motivation to engage in SPT. As further research is done, other factors may emerge and some factors identified in this study may not hold up as the categories undergo refinement. The concern of the current study is how having a better understanding of these factors may affect the ability of counseling students to engage in SPT.

Gehlbach, Young, and Roan (2012) examined the effectiveness of a curriculum designed to improve SPT of US Army personnel prior to deployment. They designed the curriculum to address biases identified in the literature that could derail one's motivation to accurately understand others. These biases fit into two broad categories of "enhancing sense of self or maximizing cognitive efficiency" (Gehlbach & Brinkworth, 2008). In particular this study addressed the four biases of 1) fundamental attribution error, where perceivers find it easier to attribute behavior to personal traits than to take into account the complexities of that person's environmental factors, 2) naïve realism as a bias

wherein perceivers presume that rational people would see the world as they do and when this is not the case, it is due to the other persons' biases or laziness, 3) intergroup bias reflects the tendency of most people to exhibit prejudice for those within their own group and against those from different groups, and finally 4) confirmation bias occurs when one has formed a theory and then collects only the information that will confirm that theory, such as when a teacher has decided that a student is a problem and then only notices negative behavior that can lead to a self-fulfilling prophecy.

The researchers followed the lead of previous research indicating that attempts to increase motivation and accuracy and mitigate bias were effective in improving participants' SPT. The course lasted six hours and involved lecture, discussion, and the examination of bias as soldiers in their own misunderstandings with different cultures and sharing of biases they have observed in others as well as in themselves. The researchers hypothesized that "those in the research group would 1) Be more accurate in detecting biases in others, 2) Generate more initial hypotheses to explain why others were behaving as they were, 3) Be more likely to change these hypotheses in the face of new evidence, and 4) Be more accurate in reading others in a video-based task.

Results showed in improvement in the ability of participants to generate more hypotheses regarding why a person behaves in a certain way and an increase in their ability to adapt their hypotheses as they encountered new information. Participants also improved their ability to detect bias in others. However, the video task results showed no detectable improvements in participants' accuracy as they attempted to read the individuals in the videos. The researchers suggest perhaps the problem-solving portion of the training was ineffective, too short, or perhaps forgotten during the post-test. A slight

negative effect was uncovered for this outcome when years of service were taken into account. Also soldiers with more deployments were more accurate. Authors note that one should not draw conclusions from this correlation but suggest that future studies should explore the possibility that more years in the Army without deployments may habituate soldiers to following protocols as opposed to exposing them to the varied social interactions that could improve their SPT abilities.

What appears to be missing in this study is the possible link of SPT with cognitive maturity. While years of service in the Army and confidence in SPT were negatively correlated with SPT ability, number of deployments and level of sophistication correlated positively with SPT. The fact that those who had higher confidence in their SPT ability were actually less accurate may reflect the more dualistic thinking and sense of certainty associated with lower levels of cognitive maturity. However, in-depth interactive exposure to other cultures (Endicott, Bock & Narvaez, 2003) and years of formal education (Rest, Narvaez, Bebeau, & Thoma, 1999) have been shown to be associated with higher cognitive complexity.

The authors note that assessing outcomes as they did through computers as opposed to real life social situations is a weakness in the study and they had no way of assessing the longevity of the effects of the program. This study does demonstrate that a curriculum focused on improving SPT can be effective in increasing one's ability to detect bias, to generate multiple hypotheses to explain behavior and increase flexibility in changing those hypotheses when faced with new information. Although participants did not show an increase in the "in the moment" accuracy of their perspective taking as

measured by the video task, extended training, such as that in the current intervention, could increase the efficacy of the curriculum promoting this particular skill.

Summary

This chapter offered an in-depth look at the research relevant to this study. This review of the literature provides support that an intervention utilizing a DPE focused on global perspectives and building on the interventions mentioned in the above cited studies, may be a good tool for promoting ego and moral development, increasing ethnocultural empathy and enhancing social perspective taking. Specifically, the current study employed a DPE infused with a global perspective and embedded in a constructivist framework to promote the ego development, moral development and ethnocultural empathy in second year master's level counseling students. This author is not aware of any such intervention being utilized in counselor education. The following chapter will outline the research design in detail.

CHAPTER THREE

Research Methods

This chapter outlines the research methodology used in the study. The information describes the research design, the target population, sampling and participants, and, data collection instruments, procedures, and analysis. Limitations of the study as well as ethical considerations are discussed.

Design

A pretest, posttest, and comparison groups, quasi-experimental design was utilized to measure the effectiveness of the intervention.

Population, Sample, and Participants

The target population for this study is master's level school counseling students. A convenience sample was utilized consisting of second year master's level counseling students from a CACREP accredited program at a mid-sized research-intensive, mid-Atlantic university. A control group consisted of students from the same counseling program composing the community and addictions counseling and the marriage and family-counseling cohorts. Participants were asked to commit to the project for two semesters, starting in the Fall 2012 semester. The intervention group consisted of 12 school counseling students, while the comparison group consisted of six community and addictions counseling students, and five marriage and family counseling students. All participants were engaged in their internships, the culminating experience of their academic preparation.

Intervention

The intervention consisted of a semester long (14week) Deliberate Psychological Education program, infused with a Global Perspective and utilizing a Cognitive/Constructivist Developmental framework and Critical theory pedagogy. The pretests were given the third week of October 2012. The intervention sessions started on November 14. After four sessions, an academic break placed the DPE on hold from December 12 until January 22. Sessions five through nine took place continuously in the school internship class. At week ten, February 28th the intervention was moved to the Advanced Issues in School Counseling class. The following week, spring break required another weeklong break in the DPE. Sessions eleven and twelve took place through electronic discussion board as class was cancelled due to conferences. The final session (week 14) occurred on April 4 followed the next week by the posttest on April 11, 2013.

As noted previously, a DPE intervention has five core components that must be present in the learning environment for development to occur (Schmidt, McAdams, & Foster, 2009). These conditions are: a *qualitatively significant role taking experience*, *careful and continuous guided reflection*, *balance between the experience and reflection*, *continuity* (continuous application of these conditions for six to twelve months), and a *combination of support and challenge*. The role taking experience for these students was primarily their role as beginning school counselors at their internship sites. Students were required to keep weekly journals that were shared with the researcher who provided attenuated feedback to guide student reflection. Class discussions also satisfied the guided reflection element. The continuity element was lacking in that the intervention, at 14 weeks was short by DPE standards, and it was plagued by several breaks and disruptions that will be discussed in chapters four and six.

An effective DPE challenges students by structuring a learning environment that is slightly above their current level of cognitive complexity. The researcher paid close attention to journal entries and class discussions to decide if the content challenged students at the appropriate level and also to determine when to introduce new content and when to provide more support and opportunities for reflection. Additionally the interventions sought to enhance ego development by being *structurally disequilibrating, personally salient, interpersonal, and emotionally engaging* (Manners et al., 2004) through the use of perspective taking exercises. Examples of such exercises are the School-Family-Community Partnership program assigned in the fall semester (see fall course syllabus appendix A), the Data Driven School Counseling Project (case study) assigned in the spring semester (see spring course syllabus appendix B), as well as a guest speaker Fulbright student from Pakistan, and case presentations. Table 3.1 illustrates how the curriculum met the conditions for promoting cognitive complexity. A full description of the curriculum is found in chapter four.

Table 3.1
DPE as infused in curriculum

DPE conditions	Curriculum elements
Role-taking experience	Internship—school counseling role in local schools
Guided reflection	Weekly self-reflective journal responses to prompts provided by researcher, group discussion, weekly supervision
Challenge	Guest speaker to provide insight into other cultures Examples from around the globe of cultures with contrasting values structures. Cultural de-centering exercise * Perspective taking exercises
Support	Researcher and instructor responses to journal entries, classroom discussion, Modeling of reflexive, non-judgmental thinking by instructor and researcher Examples of post-conventional, alternative thinkers ** Weekly supervision
Balance of role-taking and support	Researcher used information from journal reflections and class discussions as well as consultations with students and instructor to determine content and pace of the intervention.
Continuity	14 week intervention
Conditions for ego development	Curriculum elements
Structurally disequilibrating	See <i>Challenge</i> and <i>Role-taking experience</i> above.
Personally salient	Journal prompts and classroom discussions that call for self-reflection, integration of client presentations
Interpersonal	Guest speaker, perspective taking projects, group discussions, supervision, case presentations
Emotionally engaging	Documentaries, perspective taking projects, guest speaker

*McAuliffe & Milliken (2009); **McAuliffe et al., (2011)

Assessment

A total of three instruments were used for collecting data. In addition to an informed consent form, and a demographic questionnaire, each student completed 1) the Defining Issues Test-2, 2) the Washington University Sentence Completion Test, and, 3) the Scale of Ethnocultural Empathy. Both the informed consent and demographic questionnaire were given at the beginning of the study. To measure the effect of the independent variable, in this case the DPE, on the dependent variables of moral

development, ego development, and, ethnocultural empathy, the participants in both groups were given the Defining Issues Test (DIT-2), the Washington University Sentence Completion Test (WUSCT), and the Scale of Ethnocultural Empathy (SEE) as a pretest before the intervention began in the fall semester, and then again after the 14 week DPE as posttests.

Informed Consent Form

The Informed Consent form was used to provide information to participants as to the nature and purpose of the study, what will be asked of them and the potential risks involved in participation. It outlined the rights of those who took part in the study. Participants were informed that taking part in this study was voluntary, that no penalties would be associated with withdrawal from the study, and that all data collected for this study was to remain confidential. The informed consent is found in Appendix C.

Demographics Questionnaire

A questionnaire was used to collect demographic information for those participating in the study. This form gathered information regarding age, gender, culture, political views and exposure to other cultures. Participants chose a pseudonym that matched their demographic information to the other instruments. The information collected by this questionnaire was used to determine the impact of the demographics on the dependent variables of ego development, moral development, and ethnocultural empathy.

Defining Issues Test-2

The DIT-2 (Rest, 1999) is a measure of moral reasoning ability. Researchers may use either a paper-and-pencil or computer based electronic version of the test. Moral

thinking, according to Rest, is formed on the basis of the “social justice achieved through balancing different interests and assigning rights and responsibilities to provide cooperation” (Elm & Weber 1994). He designed a non-interview measurement instrument called The Defining Issues Test (DIT) to assess moral reasoning without relying on the verbal skills of the individual. The original DIT has been extensively researched since the 1970’s, with hundreds of studies and roughly half a million participants. The DIT-2 has updated scenarios, is shorter and more valid (Rest et al., p.8). According to the DIT manual (Center for the Study of Ethical Development, 2005):

The DIT is a device for activating moral schemas (to the extent that a person has developed them) and for assessing them in terms of importance judgments. The DIT has dilemmas and standard items; the subject’s task is to rate and rank the items in terms of their moral importance. As the subject encounters an item that both makes sense and also taps into the subjects preferred schema, that item is rated and ranked as highly important. Alternatively, when the subject encounters an item that either doesn’t make sense or seems simplistic and unconvincing, the item receives a low rating and is passed over for the next item. The items of the DIT balance “bottom up” processing (stating just enough of a line of argument so that the subject has to “fill in” the meaning from schema already in the subject’s head). In the DIT we are interested in knowing which schemas the subject brings to the task (are already in the subject’s head). Presumably those are the schemas that structure and guide the subject’s thinking in decision-making beyond the test situation.

The DIT-2 is highly correlated with the DIT-1 ($r = .79$), which has good reliability with “Cronbach’s alpha in upper .70s/low .80s”. Test-retest is roughly the same. The scenarios or dilemmas of the measure have a high level of internal consistency (Cronbach’s alpha = .90) (Rest et al., 1999). Interviews were then used to help understand the results of the test. Some researchers argue that the data lacks the richness needed for moral reasoning research when compared to interviews. However, safeguards were built into the DIT making it extremely difficult for participants to “fake upwards” and achieve a higher score than they are actually capable of. This type of recognition test avoids confounding cognitive skills with verbal skills and the ease of administration allows for efficient and reliable data obtainment (Elm & Weber, 1994).

The Washington University Sentence Completion Test-2

The WUSCT is a paper and pencil, semi-projective test used for measuring ego maturity. Participants are given 18 (short form) sentence stems that they are to complete using their own thoughts and ideas. An example of a stem is, “What gets me into trouble is” A trained rater then scores the answers using the WUSCT scoring manual. Separate forms exist for men and women. Each item is rated individually and not as a whole with the other items. Extensive research supports the use of the WUSCT, validating it as a strong, reliable, and valid measure of ego development (Lambie, Smith & Ieva, 2009).

The Scale of Ethnocultural Empathy

The SEE is a 31-item paper and pencil questionnaire with a six point Likert scale. There are 4 subscales: Empathic Feeling and Expression (EFE), Empathic Perspective Taking (EP), Acceptance of Cultural Difference (CD), and Empathic Awareness (EA).

The SEE is administered in 15-20 minutes. The range of mean scores is 31-186. Higher scores indicate a higher rate of ethnocultural empathy. The SEE is scored by hand using instructions provided by the developers of the instrument.

The SEE was demonstrated to have good discriminant validity when compared to the Balanced Inventory of Desired Responding's (BIDR) Impression Management subscale. The BIDR is a seven point Likert scale that assesses for social desirability. The SEE's relatively low correlation with the BIDR subscale suggests that the SEE is actually measuring ethnocultural empathy as opposed to a participant's desire to be socially acceptable. Concurrent validity was demonstrated by comparing the SEE with the Miville—Guzman Universality-Diversity Scale and the Davis Interpersonal Reactivity Instrument (Wang, 2003). Estimates of internal consistency using alpha coefficients were reported at an alpha of .91 for total SEE score, and for subscales .89 for EFE, .75 for EP, .73 for AC and .76 for EA (Wang, 2003). Estimated test-retest reliability over a two week period was: SEE total ($r = .76$), and SEE subscales EFE ($r = .76$), EP ($r = .75$), AC ($r = .86$), and EA ($r = .64$) (Wang, 2003). These outcomes indicate that the subscales and total scale of the SEE are stable at acceptable levels over time, and valid as compared to similar instruments.

Research Questions

This study was designed to determine if a semester long DPE infused with a global perspective would promote ego development, moral reasoning and ethnocultural empathy in school counseling interns.

Hypothesis I:

Interns receiving the DPE intervention will show an increase in ego development as measured by the WUSCT when compared to interns taking the intern class alone.

Hypothesis II:

Interns receiving the DPE intervention will show an increase in moral reasoning as measured by the DIT2 when compared to interns taking the intern class alone.

Hypothesis III:

Interns receiving the DPE intervention will show an increase in perceived ethnocultural empathy as measured by the SEE when compared to interns taking the intern class alone.

Hypothesis IV:

There will be a positive relationship between participants' ego development and ethnocultural empathy as measured by the WUSCT and SEE pre-test scores.

Hypothesis V:

There will be a positive relationship between participants' moral development and perceived ethnocultural empathy as measured by the DIT2 and the SEE pre-test scores.

Data Collection

The informed consent, demographic questionnaire and the three measures were administered the third week of October 2012. The DIT-2, WUSCT, and the SEE were administered again the second week of April 2013. Information from all assessment measures except for the WUSCT were collected and analyzed electronically. The WUSCT was administered in person and was scored by the researcher and other individuals with the necessary training as specified in the test manual. Details of the WUSCT scoring procedures are provided in Chapter Five. Participants had the right to

refuse to complete any measure. Results were kept confidential and a pseudonym was chosen by each individual involved in the study to prevent the researcher from identifying participants from any of the instruments.

Data Analysis

The general linear model directed the analysis of data for this study. The data was reviewed for outliers. Identified outliers were rescored if possible or purged from the sample. Mean scores for all dependent measures were obtained. As it was not possible to randomly select and place participants in the intervention or comparison groups, analysis of pretest scores was important in determining if the intervention group differs significantly from the comparison group. Alpha levels were set at .05 for all calculations. A one-way analysis of variance (ANOVA) was used to determine any pre-existing differences between the intervention and the comparison group. A 2 x 2 (Group by Time) repeated measures multivariate analysis of variance (MANOVA) was computed to decipher differences between the intervention group and the comparison group on the three dependent measures (WUSCT, DIT-2, and SEE). To determine any relationship between perceived ethnocultural empathy with ego development and moral development, correlations were calculated with Pearson's r statistic.

Limitations

External Validity

This sample may not be generalizable to students in programs with a higher rate of minorities or international students. The sample is small and non-random. A convenience sample may limit the generalizability to counselor education programs at highly selective, east coast universities.

Internal Validity

Participant Characteristics. Participants have had multicultural training in a required course and should be aware that the profession places a high value on multicultural competence. Counseling students in general may be tempted to rate themselves higher on the SEE in order to appear more socially desirable. To address this, the tests were given confidentially. Participants were briefed before each test and reminded of the importance of responding honestly both for the study and their own reflection.

History. While all students take a multicultural course, some of the participants took the course in their first year while others took the course during the internship. This could confound results of the study, as this course could be responsible for growth on the dependent measures. It is also possible that individuals in the sample may have had significant, disequilibrating events outside of the internship experience that may have promoted cognitive growth.

Experimental Treatment Diffusion. Participants from the intervention group and the experimental group attend some common classes. It is possible that concepts and insights gained from the intervention were shared by participants in the intervention with those of the comparison group.

Maturation. As all of the participants were adults the effects of maturation were minimal however the sample was drawn from a program designed to promote cognitive complexity, hence progress on the dependent measures may be due in part to the program and the natural development that would take place during the internship.

Instrumentation. The SEE is a self-report of perceptions; therefore participants may naively rate themselves too high on the pre-test, then, after having had the intervention may perhaps have a more realistic idea of their deficits and rate themselves lower on the post-test. However, the data do not suggest that the self-report was subject to this effect. As with all pre/post measures, a potential for a desensitizing effect exists with each of these instruments, but the research does not suggest that pretesting sensitizes participants to the three measures.

Mortality was a threat, particularly because of the small sample size; however, all participants who took the pretest also completed the posttest. The equality of comparison groups is also a potential threat to validity. The intervention group was compared with community counseling and marriage and family counseling interns as opposed to other school-counseling interns. Differences in the qualities of the internships in terms of the internship site, quality of supervision and quality of the internship class may also pose threats to validity. In this study, since the intervention group and comparison groups were taken from the same counseling program, differences in demographics and training were minimized. Additionally the counseling program where the study took place is designed to promote cognitive development; thus it would have been more difficult to compare differences in cognitive growth among school counseling interns from a different program.

Statistical Validity

Small sample size poses one of the most serious threats to the validity of this study. Individual differences are magnified with such a small sample perhaps masking effects of the intervention. Multivariate tests rely on assumed normality of samples,

which may have been violated by the small sample of 23 participants. Thus statistical analysis should be examined with caution.

Ethical Concerns

While many benefits are associated with increased cognitive development, risks also may be involved with transitions to higher levels. For example, participants may find themselves feeling isolated or feel greater challenges relating to close relations and colleagues. However, this study presented minimal risks to the participants. Interns were provided with informed consent information including the purpose of the study and their rights to refuse to complete the pre and posttest measures. Pre and posttest measures were identified by codes chosen by participants. Data and responses were kept confidential and reports contain no information that could identify the participants.

Conclusion

This chapter outlined the study design, instrumentation, data collection and analysis, as well as limitations and ethical concerns for the study. Despite the limitations listed, the study has minimal ethical concerns and may add to the body of literature about the effectiveness of a semester long DPE to promote ego development, moral development and ethnocultural empathy. The following chapter will provide a detailed description of the intervention.

CHAPTER FOUR

Description of the Intervention

This chapter provides a description of the intervention on a week-by-week basis. This description includes the topic, goals and objectives, discussion points and questions, journal prompt, journal responses and finally a short evaluation by the researcher that gives his impressions about how the discussion worked for that week. This evaluation section also incorporates feedback from the participants. The actual journal responses of the participants are included in this chapter, however the names of the interns and any family members mentioned, have been changed. The week-by-week description is followed by a researcher's log.

Although the intervention was designed to be roughly the length of a semester (14 weeks), it started near the end of the fall semester and ended in mid-April of the spring semester. Ideally the intervention would have started and ended in one semester, however, the logistics of this particular study did not allow for that. The implications of this will be discussed in chapter six.

Sequence of Weekly Guided Discussions and Journal Prompts

Week 1,
Empathy & SPT
November 14, 2012

Goals/Learning Objectives:

- Create awareness of professional identity issues in School Counseling
- Empathy and barriers to empathy
- Understand the link between empathy and SPT
- Identify SPT barriers at school and in personal lives

Introduction of researcher and his role in the class:

School counselors get the same training as community counselors but go into very complex environments without the mentoring or residency system in place.

- Often times may not have other school counselors.

- Minimal or no supervision/consultation with a mentor from your field. Affects professional identity and decision-making.

ASCA National Model and debate over role of school counselors.

My goal is to provide tools to help you become cognizant of all of the forces that may affect your professional and personal development. Give you tools for understanding yourself as well as the other players in your professional setting.

Lecture and Discussion Components:

- Video about empathy by the RSA (Royal Society for the encouragement of Arts, Manufactures and Commerce) <http://www.youtube.com/watch?v=17AWnfFRc7g>
Under what conditions is it more difficult to have empathy?
- Over-arousal—When the distress of another is so intense for the perceiver that the perceiver shuts down the empathic process in effort to effect self-preservation.
- “Here-and-now bias”—empathy is elicited more easily when the victim is present.
- “Familiarity bias”—Humans more easily empathize with those who are more like themselves.

SPT as a cognitive extension of empathy (when empathy doesn't come easily/naturally)

Factors that could either increase or decrease ones motivation to engage in perspective taking

- 1) emotion regulation, for instance, frustration or fear may motivate one to try to understand another or it may motivate one to discount the other person altogether.
- 2) identity role, one may take extra care to understand another who is in the role of “guest” or one may rely on predetermined assumptions about another based on their role of “lawyer” or one’s racial identity
- 3) familiarity, participants noted that because close relationships were important, they may expend more energy to engage in SPT or they may be quick to make assumptions based on that familiarity

Factors that inhibit one’s motivation for SPT

- 1) lack of energy,
- 2) hubris, such as when participants were sure they were right (*assumptions*), and
- 3) cognitive load, when one is too busy or overwhelmed to pay attention to the social cues necessary for SPT.

Journal Prompt:

Social Perspective Taking

In what ways have you seen people fail to take the perspective of others at your school? What factors were at play that may be making it difficult for those people to take the perspective of the other party?

In your personal life, think of someone who makes you uncomfortable or angry. What factors make it difficult for you to understand this person's perspective? Generate some hypotheses about why the person is the way they are. See how many you can come up with.

Journal Responses:

Edie

1. I think that often it is difficult for teachers to take the perspective of students at school (and I'm guilty of this too). When students cause disruption/chaos in class or repeatedly don't turn in homework/classwork/don't listen etc it can be extremely frustrating and, at times, demoralizing. One thing I've loved about taking on this role as a school counselor is that I get to see the students as people (not a kid in a class who isn't doing his homework). I am privy to information that might explain or validate why a student is not doing his homework, is sleeping in class, etc. It's just hard to do when you have 30 kids in a class and are trying to get through material.

2. My sister-in-law and her husband frustrate me. Some factors that make it difficult for me to understand them include that, in my opinion, they've made some pretty poor life decisions and end up using other family members to bail them out. There's definitely some hubris going on on my part. Some hypotheses include: I think my sister-in-law feels the need to "keep up with the Joneses". I think she also grew up with this concept and learned it.

Isla

At school we have a student who is very needy. He is always leaving class and coming to the counseling department to complain. The things that he complains about are also very small things that all high schoolers have to learn to live with, i.e. not liking the teacher. The counseling department is frustrated with this student and is not taking his perspective on issues. There are two factors that go into this lack of perspective taking: lack of energy and cognitive load. Seeing the same few students over and over again can be very draining on a counselor. The counselors are also going through cognitive load with this student because they have such large case loads and so many other students to see that it is rough dealing with the same few students every day when you have 300 + other students to see. Also, the counselors have been dealing with scheduling issues, trying to get through senior meetings, and trying to create, plan, and implement SMART goals within a span of about 2 months. I get frustrated/annoyed very easily with my aunt. I have two factors that contribute to this: familiarity and cognitive load. Some of my hypotheses concerning this are her life experiences, "middle child syndrome", lack of a good social support system, and work stresses.

Roberta,

One example of a lack of perspective taking at my school occurred this week. I was able to attend a 504 meeting for a student who is currently sleeping through all four of his classes. Not just putting his head down, but literally dead to the world

sleeping through every 90 minute class. All of the teachers spoke about this as though it were a choice that he was making, and that if he wanted to remain awake he would be able. One teacher ultimately recommended that the student attend Commonwealth Challenge. No one in the meeting generated any other possible reason that he is sleeping in class besides laziness, including the student's mother. I believe that a lack of energy, hubris, and cognitive load were all factors in this scenario. Working with children all day is definitely physically draining, even more so when you're having to deal with students like this one. Not to mention that every one of a teacher's students have needs that demand their time and energy.

One person that I do not get along with is my brother-in-law, Brian. The way I see it, Brian has made some incredibly poor choices that have resulted in his alienation from the family. I'm seriously struggling to be able to take his perspective, as I believe that his choices are legitimately poor ones. However, I do know that he was lacking a father figure in his life and did not have the most stable childhood. This helps in a small way for me to understand how he got to the place where he made the choices that he made.

Jennifer

I'm working with a student right now, and I'm struggling with the fact that his assigned counselor has written this student off as lazy though capable and therefore fully responsible if he fails to graduate. I know there's a lot going on in this young person's life affecting his motivation for school. It's difficult to talk about the case with my supervisor, because I get the impression he's already made up his mind about this student, and is trying to bring me around to his read of the situation, which I'm not sure I agree with based on what the student's told me. Hubris is in play, but I also think that lack of energy and cognitive load (having a 375+ student caseload with a large number of students at all grade levels failing or on the bubble, in addition to other types of need - financial, family stresses, etc - these students might present) play large roles.

My supervisor is probably the person in my life whose perspective I find it most difficult to adopt right now. I think it's really important for me to keep in mind that I don't have the nearly the same load of students, paperwork, etc. on me as an intern as he does as an employed school counselor. I think he's also drawing on past experiences with similar students to determine where to allocate limited time and other resources, and is under professional pressure to achieve certain kinds of results/data. I am also more culturally different from the students than he is (in many ways) and I may actually be the one misreading certain situations through the lens of my life experiences.

Anna

1. Teachers and counselors, I have seen, myself included, are not always take the perspective of students because of comments they have heard from previous teachers or counselors. They might go into working with a student with an open mind, but once they start to have assumptions such as a disruptive, unmotivated

child, their views are only reinforced when they hear similar stories from previous teachers/counselors. Then it is hard to take the perspective of that student, when you hear that it has been ongoing problem.

2. Someone that makes me angry is my sister. She expects people to continually care for her and her kids and husband. It frustrates me because she is never willing to reciprocate the favors, money, time, etc that my family has done for her over the years. Some reasons why I think she is like this is because my parents have always bailed her out, she is a selfish person and chooses poor life choices. She is unable to see how her bad choices lead to the predicaments she gets herself into. She never thinks about the future and how her current actions play a factor in that.

Kathleen

I witness when students fail to take the perspective of other students. I especially see this in mediation sessions. Students are stuck in thought that their actions were justified while the other's were not. Emotions definitely play a part in making it difficult for the students to see the other's perspective.

A friend of mine from home is someone that tends to make me frustrated. She has a way of making every conversation about her. This is hard for me because coming from a counseling perspective I am very perceptive of others feelings and she doesn't always seem to be. She is the youngest in her family and has an attention grabbing personality that have contributed to her being the way she is.

Kristen

In what ways have you seen people fail to take the perspective of others at your school? What factors were at play that may be making it difficult for those people to take the perspective of the other party?

I have often seen teachers, myself included, not consider outside factors as they grow frustrated with students for not turning in homework or making school a priority. It is easier to believe a student is being lazy, rather than to take the time to find out if there are other reasons that the student isn't completing their work (such as a job, family turmoil, etc.). Teachers have so much on their plate as it is, there is actually very little time to investigate each student's personal life. Additionally, because there is so much pressure put on teachers to make sure their students perform to a certain level, it gets very frustrating when a student doesn't seem to be "doing their part." In essence, teachers are held responsible for things they cannot control, as they are measured by student academic progress, and outside factors are not taken into account. I really think time and pressure are the two main things that cause teachers not to always consider things from a student's point of view.

In your personal life, think of someone who makes you uncomfortable or angry. What factors make it difficult for you to understand this person's perspective? Generate some hypotheses about why the person is the way they are. See how many you can come up with.

In my own life, laziness makes me angry. I have grown up believing (and seeing it proven) that hard work and personal accountability lead to success. Therefore, I have a very hard time when I see people who play the victim role, and refuse to do

what is necessary to become a contributing member of society. I suppose that from their perspective, they feel that they have been dealt an unfair hand (which perhaps they have) and thus, there is no use in "giving back" to a society that has given nothing to them. Additionally, many of these people have an external locus of control, and thus, they do not think that they have any personal control over their own lives. Because the core of who I am is wrapped around the idea that we all have the responsibility to contribute more to society than we take, I have a VERY hard time with this perspective. I just really hate it when I see capable people not doing their best or living up to their potential. Another reason I think these people struggle is that they have not been taught certain skills from the beginning of life, and thus, they are always playing catch up. The skills include academic (reading, writing, etc.), social (effective conflict resolution, how to have healthy relationships, etc.), and emotional (managing anger, etc.). Overall, I know I am lucky to have had the upbringing I did, however, I feel that given the fact that we live in such an age where information is so readily available, if these people really wanted to learn how to change their lives for the better, they could.

Beth

At internship, I am working with a group of boys who are underachieving discipline problems in class, and overall challenges. Since I work so closely with them (and don't have to teach them in a classroom of 25), I know their stories and what challenges they face at home and in their personal lives. Because I have the time and attention to devote to them and have gotten close to them, I am very able to be empathetic. However, many of their teachers are not empathetic with these challenging, struggling students due to their own work loads and full classrooms.

I don't feel comfortable writing in detail about my personal life and conflicts in this way in an online forum, but I think that perspective taking is a very important skill for conflict resolution. I did do the exercise on my own, in private, and tried to gain some insight into why people who bother me act the way that they do.

Tess

Many times, for various reasons, adults in my school have a hard time taking students' perspectives. It can be hard to remember that each student has a unique story and background that plays a huge role in their lives and can impact them in ways it is hard for adults to understand. They can see the student as disrespectful, lazy, rude, unmotivated, forgetful, etc, but in reality the student may be homeless (so they are unprepared or late) acting as parent (so they are tired in class) or treating adults in an acceptable way as viewed at home (might be dysfunction but that's what they know).

One person in my personal life that makes me (and the rest of my family) upset at times, and uncomfortable is my brother's long term girlfriend and her interactions (distant and negative) with my sister-in-law. Some factors they make it difficult to understand her perspective are the fact that she has not attempted to have any sort of relationship, except a negative one with my sister-in-law. The lack of any attempt at forming a relationship is disheartening and has been a sore spot in the family. When reflecting on the

interactions and conversations i have had with my brother about this, one thing that comes up is her family, and the fact that she has never experienced having to learn to be cordial with someone that has different opinions that her own.

Kim

While I have enjoyed aspects of my internship immensely, I have not enjoyed the low morale that I have felt since I started. I have witnessed much discord and spitefulness on every level from students to administrators and all parties in between. Teachers experiencing burn out who fail to engage in social perspective taking due to cognitive overload (they are stressed by the pressure to do well on the SOL's), or hubris (one teacher in particular who is guilty of this and seems incapable of empathizing with certain students who push his buttons). Certain administrators who according to teachers, have favorite students and fail to view other students in the same positive light thus disengaging in the process of perspective taking. I have even seen divides among the grades and been privy to conversations where one grade's staff are bashed and dismissed as incompetent without hearing all the facts and lacking the energy to investigate claims. I have tried to be impartial in this process and view both sides in attempts to apply empathy and understand different perspectives but it has been difficult. Negativity spreads like a wildfire, leaving a trail of charred remains which contribute to a lack of cohesion and collaboration between staff and a low morale.

In my own life, I have struggled with understanding a friend's perspective a few times. Her methods of communication are not the same as mine, making it difficult to have a relationship on a deeper level. I have pondered this several times and have come up with some reasons to explain her behavior making it easier to see her perspective. The main hypothesis is her family values are different from my own and in being raised by a single mother, communication may have a different role or level of importance in her life. Another is that she has alot of unresolved issues surrounding her family and they affect other relationships in her life including ours. A third is that due to her dance background, she may have some issues with her own body and level of confidence, self-esteem, allowing her to be quick to judge others for superficial reasons when she may be unhappy with herself.

Emma

In what ways have you seen people fail to take the perspective of others at your school? What factors were at play that may be making it difficult for those people to take the perspective of the other party?

I was in a meeting for a student last week. The meeting had the student as well as his mom, four core teachers, student achievement coach, school counselor, and principle in attendance. Those in attendance were very polite and encouraging. However, at one point they were pressing the student about if he had a quiet place at home just to sit down and do his homework for a little while. The student was very quiet, as he was probably intimidated by all the attention he was receiving. The entire time I kept thinking "if only they knew." I have worked with this student some during the semester. During my time with him I have found out that he and his family are living in a hotel. Therefore, it is

extremely difficult for him to find the "quiet space" to do homework. I think others would be more understanding if they took the time to understand there are more factors attributing to his poor academics other than the apparent laziness.

In your personal life, think of someone who makes you uncomfortable or angry. What factors make it difficult for you to understand this person's perspective? Generate some hypotheses about why the person is the way they are. See how many you can come up with.

My sister-in-law is someone who constantly has me frustrated. I think hubris plays a large part in this. I feel like she did a 180 in her approach to the family since the time she and my brother became engaged. Her demeanor towards the family appears completely negative and has stirred more tension than is necessary. My hypotheses include that she is foreign, an only child, and not used to a big tight-knit family. I feel as if she has not taken the time to accept our family traditions and ways. Rather, she has expected us to adjust to according to her opinion. This does not always settle well for my family.

Evaluation: Students seemed to enjoy the video and after initial hesitancy were engaged around the discussion of barriers to SPT. Participants all rated the discussion favorably except for one who thought the discussion needed more time.

Week 2

(Researcher was out sick—discussion was covered by a colleague)

Empathy and SPT continued

November 28, 2012

Goals/Learning Objectives:

- Create awareness of professional identity issues in School Counseling
- Empathy and barriers to empathy
- Understand the link between empathy and SPT

Identify SPT barriers at school and in personal lives

-Talked about perspective-taking in schools

-Reviewed PowerPoint from previous week and especially highlighted a few of the terms on empathy

-Reflected on postings for the week-- pointed out a few similarities between students' postings

-Discussion: What are some challenges to perspective-taking in schools?

-Students shared examples of things that they have seen in school and then discussed what could have been done to take either the student's perspective or the parents' perspective or the administration's perspective. Ex. Participant knew from talking confidentially to a family that the family was homeless. Teachers were telling student to find a place to study ... no one thought to ask what might be happening in the student's personal life. Ex. A teacher complained to one participant that a student was "acting black".

Students were very engaged and had no problems coming up with examples where adults at school failed to take the perspective of others.

Journal Prompt:

As researcher was out sick, students returned to their typical journal prompt of: Each student should submit a weekly Internship Report commenting on the activities for the previous week. Each report should contain four components:

1. Highs for the Week
2. Lows for the Week
3. Reflection About Linkage Between Theory (Best Practices) & Current Clinical Experience(s)
4. Question for Colleague(s) OR Feedback for Colleague(s)

Researcher missed the following week as well when the class continued with their typical schedule.

Week Three
Judging as Barrier to SPT
December 5, 2013

Goals and Objectives:

- Identify reasons one might judge others
- Reflect upon how culture may frame our judgments
- Understand judging as a barrier to SPT
- Identify these dynamics in schools

Lecture and Discussion Components:

Our unexamined biases and judgments can be a barrier to connecting and taking perspective of others. It is more difficult to be clear when it involves someone close to us.

What connotations go with this word—good and bad?

What is useful and necessary about judging?

Where do we get our ideas about who and how to judge—the values? What is the purpose? How based are these in CULTURE?

- We may have accepted that certain judgments were necessary at a very young age. Most of us have not examined them since. Certainly some are still logical but some others probably aren't. (We must bring this process out into the light and be aware of it in ourselves while also understanding the dynamics--emotion and pressures that other feel about their need to judge)
- As a counselor—how might the act and necessity of judging be different?

How are these constructs related and how do they interact?

Emotions

SPT

Judging

Logic

Lost at School Chapter 1—What if one of you were the school counselor?

What could you do to address Ms. Woods's emotions, lower her cognitive load so that she has "room" for SPT?

Journal Prompt:

Last Wednesday we talked about how sometimes we are able to try to take the perspective of another person and other times we don't try--instead we make a judgment about them. This judgment often involves a label such as lazy, freeloader, undisciplined, or selfish. We also identified emotions that go with this process of distancing ourselves from the other. We noted emotions such as anger, frustration and disgust. We discussed these feelings as self-protective. When you think back to the instances when you did not want to take another's perspective--identify what the fear was or what it was that you felt needed protecting. If you can't do this or if you feel it is too sensitive for this post, then go back to the instance from your school when you identified others who did not take the perspective of someone and identify what you think they were feeling and what it was that made them feel threatened.

Journal Responses:

Beth

I have been thinking a lot about this concept since last Wednesday - about how anger is a cover for vulnerability. One of the things making me the most angry right now is the way that a professor in one of my classes (no, not this one!) is treating me by disregarding my emails about the final and the change in the percentage breakdown of the course. Every day that she doesn't answer my inquiries makes me that much angrier. I tried to take her perspective - perhaps she has had a family crisis or other personal issue prevent her from checking her email - yet I am still quite put out about the situation. While on some level I feel that my frustration is just - people are supposed to do their jobs and her job is giving us information about the requirements for this class - I have tried to identify what more vulnerable feeling this anger is masking. I feel that I need this information about the final and how we will be graded in order to succeed in the class and without information I fear that I will make a low grade, therefore disappointing myself and lowering my GPA. My own fears of failure are manifesting as anger in this situation.

Kathleen

I find it hard to take another's perspective when I am involved. I feel like I have to defend myself because I'm afraid that I'll look bad or that I did something wrong and people will assume that I am to blame.

Anna

I know, at times, I judge people before I get to know their whole story. That judgment builds as I try to keep an open mind but realize that maybe the other person is not trying to do the same and only focused on himself or herself. I try to protect myself by acting like the situation is small and there are other things to become upset about, so I would not address this with the person but internally frustration and hatred probably are building up. I do not want to situation to escalate, so I hide my feelings hoping the person changes or I no longer have to deal with the person again.

Emma

I find it difficult to take another person's perspective when I feel as if they themselves are judging me. I will get really annoyed or frustrated with them, especially if I feel like I am taking the extra effort to understand their point of view. If I feel like I am being judged by the person, especially if it is when they are refusing to look at things from my perspective, I shut down. I think this is a way to protect myself. I will become more defensive of what I have to say, or I will filter what I say, because I will be concerned my words will be distorted by the other person. My fear is that the person will paint a picture of me that is not true at all and will then share it with other people.

Evaluation: Discussion seemed to go well—particularly on how to work with the different characters from *Lost at School*. Feedback from participants was all favorable with only one “yellow light”.

Week Four
The Necessity of Judging
December 12, 2013

Goals and Objectives:

- Identify reasons why it may be a necessity to make judgments in societies
- Reflect upon how culture may frame our judgments
- Reflect upon how our own experience may frame our judgments
- Understand judging as a barrier to SPT
- Identify these dynamics in schools

Lecture and Discussion Components:

What is hard about SPT in your own life? Here is what you noted in your journal reflections:

- When I feel the other is judging me—when I feel the other person is simply not trying to meet me halfway or she has her own agenda.
- When I am involved—(too familiar, too close to the situation, feelings of self-protection)
- When someone allows their emotion to rule their opinions.
- When there is injustice (anger gets in the way)

Morality is very important but it is a touchy subject because people have a different sense of what is moral. So who is right?

Watched TEDtalk--Sam Harris: Science can answer moral questions

http://www.ted.com/talks/sam_harris_science_can_show_what_s_right.html

In determining when we should try to set aside our judgments in favor of trying to take the perspective of others, we need, understand and give full credit to the idea that there are real reasons to cast judgment and draw lines beyond simple bias.

Social life is Moral life—if we are to have a functioning social environment (schools, communities, clubs, families, nations) then we must have an agreed upon way of dealing with each other. We all understand on some level the seriousness of this.

When our traditional sense of morals seems threatened we react with emotion and make judgments.

The trick is to separate out what is truly a threat from what may simply be our bias, ignorance, or outside the range of our experience.

Example of my church growing up—

- dinosaurs, Noah’s ark, slavery, wine, dancing, musical instruments. We probably could have had these conversations but on some level we feared the whole house of cards would come falling down.
- THE EARTH IS FLAT—imagine in Galileo’s time.
 - The experience of minorities
 - Sexuality
 - In other words IT DOESN’T MATCH WITH MY EXPERIENCE
 - What makes it difficult to accept the experience of others when it does not match with our own experiences?

We must make moral judgments in any social environment but we can do this best when *we raise questions about concrete thinking and commit to principled complex reasoning when faced with challenges.*

We fear a moral or social collapse in our society (schools) so we enforce rules and punish people. What types of collapse do you think people fear in regards to school systems--even if they don't seem quite logical when you say it out loud?

*There was no journal prompt as this was the last class of the fall semester.

Evaluation: Participation was a bit slow right after video but once the first intern commented the others seemed to open up and talk about implications for them in their schools.

This exercise was rated as good the majority of participants. One felt it was “controversial”.

Week Five
Vulnerability
January 22, 2013

Goals/Learning Objectives:

- Develop understanding of Vulnerability as a construct
- Identify areas of vulnerability as work with young children begins
- Understand how Vulnerability is a barrier to SPT and Empathy
- Take Perspective of other stakeholders in schools in terms of vulnerability
- Understanding of Vulnerability as necessary for growth and renewal

Lecture and Discussion Points:

Group discussions at the end of last semester indicated that the majority of the interns had fears about working with younger children in the coming spring semester. They also had fears and doubts about starting their new careers in school counseling. The topic for week six was chosen to address these fears and help them to see how anxieties are also opportunities.

Video TEDtalk by Brené Brown on Vulnerability

http://www.ted.com/talks/brene_brown_on_vulnerability.html

- Process video and Morgan Reichel, doctoral student and school counselor will talk about areas in which School Counselor may face vulnerability and risk.
- Vulnerability and SPT—How might Vulnerability be a barrier for empathy and SPT.
- Vulnerability with each of the characters of *Lost at School* Chapter one.
 - Joey, the student
 - Mrs. Woods, his teacher
 - Mrs. Galvin, the principal
 - Ms. Lowell, Joey's mother
- Divide into groups of three and try to take the perspective of one of these characters. In what ways might this character be feeling vulnerable and how might that affect *her/his* ability to understand the other characters? How might you, as a school counselor, use this information to (at a later time) do some problem solving with each person that might prevent future incidents from escalating as this one did?

Share reading from *The Book of Awakening* by Mark Nepo.

We have all heard the gritty advice that when things get tough, we need to dig in. This often translates to an aggressive, alert stance. We hone our focus and thinking, readying ourselves for anything. Unfortunately, when we steel ourselves for battle, our focus narrows and we can cut out as much of what we need as what we fear.

There is a telling difference between the sharpness of a mind in crisis and the wash and warmth of an open heart. When we need it most, it is nearly impossible to see ourselves (and others) with compassion from the slit of a narrowed mind all tensed for battle. The truth is that being alert often requires us to widen our focus and to see with the "heart's eye". Though surprise and crisis can make us squint like a tiger and show our claws, it is the effort to enlarge and stay open that helps us most. Mark Nepo (November 6 meditation)

Journal Prompt:

Write about a time in your life when your sense of vulnerability caused you to handle a situation in a way that was less than your best.

What do you feel most vulnerable about heading into this semester?

Journal Responses:

Jennifer

I identified with a lot of what was presented in the video last week about the interrelationship between fear, shame, and vulnerability - but also between vulnerability and possibility and good things, too. One example that came to mind from my own life was an experience I had as an athlete in college. We were required to do a regular tests as part of our training to track speed gains and things like that and there was one day, when I was alone doing one of these tests, that I hit a complete mental block about finishing the piece and stopped. It was something I'd never done before and the intense shame I felt about having given up was a major contributing factor to quitting the team, the sport, and pretty much all athletic activity for a number of years. I knew then, and know in retrospect, that I was seriously burned out, and in some ways I think that quitting the team, while scary, was healthy, and opened up the opportunities to do so many other things that made my college experience what it was. On the other hand, I wish that I hadn't felt so shamed by the experience to the extent I did. I'm finally far enough away from varsity athletics to start enjoying exercise and athletic pursuits again, and with no team to make or worry about letting down - but with friends to do something fun with -, it's a much happier relationship.

In terms of this semester, I feel very free of a lot of the fears I felt last semester, perhaps because as much as I feel like I'm in uncharted territory with elementary schoolers, I feel more open than in any previous semester to trusting the process, learning what I can, and not walking in with preconceived notions about how things should be. We'll see how long the zen-like state of embracing the more positive side of vulnerability can keep its hold on my internship experience. One area where I do have a little apprehension is in that I don't necessarily want to work with this age group. I think I got off on the right foot with my supervisor and I'm excited to work with and learn from her, but I feel like other members of the cohort have had field experiences soured by the revelation that the age group wasn't their ideal target, and I'm still a little worried that that might happen here.

Beth

Being vulnerable literally means being open to attack, criticism, temptation, or susceptible of being wounded. In the past I felt emotionally vulnerable after a messy break-up with my college boyfriend. I went to a small college and still had to work with him, have classes with him, and go to church with him and his family, and see him a lot with his new girlfriend. I was young and very sad about the breakup and open to being hurt a lot. I was preoccupied by this a lot and didn't always do my best work on projects that we had to do together, work assignments, or just generally enjoying life on campus.

This semester I feel very vulnerable about the job search process. Not knowing when, where, or if I'll get a job makes me nervous and uncomfortable. I generally feel pretty confident in myself, but applying to jobs opens one up to a lot of possible rejection.

Isla

In the past I have felt vulnerable as a result of my extracurriculars in high school. I was very involved with the drama department and would often try out for plays, but would willingly work backstage when needed. The biggest blow was when I tried out for Joseph and his Amazing Technicolor Dreamcoat. I did not make the play and did not handle it very well. It was kind of the last straw for me and I withdrew from the drama department for the semester and went out of my way to avoid the director. I realize that I was acting like a child, but I was vulnerable and hurt so I did not respond in the best way.

This semester I feel vulnerable going into the elementary school because I have only really worked with young children on a swim team, which is a lot different than working with them in the classroom and with emotional issues. I also feel vulnerable in the upcoming job search, because I actually have to become a 'grown-up' now.

Maya

I would imagine that this reflection topic is meant to be related back to us becoming school counselors or perhaps an experience we've had during practicum or internship and trust me I have experienced many, many moments of Ms. Watson feeling very vulnerable, however, I more recently can relate to the feelings of vulnerability in the context of dating. Like most people may know (because I tend to ask for advice often) during the spring semester of our first year I broke up with my long-term boyfriend of 3 and half years. It was extremely difficult but I wanted some true "Maya" time, where I could learn more about who I was becoming and work on this thing my parents like to call "independence". Needless to say, the one thing I wasn't looking for, a new relationship, was the first thing I stumbled upon- my parents were thrilled (pshh)... Long story short: since then it has been the most vulnerable time in my life thus far. So many things have changed. No more boyfriend/best friend in DC. I moved out from living with my parents. I decided to not take their particular advice and tackle this new exciting relationship with this wildly different, New Yorker, while jumping head first into the world wind, which we all know to be the second year in grad school. I was so vulnerable and I hated it. I hated the uncertainty, the unknowns and the doubt, so I truly did what was mentioned in the TED TALK, I made everything uncertain, certain and this did me no good at all. However, in class last week I had a somewhat "light bulb" moment, while watching the lecture, when she mentioned, that with vulnerability come the feelings of fear, un-comfortableness, shame but also the opportunities for joy, wholeheartedness, and love. Now looking back I realize that by not allowing myself to be fully vulnerable (I broke up with Mr. New York before Christmas break) I cut myself short of experiencing something potentially wonderful- great life lesson.

This semester I feel most vulnerable about what's coming next. Of course I'm feeling butterflies thinking about classroom guidance lessons and the act of chicken dancing in front of third graders but overall I'm so happy to be at the elementary level. I just don't know where I want to go after graduation, and I know that while I'm uncertain of this dream location I should have begun applying for positions, like yesterday.

However, I am also excited for this next adventure and thanking you all in advance for these next couple months of back and forth support, while we're all feeling vulnerable.

Edie

I can't think of one specific time when my sense of vulnerability caused me to handle a situation in a way that was less than my best. However, I do know that when I feel vulnerable, especially if it's vulnerability related to school/job, I tend to be incredibly grumpy. It's my own version of "fight or flight". I fight with grumpiness. I think it's my way of feeling less vulnerable and then I usually just feel guilty about being so grumpy. Definitely not the healthiest of coping mechanisms! This semester I feel most vulnerable about the looming move to Germany. Every move we've done before we've had a built in group of support--spouses, teachers, squadron buddies, family, etc. Our little family is moving to Germany completely as our own unit. We have just each other to depend on. It's exciting but also a bit nerve wracking. We hope to put Mila in German school--the fact that I may not be able to advocate for her because of my own lack of any German language knowledge is scary. I'm making her vulnerable too. In the end, I do believe with my whole heart that this will be an amazing, worthwhile, life changing experience for all of us. We just have to take a bit of time acclimate ourselves and get used to our 'vulnerability'.

Kathleen

At the start of grad school I was nervous. I was in a new place knowing absolutely no one. I was scared. Meeting people, making good friends, and starting over again is very intimidating to me. I handled it by leaving Williamsburg as often as possible by going back home or to the comfort of Blacksburg. This was my way of hiding out and to lessen my vulnerability of being new to a town, a school, a program, and a cohort. Starting this semester I am very aware of my lack of experience working with and simply being around young children. I'm unsure of how to speak to them. I'm vulnerable at the schools as I learn a whole new developmental age. But I liked what the video said that you have to allow yourself to be vulnerable to grow and to learn, which I hope this new opportunity will allow me to do.

Kristen

I have difficulty singling out one instance when vulnerability caused me to handle a situation in a less than ideal manner, because I have done it so many times within my marriage. Due to both my inherent drive to be independent and some lessons learned from my parents' divorce, I have approached life in an "I don't need to (and am not going to) depend on anyone" kind of way. I never wanted to put myself in a situation in which I required someone else to help me get through life, in any manner, whether it's emotionally, financially, or anything else. This has proven detrimental in my marriage, however, as I found that what I really did was close myself off to the closeness required for the kind of marriage I really want. I realized that I held back emotionally because I feared that being open (vulnerable) meant that I was weak, and that I couldn't handle myself. I feared that if I became too used

to having someone help me when I needed it, I wouldn't be able to cope if for some reason he wasn't there one day. Closing myself off was a protective measure, as I typically lashed out in anger when what I really felt was sadness or hurt. It has taken a few years, but having recognized that this was not healthy or realistic, I have made great strides in changing my attitude.

This semester I am feeling particularly vulnerable because I have no real experience working with this age group, and for the first time I am truly in a situation where I may not perform up to the standards I expect from myself. I am very overwhelmed with all there is to learn at the moment, but I am holding on the hope that at the end of this experience I will have grown more than I have in any other semester.

Roberta

When I think of the time where I've felt the most vulnerable, I first think of Steve's first deployment to Iraq. We had only been in Colorado for two weeks when he deployed, and in those weeks I spent all of my time and energy being with him, rather than seeking out connections with other women in the unit. Dropping him off at the bus that would take him to war, and driving home to an empty home in a place where I knew truly no one, was without a doubt the most vulnerable position in which I have been. I began both full-time work and graduate school the week following the deployment. Two weeks later, I discovered that I was pregnant with Bryce. I continued to go through the motions for as long as I could manage, but I finally hit my breaking point a couple months later. I walked into work and quit on the spot, withdrew from school, and moved back home to be with my parents for the rest of the deployment. While I still feel as though I made the best decision for me and for Bryce, I definitely regret how I handled the situation of going about making the move.

My feelings of vulnerability regarding this semester are also Army related. Our upcoming move is still very much up in the air, and I won't know where we are moving to until May/June. I'm afraid that our timeline won't work with finding a job my first year out of school, and I'm afraid of what that will do to my chances for future employment. I'm wondering if Steve will be deploying again, and I worry that I'll be in that place again where the needs of my family are greater than the resources that I have available to give. I worry when I watch the news about future conflicts that will take Steve away from my family for 12 or more months every other year, indefinitely. As this reflection shows, if I give the topic a lot of thought it creates a spiraling effect of stress producing questions that have no answers. I try not to dwell on the unknowns, but it's hard to not let it bubble over occasionally.

Kim

There were many times when working in the group home, where I felt extremely vulnerable and uncomfortable. I was exposed to much and didn't possess the skills or the support at work to handle certain situations. Instead of honoring how I felt and dealing with the discomfort, I held back at times, I became defensive, and I then turned those feelings of discomfort outward onto loved ones. I had a difficult time working with the population and also taking care of myself. If I had admitted to those feelings of fear, I may have been able to work through them, and process

better coping strategies which in turn may have allowed me to be more effective at work. I now have a much better sense of wellness and its importance in my life not only for myself and those around me, but also the people I serve and work with. Also, honoring my feelings without judgement is something that I continue to work on.

I feel vulnerable to falling into a trap where I doubt my ability to do something, so I continue to put it off until it's down to the wire in which case I am then forced to produce something that is not my best work. My procrastination stems from the fear of not being good enough, or doing a good job. In learning to deal with something as it is happening or a little at a time, especially with assignments, I may be able to reduce the anxiety and establish some organization. Also, in finding praise for myself no matter how small the task or goal accomplished, I can gain more confidence, which I know lies within me, just masked at times.

Emma

I feel like any time I have to make a big transition in my life I feel vulnerable. I feel like my transitions to a magnet high school, college, and graduate school have all been similar in some aspect. I am slow to warm up. When I feel vulnerable I tend to revert to some sort of normalcy until I feel comfortable in my new setting. In the first month of college, I went home every other weekend. My first year of graduate school I would often make trips to my undergrad to visit friends. I think doing this allowed me to ease into the new setting while still keeping one foot back where I was comfortable. I do not like being thrown into a completely new situation, but at the same time I think I miss out by escaping when possible.

Heading into this new semester I feel most vulnerable about the job hunt. Part of me is excited as to what is to come, but this is my first step into the "real world" outside of academics. I just feel uncomfortable with all of the uncertainty.

Tess

There was actually a situation just today, while drive to NOVA, that I felt vulnerable and acted in a way that I could possible could have handled better. I was driving and an aggressive driver decided to attempt to cut off a long line of cars by passing in the right lane, and when they noticed they could go no further in the right lane, they came right into my lane (where my car was- not in the space between me and the car in front of me), nearly side-swiping my car. This caused me to slam on my brakes and swerve out of the way- very dangerous and frightening! I felt vulnerable because this person had no respect of others safety- or their own for that matter- and was willing to take extraordinary risks to go as fast as possible. It reminded me how much risk you take, and how vulnerable you are to the will of others when you are driving- especially on busy and crowed roads with limited room for error. I reacted to this by laying on my horn- at first for safety (even though this person knew I was there, I was hoping they would at least try to avoid getting into an accident- I was wrong I guess, since they just kept right on coming over) and then to show my utter disbelief and anger. For most of the remainder of the drive, I was pretty angry at this driver, and the situation put me in a bad mood. My initial fear

turned to anger, and then resentment for letting the incident affect me and plague my mind for so long.

Heading into this semester, I feel most vulnerable about my job search. Applying for jobs and going through the application process opens you up to an extraordinary amount of critiques, judgments, and criticisms. I will be at the mercy of people I don't even know, and they don't know me, yet they will be making decisions about me after only a few minutes, and have a deciding factor in my future- where I'll be working, where I'll be living, what level I'll be in. This makes me feel extremely vulnerable, because I know I can only do so much, and the rest is up to someone else.

Evaluation: This topic generated the most enthusiastic discussion of any. Participants gave it high ratings. Even after the intervention, participants spontaneously recall this video and discussion when they see the researcher.

Participants were assigned a reading for the next class:

Narvaez, D. (in press). Development and socialization within an evolutionary context: Growing up to become "A good and useful human being." In D. Fry (Ed.), *War, Peace and Human Nature: The convergence of Evolution and Cultural Views*. New York: Oxford University Press.

Week 6

Origins of Our Own Morality January 29, 2013

Goals/Learning Objectives:

- Examine assumptions about origins of morality
- Learn tools to process emotional reactions to culturally different childrearing practices and beliefs
- Promote understanding of how these reactions relate to vulnerability, judgments, SPT & empathy

Discussion and Lecture Components:

- Journal responses reflected a lot of fear about going into schools and working with small children. Even more fear about the job hunt and possible rejections. Strong terms were used like putting your self out there to be criticized and ripped apart. Some wrote courageously about personal relationships and vulnerability and how trying to make things "certain" actually made it harder to connect.
- Narvaez article—Does morality come from coercion? What have we lost from those hunter-gatherer days? What was provocative from the article?
 - One premise—more possessions and investment in agriculture with long delayed return brought about more selfish behaviors. Women and children became property.
 - Later laws and religion were used to justify the system.

- We grew up with a very different accounting of morality and marriage etc.
 - What has been left unexamined? How do we know that we are doing it best?
 - Did we use our adult, educated brains to decide on things like religion, relationships and childrearing practices or do we simply follow what was done with us?
 - How do we feel when we see things being done differently? Typically it disturbs us—feels wrong.
- Make the connection
 - Discomfort with difference→Vulnerability→Morality/judgments→SPT→empathy

What has been left unexamined in our schools? What will we look back on one day and just shake our heads?

What has been left unexamined in our personal lives?

Journal Prompt:

Think about an issue in education that has gone unexamined, something that we as a society may look back on years from now and wonder why we were doing it that way. What do you think needs to change? And what do you think would be the concerns or fears of those who would resist those changes? Write on this form or privately about an issue in your personal life that has gone unexamined. What fears do you have about examining this issue more in-depth?

Journal Responses:

Isla

The biggest issue that comes to my mind is the issue of high stakes testing that occurs in the schools today. I believe that there should be some form of standardized testing in schools as a form of measurable data. However, the emphasis that the higher ups place on the tests needs to change. Because teachers are often held accountable based on their test scores, they focus on teaching the test to their students and not on active student engagement. While teachers complain about high stakes testing, teaching to the test often is easier than coming up with creative, interesting, and engaging lessons. Administrators, school boards, legislators, and community members may resist changing the high stakes testing because it is an easy way to measure whether or not schools are being 'successful' in educating students. The biggest fear I have in examining this issue more in-depth is the backlash that will come from teachers who have become complacent in creating their lessons and the like. Being in the schools with no teaching experience I feel that many teachers and administrators would not take me seriously in trying to fight the high stakes testing atmosphere.

In terms of my personal life, relationships with my extended family have gone unexamined. My cousin and her family don't really associate with my family and are rude and inconsiderate to her dad, stepmom, brother and his family, as well as to

our aunt. This has just become accepted over the years, but never really talked about. I know that I feel uncomfortable when it is brought up sometimes because I never know how my dad feels about the situation and it is his side of the family.

Eddie

One of my concerns in education of late is the pressure put on students to attend college without offering or preparing them for other options. I firmly believe that college is not for all students. Some students may not have the aptitude or in the inclination to attend. There are many fulfilling/financially rewarding careers that do not require college. College degrees are costly and may not make sense for all. I think we do students a disservice by trying to force many of them into a certain track. I love English and loved teaching Shakespeare and other fiction to students. But, I knew that so many of my students would never use it again (but I was required to teach it). What I needed to focus on teaching them was clear and concise technical writing, learning to read nonfiction texts, etc. The subject was boring for them and they did not see the benefit of it. They would be much more enthusiastic learners if they could see value in what they were learning. I hope that we are not handicapping our future society by placing less emphasis (or no emphasis at all) on technical careers. I think we need to bring those programs--auto mechanics, cosmetology, dental hygiene, HVAC, computer repair, etc.-- back to our schools.

I think that most of my cohort knows (or I certainly don't mind you knowing) that my mother decided to divorce my Dad after nearly 30 years of marriage about two years ago. Since then, my relationship with my parents has been odd and somewhat strained. My family does not communicate about anything controversial or emotions related. Because I know that this isn't healthy, my poor husband has to deal with my wanting to talk and discuss EVERYTHING. Anyway, for two years it has been awkward at nearly every family function. This is something that I have not been able to examine (and I'm not really sure that I want to). Moving away in a few months, I know that I will be able to escape a lot of the awkwardness. I think this helps me rationalize not examining it (maybe it will solve itself by the time I get back). It is something that has been on my mind a lot and I hope eventually my whole family will be able to move back to a healthier place.

Beth

Like Isla, I believe that one of the biggest things we will look back on and regret is the high stakes standardized testing and pressure put on teachers. These accountability measures make it seem like lazy, bad teachers are the problem. Anecdotally, I have met more teachers who care about their students and their jobs and doing their best work than those who are slackers and not providing a good education. I think that politicians and legislators would certainly resist any sort of change to the current way of doing things. The U.S. is falling behind other countries in education and we all want to see that fixed, but it's my belief that one day we will look back at strategies such as teaching to a test, punishing teachers, removing creativity, and taking away time for the arts and physical education were all very misguided.

In my own life I need to examine my relationship with my parents. They still see me as a child in many ways and I strive to please them. In the future as I make decisions about my career, relationships, where to live, etc., I will need to examine what I want versus my need to please them. This is frightening, because as we learned in marriage and family counseling, families like homeostasis and not challenging each other's expectations.

Anna

Last semester at my internship I started to really think what will happen to these middle school students in years to come and is this the future of younger generations. School is not only a place to learn subject material but also a place to learn how to behave and act properly with peers and adults. I think the way we handle disciplinary issues has to be reexamined. I was amazed at how students would get away with things and heard we have bigger issues to deal with, such as, students physically getting into fights. Many students preferred to go to in-school suspension, so they would not have to be in the classroom, which then only creates a downward spiral of not only behavior but also academics. For many kids, they like to see how far they can go before they will receive any severe consequences for their actions. We are allowing this by not stopping the "small" inappropriate behavior early on. Sometimes schools might be the only place children have structure and if we do not consistently follow through with it, the students start to see that rules can be stretched to the limit. Keeping students accountable for their actions, could help form children to be self-sustaining individuals inside and outside of the classroom. It is important to allow students to make mistakes and learn from those slipups but at the same time help guide them to ensure the problems do not escalate. Concerns and fears could be that schools are not seen as a warm place where students will want to come and learn, but a more regimented facility. I think we need to find that balance, because too many times we are allowing the disruptions from students affect the other student's time, learning environment and ultimately the test scores.

In my life, I need to examine my relationship with my family. My fear of examining it more will lead to only more questions I have with the situation and what the future holds. I spend a lot of time helping my parents raise my nephew who has Asperger's and only recently tried to put up some boundaries. I have spent years helping and pushing him with his schoolwork because I want him to do well academically, but I also realized I have to live my life. It is easy for people to say that it is not my responsibility but years down the road; my brother and I will have to support/raise him when my parents pass away. It is hard for me to openly talk about it because it is something that has been part of my life and will be down the road.

Roberta

I agree with everyone's ideas of high-stakes testing, setting limits/discipline, and pushing students into college as being areas that need to be examined/changed. I believe that the amount of time that students spend in school is another area that should be examined. While looking into this area may not be overly popular with

many educators, I see the need to consider having students attend school year-round, with multiple, shorter breaks throughout rather than 9 months out of the year. I've had conversations with many teachers who have shared their frustration with having to reteach large amounts of information that was taught the previous school year, leaving them with less time to teach new material. As students in the US continue to fall behind in the major academic areas, I wonder whether the current system continues to make sense for our students. One issue with this change would, of course, include push back from educators who enjoy the current schedule. Another issue is definitely in the area of budgeting for education, as teachers would need to be paid higher salaries to compensate for working year-round. One area of my life that has gone unexamined is in my relationship with my mother. For many years, we experienced a lot of conflict. She was an intensely angry person and would hold very little back in the words that she spoke to me. Things improved drastically after I left for college, and today things are absolutely fine. However, our past has never been discussed. We act as though the past never happened, but never took the time to process the past together. The idea of bringing it up with her makes me extremely uncomfortable, as I don't want to "rock the boat" and have our relationship return to the way that it was. It's also strange to think that I, as the child, would be the one to bring up the issue. Acting as the adult in the scenario, and bringing the subject into the light, seems like it would be a role reversal for which I am not yet ready.

Kim

I'm not really sure how to answer this question. Having very limited experience in the school system and in Education, it's difficult to examine and know which aspects have already been examined. It seems that education is a hot topic lately and many people are exploring issues to our current system. From what I have learned about high stakes tests, they seem to inhibit or stifle creativity in the classroom in terms of lesson planning, and student engagement. It will be interesting to look back and review the benefits and detriments. I can't answer with any concrete examples of what needs to change or how it can be changed. Honestly, I found this journal difficult to write.

In terms of my personal life, I think that there are few areas where I haven't attempted to examine or reflect upon already. I feel as though I am constantly examining something and how it relates to my ability to be an effective counselor. Sometimes I think about whether my lack of teaching will be an issue with school staff in terms of me being in the classroom or whether the fact that I don't have children might impact a parent's judgment of my competency to work with and understand their child's needs. These are things that I already examine. I am really thrown off by this weekly journal and obviously suffering from severe writers block.

Kathleen

"Teaching to the test" I believe is something that needs to change. This goes along with "high stakes testing". I feel like education has veered somewhat off the right track. Students and teachers are so worried about the test and the scores that they

lose track of what is important which is the actual conceptualization of the material. That at times teachers have to move on even though not everyone understands because they have to get through it all. I think its hard because there is so much pressure on performance coming from everywhere.

In my life I need to define who I am for myself. I can easily define who I am depending who I'm with whether it be my parents, my "home friends", my college friends, my cohort, or while at internship. However, the challenging part is defining who I truly am all the time and what roles I want to take on rather than what I feel is necessary depending who I'm with. It's something that is scary to think about considering I feel like I'm still young but should have figured this out by now.

Emma

I think mental health in schools is an unexamined issue. I believe after Sandy Hook a new light has been shed on this topic, which is just getting the conversation started. As many know, I come from an extremely small rural town. When I was in primary and elementary school we had a rich counseling program in the school system. However, as I grew older and testing as well as other pressures (school rankings, funding, etc.) intensified. I watched as the role of the counselor decreased heavily in the schools. Today, it is almost just a title. Their school counselors are solely in charge of testing and scheduling because funding won't allow for a testing coordinator position to be created. I visited my primary school counselor my first semester of graduate school only to find the passion gone from her eyes, and to learn she was retiring early because she did not love her job anymore. My sister is an elementary school teacher in the county. She complains to me consistently about the lack of counseling support in the school and how her role as a teacher has to double up as a counselor frequently. I think of all the work I have done in my internship with students. It makes me upset to see the lack of mental health of schools for students. It makes me worry about all of the students who need support, but will not receive it. Therefore, hindering their futures as successful individuals.

I feel as if I have never really "left" home post high school. I went to undergrad a little over an hour away from home. Graduate school is about forty minutes from home. While I have weaned off of being dependent on my parents a tiny bit, I don't think it has been a big step. I know when I graduate this year I may be moving a bit further away and picking up all of the fun aspects adult life has to offer (i.e. bills, my car, etc.). It seems like a huge leap into adulthood that will come whether or not I am ready.

Tess

Although at first I was going to discuss, like some others, the unneeded and unhealthy desire to push all students to pursue higher education after graduating, I think many of the issues in education can and should be examined more closing using research as a basis for change, growth, and further improvement. It seems like the people in power, and who have the authority to implement changes and make life changing decisions, (such as the length of the school year, budgeting, testing, etc) do not have the proper empirical research needed to make sound and reasonable

decisions. Countless studies have been done on many topics that plague our educational system today that would greatly benefit us when making these types of important changes. I would like to see decisions made based on these findings. Also, I would like the input of the teachers and school staff to be taken into account - - why are decisions being made by people who are out of touch with the reality of our schools? When decisions on what time schools should begin is based on after school sporting events (and thus money) and not the wellbeing of the children and their developmental needs, something has to change. I think everyone fears change, but also, people fear the backlash of having the courage to take a stand on what's right when it goes against popular opinion.

Something in my life that has gone unexamined is....I'm actually having a hard time thinking of something. My family is pretty close, and open with each other, so there is no fear in talking about just about anything. The only things I can think of are things I have addressed (or tried to) and had limited success at communicating effectively (or there is just a difference of opinions) so the topic kind of gets dropped. We both understand or perspectives, but no closure comes out of it. I guess we don't continually examine the topic more in-depth is because I don't know if it would do any good, and I wouldn't want it to cause more harm. The conversations have allowed us to have more respect for each other and awareness of each other's opinions, and I think that's to best I can hope for at this point.

Jennifer

I'm going to agree with several other people that I think the idea of college-for-all needs some serious examination (though I don't think that admitting this gives schools a free pass on giving students full access to the courses that would prepare them for college). College isn't the right fit for all students. Furthermore, not all respectable, financially well-compensated jobs that society demands require a college degree. I have a cousin who graduated from a four year college only to realize he wanted to be an electrician (and who doesn't need an electrician to call when there's a problem?) and start over in an apprenticeship program. I know that Korea is also struggling with a glut of college graduates and lack of corresponding jobs requiring college degrees (while positions that require training that you can't get in college don't have qualified people to fill them) - so the US is not alone in this, and continuing to chase the performance of countries like Korea may not be the best possible route for our country.

In terms of areas of my personal life in need of reflection, well, I'm writing this from the Seattle-Tacoma International Airport, waiting to board a red-eye back to the east coast. Since high school, I've prioritized educational/professional opportunities over nurturing what's probably my most important personal relationship. I think I blindly picked up the belief that it's important to do that (something about showing independence or something like that). Some of those choices I think would hold up to greater scrutiny, but as I came through security (as has happened before), I couldn't help but think that if I stopped to think about what I wanted and let myself act on it, I would have turned around and wouldn't be here for the boarding call that just started. I'm starting to examine this more as I anticipate moving west after graduation - my priorities, what I expect from my career and relationship, the

anxieties that come from giving up (or even just creating the illusion of giving up) a firm hold on other areas of my life to make this move happen, etc. But I believe in finishing what I've started (and the importance of school counseling, so I might as well finish the degree that would let me work in the field), so here I am, getting ready to board.

Maya

The emphasis on testing is something that I truly feel will be an area that is looked back on as a more negative than positive aspect of education. I struggle though, because I do think that assessment and evaluation play an important role in education and professionalism... however, the amount of stress and anxiety around testing makes me sad. I don't have the answers for how to make changes surrounding SOL testing and SMART Goals but I do hope that months/years from now educators look back and realize that creativity and the joy of teaching have been masked somewhat from the amount of testing in schools today.

Personally, I feel that I have not explored my independence from Williamsburg. I say that I am excited to move away and I am, but I honestly have no idea how I will react to being away from home and truly on my own. Moving to Blacksburg was a wonderful experience- one of my favorite, but I think this next jump will be tons and tons different!

Participation: It appeared that the article did not connect with some of the interns. Discussion picked up as we turned to ideas that are inherited, ideas that are unexamined in personal lives and schools.

Participants gave mixed reviews on this unit. Most liked the discussion but not the article. Some admitted they had not read the article.

Week Seven
Cultural De-Centering
February 4, 2013

Goals/Learning Objectives:

- Become aware of social constructions in personal and school life
- Develop awareness of feelings that arise when issues of culture and privilege are discussed
- Promote understanding of how these reactions relate to vulnerability, judgments, SPT & empathy

Discussion and Lecture Concepts:

Talk about your culture—Can you see it? What would others say about it? What would they find strange? What do we not see? What is typical in American movies? America saves the world.... The villain always has a foreign accent.

Video from NPR's Story Corps "Facundo the Great"
<http://storycorps.org/animation/facundo-the-great/>

Cultural De-Centering Activity (McAuliffe, 2008) Do you have culture or does it have you?

Column 1 "name values and norms you *received* (Learned) from your Cultures"

Column 2 "Name an alternative position to the received one".

Column 3 "Name your current view on the topic"

Column 4 "Name the basis for your current view (how you decided on it.)

We hope to move from received value systems to those that are more self-authored. What are the possible implications of school personnel operating primarily from a values system that was given as opposed to self-authored?

Journal prompt:

Write about a current view you hold that you realize was given as opposed to self-authored.

What are the possible implications of school personnel operating primarily from a values system that was given as opposed to self-authored?

Journal Responses:

Eddie

For the first question, I guess I'm working from the perspective that even though this current view was given (and not self-authored) it doesn't mean I have to be unhappy with the view we have. I hope that's what was intended, anyway.

From the time I was little, education and doing well in school, was stressed in my family. My grandfather was an extremely bright man (who dropped out of high school, joined the army, and later helped develop computers for the military) and I clearly remember him encouraging us to do well in school and go to college. He taught that to his children (my mother and aunt and uncle) and that was passed down to my generation. My parents expected my sisters and I to go to college. We were expected to do well in school. I remember my father asking why (after I received a 98 on a project) I didn't get a 100? So, I've always had the belief that education, especially college, is important. There was really no chance to self-author this belief because it was stressed since birth. I also know that I want Mila to go to college. I'd even go so far to say I expect it. The counselor side of me says, "let her decide", "college isn't for everyone", "she needs to just be fulfilled in her life". I know it would be very challenging for my husband and I if Mila decided she did not want to go.

So, if I continued this given belief as a school counselor I would be doing a HUGE disservice to my students. As I mentioned in my last post, I do see the value and importance in careers that do not require college. I think they are honorable and worthwhile. If I held the belief that all of my students needed to go to college or I wouldn't help students who didn't want to go to college, I would be failing them. I wouldn't provide the resources and services the non-college bound students needed. They may not learn about some of their opportunities without the help and services of the counselor.

Roberta

One belief with which I was raised was the idea of not turning to others to deal with your problems. My mother has dealt with depression for the majority of my life and has never once sought help from a counselor. Instead, it was something that we coped with as best as we could within the family. I know that it's pretty ironic for someone who is going to be a counselor, but I still struggle with having this belief. I see the value of counseling for others, but still have the nagging belief of counseling being just that- for others.

As a school counselor, this viewpoint could be problematic in that I may avoid going to personal counseling as an aspect of my wellness. I do wonder sometimes just how "bad" things would have to be for me to make the decision to go. It's an area that I still need to work on and that, also ironically, could benefit from my seeking personal counseling.

Kristen

The most notable thing I can think of within my family is the concept of the order in which you do things in your life. This is how it goes: Graduate high school, graduate college, get a job, get married, have children. The expectation is that you are to first become an independent adult (which requires a college degree), before considering marriage or children. I have to say though, that even though mindset was given to me, I do not disagree with it. Having given it much thought, read the research on the topic, and personally witnessed those who have chosen many different routes through their life, I can't help but believe that this path gives the greatest chance for success in life. I have also seen how, within my extended family, those that have chosen to veer off this path have been judged for their decision.

If school personnel blindly follow what has "always been done" they may find themselves operating under outdated pretenses, and thus, they risk missing the opportunity to reach a large portion of the population they are tasked with educating. It is important that they understand the various perspectives students are operating from, and do their best to meet the students where they are. Society is ever changing, and thus, schools must adapt to the population that they serve so as to best meet their needs.

Isla

A current view I hold now is to be the best you can be in your endeavors. While this view was given and not self-authored, I still like this view. My parents always pushed me and my brother to do our best and to do the best we could in school and after. This included college for us, but we were never pressured into any path. They realized that if they pushed us into a line of work that we didn't like we would be miserable and would be less likely to do our best. Even in grade school, we weren't pressured to be perfect on all of our work, so long as we had done everything to prepare for a test or project. This view has been reinforced after being in a high school last semester and helping students make plans for after high school that might not be the 'traditional' course.

When school personnel operate from a values system that was given to them and not self-authored, they are not going to be invested in helping the students. They could be operating from an outdated system that is not going to help the students

succeed in today's society and are not looking at the students as individuals in order to help address the students' needs.

Kathleen

A current view that I hold that was "given" to me, much like Roberta, is that we keep feelings inside at my house. We don't openly share negative feelings of hurt or sadness with one another. Instead I've learned to handle my feelings by internalizing which I am trying to change because through my time in this program I can see the benefit of expressing these emotions outwardly.

If school personnel are working from a rigid values system, I think it would be difficult for them to be able to see that not everyone's values are exactly aligned. Students and faculty will have different values when it comes to different issues and if a school personnel member, especially a school counselor, is unable to see the discrepancy they wouldn't be able to do their job considering what is best for the student and their interests.

Anna

Growing up I was given the view to have a hard work ethic. I am thankful that my parents instilled this in me, even though at times in my life I would have enjoyed a little break here and there. Dedication and perseverance plays a role in all aspects of your life, from schoolwork, occupation, as well as day-to-day tasks. I might not have self-authored this view by myself, but over the years, I have seen the importance of this 'gift' that was given to me.

Values system passed down can have positive and negative implications. The school personnel should address the needs of the school to see how their values system can assist all students. By using past values systems that are just given instead of self-authored, might not address all the needs of the current students. That being said, just because value system might have been given, does not mean they are not useful, but should be constantly examined and improved.

Beth

As I mentioned in class, I was given certain values about the use of alcohol and people who drink, but having experiences outside of my family opened my eyes to other people's values and experiences and made me less judgmental. I now have self-authored values about the appropriate use of alcohol.

When school personnel work from given values, they do not leave room in their experience for children and families who are outside of the "norm" or their expectations. Not every student goes to college, has supportive parents, learns best in a traditional classroom, lives within a nuclear family model or other given values and expectations that we might have.

Jennifer

As I mentioned in class, I've been doing a lot of wrestling recently with big, important beliefs about topics like religion and marriage, and it has been challenging to have to make a decision about which of the beliefs I've received I'm

willing to claim as my own, and which areas are going to require me to self-author new beliefs (and admit to rejecting those passed down to me). I'm still in the middle of the process, but I already notice a different relationship with the beliefs I've consciously chosen for myself, and those that I'm still mulling over. I don't expect to wake up with any of these resolved, and owning that this is a process is in some ways quite reassuring.

In schools, I think that it's important to operate as much as possible from self-authored rather than received beliefs for two reasons. One, those beliefs that we have authored (or claimed consciously as our own after having received them) are stronger, likely more nuanced, easier to own - and we have a sense of how to defend or explain them if need be because we know why we hold them. Secondly, I think it's important to have challenged ourselves to reexamine our own beliefs because having that experience will help us to empathize with students undergoing the same process of challenging and reconsidering received beliefs and perhaps having to author new beliefs to take forward.

Emma

A view I was given by my family is that education is a priority and that you should strive to achieve academic success. My parents placed a large emphasis on earning good grades and making the most of school. Most importantly, my siblings and I knew no option other than attending college after high school. I think I became most aware of alternative post-high school options during my high school practicum. I realized college is not for everyone. Most importantly, I realized the importance of each student achieving his own personal best, whatever that may be.

I think school personnel should operate from a system that recognizes the unique needs of each student. There is not a one-size-fits-all value system for the school. I think that when school personnel do this they are setting students up to fail rather than helping students to succeed.

Maya

I feel that I adopted a large number of my values today from my family. One in particular, which I mentioned during class, is the value of higher education. Growing up I saw my two older siblings going off to college and I wanted to follow in their footsteps so badly. I loved visiting them at their schools of choice, eating at their favorite ice cream spots and thought to myself that one day, far far away; I will hopefully go to college too. Like Emma, I learned more during my high school internship about other options after high school and how high school shouldn't be a one-stop-value store for every student. Although, I am so thankful and happy that I went to college and for my parent's support and guidance, through my own experience with students and dating I truly believe that everyone has a different walk to success.

In schools today I believe that it is so important to lead from values that you hold important rather than just follow values that are handed to you from others. Being

agents of change means taking some risks and advocating for each individual student.

Kim

One view that I hold because it was given to me by my parents is the belief in higher education and my place in that world. My parents never really encouraged me to think about a world where I didn't go to college. In turn, I can't remember ever thinking about my life without college. My dreams and aspirations always included higher education.

I think that in terms of working in schools, if I wasn't able to examine my values and how they affect my ability to work with others, then I may push those values on students, assuming that what they need is the same as what I needed. School staff that aren't able to look beyond their own values may have a habit of putting their students in boxes. Making assumptions about the students' goals, their needs, and their values. In the example of higher education, not everyone is able to go to college. A student's dream may include a life where higher education is not a step to that dream. If we push a value that is given to us on someone else, we assume that they either have no values of their own, or that their values are not important.

Evaluation: The exercise needed more time. It did not seem to have the impact it might have. Self-reflections, for the most part, lacked much critical examination of inherited views. Participants appreciated the video. Only two gave lukewarm reviews of the entire exercise.

Week Eight

Examples from Abroad—Guest Speaker

Tehmina Khwaja, Fulbright Doctoral Student in Higher Education from Pakistan
February 12, 2013

Goals/Learning Objectives:

- Identify barriers to SPT in wake of a crisis.
- Identify how politics plays out in our school systems
- Develop awareness and tools for understanding and engaging those across the political divide
- Develop awareness of the different ways politics permeates the education system and pros & cons of this.
- Promote understanding of how these reactions relate to vulnerability, judgments, SPT & empathy

Discussion and Lecture Concepts:

Contents of the discussion are encapsulated in the Journal Prompt.

Journal Prompt:

Respond to at least one of the prompts below--only one is required but you are welcome to respond to both.

Tehmina spoke about how social class, religion and politics permeates the educational system in Pakistan. How do you see these same factors affecting our education system here in the US? How might these same issues (social class, religion and politics) make it difficult to take the perspective of certain groups or individuals?

Tehmina spoke about how ex Pakistani president/dictator Pervez Musharraf attempted to put a stop to the "hate education" in the Pakistani school systems. Looking back on your own education, identify some area where you felt you were being propagandized. Can you think of any examples in our educational systems today where the children are either propagandized or at least only provided with partial truths--a single perspective?

Journal Responses:

Isla

History is propaganda. In every history class you take in public education, you learn about one side of the events; the winner's side. Very rarely do history teachers delve into the losing side of victory, unless it is to talk about how the loser's society fell into ruin. This is in part because of the nature of education today with high stakes testing, but I feel that it is also a bit of propaganda because America is generally on the winning side.

In recent years, I feel that kids (and America in general) have been dealing with propaganda against Muslims, as a result of September 11 and the War on Terror.

Anna

In the US, we have free education to all children, but not the same services are provided to everyone. In larger schools or poorer areas, schools do not have all the resources. In my last internship, I could see how social class affected their education. When I went into the math class, I found out that there were not enough books for all the children, so the textbooks were only used in the classroom. The students had to write down their homework problems before they left class. When they went home and they had questions, the student nor a parent or someone helping them complete their homework could not refer to the book for example problems or explanations. The instructional time provided in the classroom was also wasted, since the students had to take time to write down all these problems. When I asked faculty members and the principal, how come they could not get any more books, they said, 'welcome to public school' and the students could access the books online. Though, if majority of the students were on free/reduced lunch, many probably did not have working Internet at their places of residence. In many countries, families and children make sacrifices to gain an education. Also, to ensure the children are receiving the same education, the same textbooks and national exams are given to each child throughout the country. In America, we might need to look at how we are providing services and what needs to be changed to ensure all children are receiving the same quality of education.

Jennifer

One of the projects I'm currently working on for my GA involves examining how (and if) poverty is represented in elementary school social studies textbooks. What I've found so far is mostly an avoidance of the topic altogether. It has also been strange to see these books - written for but also to instruct children - with adult eyes. I've been a little surprised (though I probably shouldn't be) as I look at these books to see the extent to which complicated subjects are simplified and sanitized for students. As Anna pointed out, the "winners" - the victors, the dominant, the more powerful - get to write history, and episodes that would paint European colonists in a negative light are avoided. For example, in a fifth grade textbook, an entire unit is dedicated to Native American societies, but the following unit on Colonization (presented as the Discovery of the New World) made almost no mention that the world discovered was already inhabited, and in a discussion of Native Americans today, pictures showed individuals wearing traditional clothing, and the word reservation was studiously avoided. Similarly, I was struck - though not surprised - that in a discussion of anti-slavery efforts and abolitionism, the first individual profiled was White. Although there are certainly biases present in our schools and the curriculum, I think it's also important to notice the absence of attention to controversial areas of our history, which might challenge the comfortable position of the dominant population.

Beth

Although I missed the lesson this week, I do know that politics religion, and social class are some of the biggest dividers in our society. Many people are so caught up in the way that they view the world that they cannot take the perspective of someone who believes differently than them.

Kristen

Tehmina spoke about how social class, religion and politics permeates the educational system in Pakistan. How do you see these same factors affecting our education system here in the US? How might these same issues (social class, religion and politics) make it difficult to take the perspective of certain groups or individuals?

I think the most obvious way that social class permeates the school system is that formal education has, in itself, traditionally been a middle and upper class value. The importance of education is typically more encouraged and enforced in the home from a very young age among middle and upper class households, where the skills necessary to succeed in school are often taught from the time children are born. Early and frequent exposure to reading, writing, language, and hands on educational experiences (such as museums, zoos, and aquariums) is far more prevalent among those with more "privilege," and thus, these children are at a greater advantage when they reach school age.

Additionally, the values children are expected to abide by within a school setting are very middle class. Respect for adults, hard work, delayed gratification, self-control, refraining from the use of violence or foul language, focus on long term achievement rather than the "here and now", etc. are all skills that are learned, and often times children from lower SES situations do not have these values modeled for

them at home. Again, they are at a distinct disadvantage because the behavioral expectations differ so greatly between school and home.

Politics also obviously permeates our school system in that it is the politicians who create the policies...not the teachers, counselors, administrators and other school personnel who actually know what is realistic and necessary to create a successful school system. Political agendas are pushed, and those who lobby the loudest are usually the ones whose voices are heard. Choices are made based on what sounds the most politically correct, regardless of how ridiculous or unrealistic the goal actually is (i.e. NCLB - 100% of children reading at grade level--no system will EVER have 100% of anyone doing anything!!).

Kathleen

Tehmina spoke about how social class, religion and politics permeates the educational system in Pakistan. How do you see these same factors affecting our education system here in the US? How might these same issues (social class, religion and politics) make it difficult to take the perspective of certain groups or individuals?

Religion and politics are a touchy subject in our society. People either decide to steer clear of the topic or are very passionate of their opinions. It is difficult take perspective of certain groups or individuals because they have a difficult time to see the other perspective. When one is so incredibly opinionated they rarely can see why someone would/could see another side. People typically become very defensive when asked or challenged.

Another topic of concern is "school politics". Many schools have internal issues within the school between the adults. For example at my internship there is "drama" between the faculty and the new principal because the new principal disrupted the status quo of the school as it had been in the past. New teachers' opinions have been changed to veer with the veteran teachers against the principal, which has set a chilly air in the school of hierarchy. My supervisor (who is also new this year) must tread lightly to work with both the principal and the rest of the staff.

Maya

I think something we have been talking a lot about, that can be really difficult, is perspective taking. When it comes to education and differing social classes I think perspective taking can be even harder sometimes. I've heard a few times wonderful teachers say, "why can't this student just go into their quiet room and do their homework!", or "why can't this parent just email me back yes or no!" and yes these things must be frustrating for teachers who put in longggg hours and a lot of hard work but there have been times when I stop and think that, not every child goes home to a quiet house, let a lone a quiet room and not all families have computers or access to the internet.

Kim

I missed class last week so I was not privy to the guest speaker, whom I am told was very inspiring and insightful. I do have experience working with families experiencing homelessness and believe that I have some insight into adversity those

families face as a result. Children experiencing homelessness don't have a permanent situation. They may be living in some type of shelter, with extended family or friends, in a car, in a hotel, church, or literally on the streets. Home, however you define it, has the opportunity to provide some type of stability, some sense of permanency. These kids are faced with challenges such as having enough if anything to eat, sleeping on the floor or sharing a bed with many others, not having the luxury of proper hygiene, and the threat of having to move in a moment's notice to seek shelter elsewhere. Often, these children have moved so often that they don't have time to make friends, don't have a quiet place to study or do homework, don't have stability and security and yet, the education system is so focused on testing to show standards and prove proficiencies. I worry that these children have less chance of being successful because they don't have the same vantage point as other kids simply because of their social class. They are already starting at the bottom and it's difficult to swim to the top with so much pressure weighing you down.

Edie

I think social class greatly affects education--even though it is possible to work around it. Take, for instance, a working-class family living in an area that has sub-standard public schools. A more well-to-do family would have the means to send their children to private schools thus giving them a leg up in the world. Similarly, a family may not be able to afford a private/ivy league school and instead need to send their child to a school close to home or community college. I think politics, unfortunately, plays too great a role in schools and how they are run. While I think it is important to guarantee that all students have the access to similar quality education there must be a better way to go about it. I think that for the politicians or families where money is not a concern it might be difficult to consider the plight of others or the impact of policies they enact. My issue with politicians dictating education is that aside from their own schools (often decades in the past) their knowledge is second hand at best. How can they possibly know what is effective or realistic? I also think that, in general, politicians are well educated and have greatly benefitted from great educations. They may not see the benefit of other vocational programs (like I mentioned last week) and have a hard time taking the perspective of others.

Tess

Thinking back on my education growing up, I can't really think of any areas I was being propagandized. I think one area I could have possibly been was our views of the Middle East since we were in (and still are) war with several countries from that region. However, for most of my time in school I was living overseas on a military base, or in Northern VA in a high military populated area, so I think the districts I was living in offered a pretty broad and open perspectives on things- maybe not to the extent of pointing out flaws in our political system or flaws for the wars beginnings in the first place, but overall a world view perspective on topics. I think some examples in our educational system today where children are being provided with partial truths are in examples of sex education- or abstinence, and the concepts such as the creation of earth and evolution that can take place depending on the

religious beliefs of the school district population. Instead of educating their students on the topics in full, they pick and choose what to include and what to steer clear of.

Evaluation: Conversation flowed well. Interns seemed very engaged. Participants rated this meeting as one of the best.

Week Nine
Politics in the Schools
February 19, 2013

Goals/Learning Objectives:

- Identify barriers to SPT in wake of a crisis.
- Identify how politics plays out in our school systems
- Develop awareness and tools for understanding and engaging those across the political divide
- Develop awareness of the different ways politics permeates the education system and pros & cons of this.
- Promote understanding of how these reactions relate to vulnerability, judgments, SPT & empathy

Discussion and Lecture Concepts:

Follow up from last week-- Was it easy or difficult to connect or be engaged with Tehmina?

What might have made it more difficult? Veil, Man, angry and accusing, recent terrorist attack?

Working with young kids

What is different? Less language, More investigation, work with the child's environment.

Example from Roberta's presentation last week-- little language, the relationship is so important, getting info from parents and teachers to set the stage for recovery

What might make you feel threatened or shut down when working with smaller children?

Aggression? "Fuck you" -now change the race of the child.....

Washington Post article: *"Zero tolerance or zero sense? Kids suspensions over imaginary weapons renew debate"*

What stands out in this article? What might the perspective of these administrators be?

What political influences might be at work?

What if you were the school counselor asked to assess a child after such an incident?

What if the example was less extreme—such as from an older child?

If you felt it was important to advocate for the child staying in school how would you need to proceed?
How might it look differently if the child was a different race? If the child was other wise harmless but not likeable?

Journal Prompt:

Watch The Moral Roots of Liberals and Conservative video.

http://www.ted.com/talks/lang/en/jonathan_haidt_on_the_moral_mind.html

Discuss how these concepts tie in to our discussion about the article from the Washington Post. How might these ideas help you to understand the different stakeholders you will be dealing with in the school systems and address their concerns in a way that allows them to stay open to your point of view? What other applications might there be for these concepts in your life?

Journal Responses:

Isla

I can see how all of the ideas fit in with the zero tolerance policy concerning firearms on school grounds. Everyone wants to keep children out of harm's way, so we try and keep weapons out of the schools. In regards to fairness, while I am not a big fan of zero tolerance, it is a way to keep punishments 'fair' in the minds of most people. Most people believe that fair is everyone getting the same things and not everyone getting what they need to be successful. School officials say no guns or weapons in school and so children are expected to comply with this. However, I know that the situation has to be taken into consideration. When I was in high school, a friend of mine had gone hunting over the weekend and had left a big knife in his truck and didn't realize it was there until later on in the school day. Nothing came of it in part because no one of authority saw it, but because my school was kind of rural and lots of kids went hunting, a zero tolerance policy might not have been the best policy to have. We also want our kids to remain pure to outside influences so we try and stop the outside influences from coming in to the schools. I don't agree with this because one of the students in the article got in trouble for playing 'Cops and Robbers' with a finger gun. He was playing a good guy, but was still punished.

I think that if you can understand where other people are coming from and you are willing to listen, even if you don't change to their viewpoint, you are more likely to make a difference and help them see things in a different way. People get defensive when others try and change their views. By listening to their side, allowing them to 'vent', and not arguing with them during the vent, they would probably be more willing to listen to your side. I believe that these types of conversations have to happen in a calm and rational manner if you want any kind of difference to be made. This applies to differences of opinion in realms outside of the schools as well, most notably, politics and religion. In my house any issue concerning Israel is a hot topic. As a Jewish family, we support Israel and its right to exist, but I am the black sheep of the family, because I believe that the Palestinians

should be given land for their own country. These concepts can help me when arguing my point with my family.

Edie

I think the key to addressing different stakeholders' concerns in a way that allows them to stay open to my own point of view involves first being open to theirs and discussing that with them. I think compromise is a huge part of working in a school system. You have to examine the big picture and determine where you are willing to give and take on certain issues. I think being fair also leads to other stakeholders staying open to your ideas. Additionally, providing information and research I believe is key. If you can provide openness, compromise, fairness, and information to stakeholders I think ability to have open and meaningful dialogue for change is a real possibility.

Roberta

In thinking about the article, it's easy to see how the "zero-tolerance" policy regarding weapons in school began. As Mr. Haidt stated in his presentation, the number one concern of both conservatives and liberals is that of protection from harm. In order to prevent school tragedies from taking place, these policies were put into place. While I disagree with these policies (Especially when talking about students from rural or military backgrounds- disciplined for playing war? Give me a break!) it is important as a school counselor to remember their primary function. In thinking about my future as a school counselor, I hope to remember to consider the functions of school policies with which I disagree. If I hope to be able to enact change within the school system, I will need to find a middle ground with those who oppose my viewpoint and remember that baby steps will be simpler than radical change.

Maya

I thought this TED Talk was really interesting. In the very first 30 seconds I found myself noticing connections between his talk and how we as school counselors can address concerns from different stakeholders. For example I liked the Michelangelo example. I'm sure there will be many times when one teacher and another teacher look at the exact same situation and hold very different views and thoughts about it. I also thought a good point was made that to learn about different people and to begin understanding different view points you need to have a work environment that includes people from different walks of life. Sometimes this isn't always easy but I think it would make discussions at times richer with ideas and processing.

Kathleen

I really liked what Mr. Haidt said when he stated "you can't just go charging in saying 'you're wrong and I'm right'". I think as school counselors it is important to be open and empathic to other's opinions and feelings. Mr. Haidt also shared that everyone thinks they are correct. Everyone would benefit if you can allow yourself the time to take a step back and examine why someone may have another perspective. Relevant to the article, opinions will be at extremes in the schools for

finding the best way to keep children safe. If you allow all stakeholders to share their feelings and thoughts of the issue openly then you will be able to share your opinions openly.

Anna

Jonathan Haidt discussed five foundations of morality: harm, fairness, authority, in group and purity. Through his survey, he found that people of varying views in politics and countries care about harm and care issues. When working with different stakeholders, all people will have areas that they think matter, but have varying opinions on how much endorse those areas. Moral arguments and viewpoints can play a role in people's decision. To understand and address people's concerns in schools, I think it is important to remember that each party is concerned for the students, but additional factors can play a role in how they view the importance of these issues. By stepping back and looking at where the people come from, can help see how/why people have opposing or similar viewpoints. Everyone wants to ensure that schools are safe places and students are treated fairly. Their viewpoints on other factors, such as, authority or purity can play a role in how they think they can 'solve' the problem of how to keep schools safe and fair.

Emma

I think this TED talk did a great job at helping its audience see how different view points can be through using the example of the liberal vs. conservative. One of the primary roles of a school counselor is to be an agent of change. It is essential to understand the viewpoint or moral groundwork that others are operating from. If one neglects to respect alternative points of view then change may never occur. Many school policies (i.e. gun tolerance) were put in place for a reason. Yet, if one thinks the policy is ridiculous or needs change it needs to be approached gently and with caution. Those who put the policy in place had a reason for doing so. Therefore, it is vital to understand the underlying reason and work with others to come to a common ground that is best for the students of the school.

Jennifer

I was struck perhaps most of all by the assertion at the end that self-righteousness is a human condition. I think I tend to think of self-righteous in terms of something we become under pressure rather than something we simply are. In some ways I think that's tremendously freeing to acknowledge that we aren't bad people for being that way; but it also means that to interact with others and get past the unproductive I'm rights and you're wrongs of coming at something from different perspectives, we need to own up to the fact that we are, that we, also, started from this defensive, self-justifying place, and that while our ideas may have merits, so too would those of the other side, and that we need to be able to shake ourselves from our own positions in order to see what has fostered the other perspective.

Tess

I thought this was a great video, and has a message that can be used to address many areas of everyday life- we all have our own ideas about what is right, but we

all must work together to make those changes. In regards to zero-tolerance with weapons in schools, I think we all want the same overall goal to be accomplished- for our schools to be safe. However, the way different people go about that goal is drastically different depending on their views of what is and is not “right”. The key is to be able to come together to find a common ground and to meet somewhere in the middle of the continuum- which I know is easier said than done! I think if you are able to be open in your view, it will help people be less defensive and guarded against their own, and all them to in turn be more open to your views and other stakeholders’ views as well. These concepts can be useful in general when thinking about why people are so passionate about what they believe, and at times, can be so unwilling to take the perspective, or even hear the opposing side. Just being aware of where this might stem from can really help in my understanding of others.

Evaluation: Classroom discussion seemed to flow. We did not have time to watch and process the video so the interns were asked to watch it on their own and post a reflection. Those who watched the video and posted had a positive response. Five out of 12 participants rated this exercise lower—mainly due to the video. It seems some felt resentful of being asked to view it outside of class.

Week Ten
The Power of Groups
February 28, 2013

Goals/Learning Objectives:

- Understanding of how group dynamics may affect individual beliefs and behaviors
- Identify group dynamics in schools
- Identify ways in which their own beliefs and best judgments may be challenged by their environment at school
- Understand how a hostile group environment may create a barrier for SPT
- Provide examples of group influences from different cultures and settings then turn the lens on schools here in US.

Discussion and Lecture Concepts:

Example from Rwanda (movie clip from Hotel Rwanda)

Background about the genocide and how it was incited was given. Researcher shared stories of past clients who had survived the genocide in Rwanda to make it more personal and to help participants realize that group dynamics can place enormous pressure on us to behave in ways we might not otherwise.

Groups under pressure reduce ability for individual perspective taking and place immense pressure on members to conform—us vs. them mentality can emerge.

Groups can also have a positive effect.

What types of group behaviors do we see in school?

Cliques, athletics, gangs, among faculty?

What are the positive aspects and what are the challenges?

Belonging in groups is a developmental attainment. Groups will form regardless—how can we create groups that are positive to fill any vacuum?

The need for groups and rites of passage are very strong. We need to make them positive.

Journal Prompt:

How might the pressures of being a part of the group "faculty" influence your work as a school counselor?

We discussed some of the negative aspects of group dynamics but what are some of the positives? How can we make these positive group dynamics work for us in the schools?

Journal Responses:

Edie

I commented to my supervisor just last week that I was surprised that the elementary school teachers' lounge is often just as negative as a high school teachers' lounge. I guess in my head I had this vision that the elementary level was always happy and carefree (boy has that opinion changed). When I was teaching, I tried to avoid the teacher's lounge because of the often rampant negativity. Don't get me wrong, I complained about my students but I felt the lounge often took it to a whole new level. I think now, from the perspective of a school counselor, I just don't see students the same way as I used to--which is a great thing! Being in the teacher's lounge, though, does help foster relationships with faculty and can help make you part of the group yet it can be toxic. A school counselor needs to be part of the school but I don't think we should take part in complaining about students with teachers. I get where they are coming from but my first alliance (in my opinion) is with the student. I think we can also be part of the faculty by joining a Faculty Friendship Committee (or the like), sponsoring activities, attending programs, making a point to seek out teachers for conversations etc. These are much more positive ways to be part of a group. I also think it will be important to form alliances with teachers and also make them feel like you are there to help them as well.

Isla

Like Edie said, school counselors need to be a part of the school faculty, because while our number 1 job is to help the students, we are also there for the faculty. The easiest way to be a part of the group is to go to the teacher's lounge throughout the day to see teachers of different levels or different subjects. The teacher's lounge, however, can be a very negative place. Teachers just need a place to vent with people who understand where they are coming from, but in the lounge it can turn from a vent session into an attack on students in a heartbeat. I remember when I

was student teaching we had lunch in one of the history teachers' rooms and while there would be a complaint or two about students, it never got out of hand. A positive aspect of eating with the other teachers for me while student teaching was that even with a vent session, conversations would quickly turn into funny teaching stories from over the years, talking about current events, or watching clips from different T.V. shows. A sense of community can be created as long as there are some people who are willing to easy the conversation in a different direction. I don't think that a school counselor or other faculty members who don't want the toxicity of the teacher's lounge have to be overt in trying to stop the negativity. It can be done in a subtle way that eventually can change the climate.

Anna

Working in schools, enables you to help students with the help of parents and fellow faculty members. Forming relationships with faculty members is important to learn about students in the classroom (academics and behaviors), as well as when you collaborate with them to find strategies and interventions to help students. As said in class, sometimes the faculty lounge can be a negative place but like any situation, you can observe or jump into the negativity. When we are first placed in schools we will need to form relationships with teachers and a good place to start is in the faculty lounge, teacher activities during/after school, etc. Not only do we have to form trust with our students, but also the trust of fellow teachers. We want to show teachers that we want to be members of the school and are fostering a culture of warmth and support, to not only students but also our fellow co-workers. If teachers do not trust or feel comfortable with us, they might not encourage students to see the counselor and prevent us from allowing classroom guidance lessons.

Kathleen

I think there is an internal force that makes you want to be part of the group. While working in the school setting you are a part of the faculty and yet you are an outsider because you are not a teacher and therefore your own entity. I think there will be pressures of being part of the group and supporting the teachers and the other faculty in the school and yet you must be aware that their views will be different and to be cognizant that their opinions could possibly sway our opinions of students, other teachers, or administration.

However, I think the group dynamic of the school faculty is very important in forming the climate. I have worked in both types of schools where the relationship of the staff have been both good and bad. When the climate is cold and the adults in the school are not willing to work with each other the whole school suffers. You can feel the difference and that does affect the learning of the children. I think it is incredibly crucial to try and keep relationships healthy and support other staff members in the school.

Roberta

I've seen first-hand at my internship site some of the potential pitfalls in being around group negativity. My supervisor and I will occasionally eat lunch with small groups of teachers (like birthdays when there's cake!) and I have been truly

appalled at some of the things that I have heard discussed in the room by great, veteran teachers. I can see how easy it is to get sucked into the negativity. As a school counselor, I realize how important it is to reach out to and have good relationships with the teachers, as we are all part of the same team working for the students. Teachers often have vast amounts of information about students that are important to the counseling relationship, not to mention the importance of collaborating with difficult issues and/or students. It is my hope that simply remaining aware of the poor choices that can take place within groups of people can help prevent me from joining in.

Kristen

We discussed some of the negative aspects of group dynamics but what are some of the positives? How can we make these positive group dynamics work for us in the schools?

Being part of a group can be an extremely powerful thing, both for good and for bad. For example, as mentioned in class, eating lunch in the teacher's lounge can be a place to for garnering support from others experiencing similar challenges as you, as well as a place for sharing new ideas. On the other hand, the teacher's lounge can also be a place that zaps all your energy and good spirits. Frustrated teachers often vent in this arena, and thus, negative energy is often present. I believe though, that this presents a great opportunity, provided you don't allow yourself to get "sucked in." There is an opportunity to be a positive source of support for those struggling teachers, and help to invigorate those who are at their wits end.

In terms of being part of the faculty, the pressure to fit in and not rock the boat can be huge, considering how early in our careers we all will be. It is difficult to encourage change when there is little to no experience to back it up. I think the most important thing is to first find your place on the faculty, and figure out who your greatest sources of support are. It is also important to understand that change doesn't have to be drastic, or all at once. Overall, being a part of a group can be great if the morale and energy of the group is positive and enthusiastic.

Beth

As we discussed in class, being a member of the faculty could cause you to be influenced negatively. Other people's opinions of students may rub off on you and it will be hard to maintain positive regard with your students. Your role as a faculty member may also be one that you have to overcome with students so that they realize you are different than a teacher or administrator.

However, I have also been in schools where there is a great team spirit. Staff members are close friends, more like family, and build each other up. My dream job is to work at a school like this where my co-workers are supportive and sunny.

Kim

One of the negative aspects of being in a group faculty is that sometimes their negativity can spill into our own thoughts. Sometimes talking to someone about an issue, especially negative, causes me to continue to dwell on it. It seems like the more I talk about it, the more negative I feel like it's adding fuel to my fire. It then

becomes this massive bonfire if other people start to agree without giving any positive or constructive feedback on how to cope with the situation. In my internship at Passage MS, the atmosphere and moral were very negative. I would leave for the day with a heavier heart, feeling emotionally exhausted. All members of the school community had gripes about others and such negativity in their lives that it was difficult for them to see any silver lining. This was particularly evident in the faculty lunchroom, which is where my supervisor and I would eat lunch.

At times, it was a positive experience, because it allowed us determine kids that we may need to check in on, or issues that teachers were having with kids so that we could potentially bring them together and mediate. I think being aware of the negative conflicts is critical because though we don't want to get sucked in, we may be sources of hope and change for schools, and can help teachers and students cope with these negative challenges. Not to be in the know of problems, is a problem itself. We can provide different perspective and help others do some social perspective taking just be being a fresh and unbiased voice. We can also provide support to teachers and build trust with them so that they feel more comfortable coming to us in the beginning and not when there is a bonfire.

Emma

My supervisor and I have been discussing a lot lately about dual relationships in schools, which have the potential to be negative. Multiple faculty members have children who attend the school and some of these children have personal issues that arise that need to be addressed by the school counselors. Occasionally, the faculty member will try to manipulate the situation to try and give their student an unfair advantage. My supervisor does a great job of saying to the faculty member "I know you are a part of the faculty of the school, but right now I need you to act as Kyle's mom." I think this sets the boundaries and helps to prevent any professional rapport from being hindered too much. This is similar to staying away from teacher's lounges. There is definitely a delicate balance of maintaining rapport and that vital relationship with other faculty members while remembering to stay student focused.

Positive group dynamics are awesome when everyone is working together for the betterment of the students. An important part of being a school counselor is acting as an agent of change. However, it is hard to achieve this change when there are negative group dynamics occurring. Also, students tend to pick up on cohesiveness among faculty members. It just tends to make the school environment run more smoothly.

Tess

Being a part of a group can definitely have some negative influences, such as negative group think. This can have an impact on your view of the school as a whole, or give you a negative view of students that you might otherwise had a neutral or no relationship with. Some positives about being a part of a faculty group can be the support they offer and the collaboration. You can meet with people with similar interests and concerns as you and brainstorm possible solutions to a common

problem. I have seen from personal experiences that having the faculty as a support system in your school can either make or break you. You can either support each other to work through tough situations and times. Or you can have a cutthroat; you're on your own mentality. Also, when you have positive group dynamics, you can help reduce overall stress and make work enjoyable.

Maya

I enjoyed our discussion in class about the potential challenges of being part of a larger and at times more vocal faculty. I, myself have definitely felt the "pressures" from older, more experienced teachers who are extremely vocal and influential in their position, especially at the high school level. However, I do agree that positives can come from being part of a larger group. One positive thing that I have felt this past semester and have really enjoyed is this feeling of being apart of a larger family. In a way we have our "supportive moms" in a few teachers, our "jokester dads" in others and our, at times, "bossy big sisters" in those select few. Altogether though I feel apart of this huge family that is there to support one another, help one another, laugh together and problem solve as a whole faculty. I have felt a great deal of support from the Magruder family this past semester and have appreciated every bit of it along the way.

Evaluation: Conversation flowed. Participants seemed very engaged and were able to comment on the different group pressures in schools. Most participants found the example from Rwanda powerful but four did not.

Week 11
Advanced Perspective Taking
March 14, 2013

* Instructor cancelled class due to a conference thus the information was presented and processed via electronic discussion board as agreed upon with instructor and students before spring break.

Goals/Learning Objectives:

- Understanding of how group and cultural dynamics may affect individual beliefs and behaviors
- Promote an appreciation for how being born in a certain time and place affects our ideas of what is right and wrong.
- Identify ways in which their own beliefs and best judgments may be challenged by the existing culture of a school
- Understand how strong emotional reactions may create a barrier for SPT
- Provide examples of group influences from different cultures and settings then turn the lens on schools here in US.

Journeyman Pictures video--Female Infanticide - India

Journal Prompt:

1) Watch the following short (16-minute) documentary and respond to the prompts.
<http://www.youtube.com/watch?v=mnmtKLQRh6g>

What emotions surfaced for you during the film? Take note of your initial judgments (this is important). Now, you don't have to like nor justify what you've seen but take a breath and do your best to take the perspective of parents who, under these circumstances choose to kill a baby daughter. Next, look at some of the judgmental comments made on the YouTube page. What could you say to help some of these people posting their judgments to understand the perspective of these parents?

2) Respond to at least one other person's post.

Journal Responses:

Isla

I was a little appalled at the nickname for second born daughters as well as the fact that girls are not as wanted as boys in India. It saddened me to hear that women are still seen as different types of property to men. I was thrilled to hear that with the work of the institute has helped to bring down the number of infant girls being killed.

While I don't agree with the infanticide, I can understand why it occurs in societies that are more patriarchal and have a history/tradition of being patriarchal. In these areas, sons are going to provide for you in your old age and increase your family's wealth if dowries are still done with marriages. As a parent you generally want what is best for your children and if you know that their life is not going to be great economically it could easily lead to a justification for infanticide.

I think it would be tough to get through to a lot of these people. They are looking at infanticide from a modern democratic state, not from a traditionally patriarchal society. Things are different in a place where men are valued more than women because men are the economic life force of a family. I think making sure that they realize that people are trying to fix this problem and that it is going to take time to change an entire culture/tradition base.

Edie

The first emotion that surfaced for me was sadness. It is sad, to me, that in this 21st century practices like these still occur--although I feel that every generation has a similar experience where they can't believe that 'X' is still happening in this day in age. There seem to be so many other options. I feel sadness for the people who feel as though this is the only option have they have. I cannot imagine growing up in a culture where this type of situation or choice is even comprehensible or necessary. I think I can partly step outside of myself to logically see where the parents may feel that this is the only option they have due to religious, monetary, or cultural beliefs. The other part of me says, however, there are so many other options. I am aware that the parents may not have access to or even consider these options. What about birth control, adoption, relinquishing the idea of a dowry, etc. To me, from my American and 21st century perspective, these options seem obvious. While I might be able to understand it logically, my heart cannot imagine or take the perspective

of these parents. The idea of killing any child, especially one I gave birth to, is repulsive and incomprehensible to me. I think if I were a mother in this situation I would want to find a way to get my child out of these circumstances or avoid having more children all together.

I had a hard time reading the comments, actually, because they were so derogative and combative with each other. I think it would be very hard to change someone's opinion especially in this type of virtual forum. I think the best way to change someone's opinion might be to have someone spend time with a person whose beliefs/life situation/religion is different from their own. Maybe if some of these commenters were able to spend time with these women their perspective (or at least the vitriol) would change.

Kristen

While watching this film, I experience a lot of disgust. My judgments were not against the women themselves, as I truly believe that they do not want to kill their own daughters, but rather, I am disgusted and very negatively judge the archaic beliefs in that society. A dowry? Seriously? It is hard to believe that in this day and age, women are still viewed as second-class citizens or worse in some parts of the world. While I do not agree with the decision to murder a child, I do feel for these women as they must be experiencing a level of desperation that I can hardly fathom. Because of the unjust (and did I mention disgusting) structure of their society, it is understandable that they do not feel they have much of a choice. Education is nowhere near as readily available to them as it is to women in this country, and thus, their options are severely limited. I just feel so sorry for these women.

As far as the comments go, I never put much stock into them because it is so easy to shoot your mouth off online without having to look these people in the eye as your criticize. And if I were to say something to them, it would be exactly that...why don't they take some time to really look at what it's like to live a day in these women's shoes before offering your two cents. I just can't imagine living in these women's shoes, and thus, I am in no position to judge. I also know that we can all say "what we would do" if we were in that situation, but the truth is, the emotions and pressures of actually living this are so out of the realm of what I have experienced, that I really cannot say what I would do.

All in all, my big issue with this video is not with the women, but rather, with the backward society in which they live.

(On another note, I wish more young people were aware of how lucky they are to have a free education "forced" upon them in this country, so maybe they would appreciate the opportunity to have a future rather than see school as a burden.)

Kathleen

This video was heartbreaking and I teared up while watching. It is incredibly sad that families feel that this is their only option and that in some cases this is appropriate. I felt the sadness through the clip coming from the mother in the beginning whose husband killed their second daughter without her knowledge of it. I can't image losing a child, especially if it was something that is preventable.

Taking a step back and trying to take perspective, I can understand that these parents believe that this is the only way they can stay afloat. That they are unable to take care of their daughters and that they wouldn't want to raise them in the same capacity and life that they themselves have lived. However, it is hard for me to hear that they believe this is their only option. I did smile and feel like a sense of change is upon the people of India. With the facility that takes unwanted babies, the group that is encouraging woman (starting with teenagers), and the new legal ruling condemning a mother for murdering her baby it seems that progress is being made. The comments were difficult to read because how hateful the messages were. I completely understand the anger and sadness that these viewers are coming from but I agree that being able to take the perspective of these families and their culture is necessary. Instead of condemning India or these people it would be more beneficial to help them learn that there are other options and help them change.

Jennifer

More than anything, the documentary made me sad. Of course it's awful to think about a parent killing their child. Perhaps because female infanticide is a topic I've read about before, I wasn't as shocked as I think perhaps we were supposed to be by this video. To me, the reactions of other women to the guilty verdict in the infanticide case sum everything up: though we want to be horrified by what is happening, the reality of the social pressures and desperate poverty these women are faced with is such that in many ways they are victims as well. I also find myself thinking of stories from India, China, and other places about sex-selective abortions. Aren't these women doing more or less the same thing, just without the technology to intervene before birth? (I find this practice abhorrent, too, but I feel like the idea of killing a live-born infant is part of what makes this story so emotionally grabbing). I think, too, you have to look at the early part of the video - and perhaps this is selective interviewing on the part of the filmmaker in order to make an otherwise completely unsympathetic subject a little more approachable - in many cases men were killing their daughters as much as mothers were. I wonder what the reaction would have been to a father on trial for infanticide being found guilty - my gut instinct is that I would find him less sympathetic than a mother, even though they might share the same economic plight, because of the role that men appear to play in perpetuating the society's gender differences. I also want to note, too, that the socio-economic gap between the women in the village and the women who were seeking to help them (and doing good work in providing a safe house for babies) - from the apparent quality of their clothes to their education (notice who had to be translated in subtitles and who didn't - who had been able to get the education to speak multiple languages including English fluently, and hold professional positions, etc. etc.). I also - while I think the work they are doing - question whether a safe house for babies is enough. I know that the women in the video are working towards larger change, but is it really enough just to provide a place for these babies? And how do you combat the pressures that are pushing families to kill infant daughters? I suspect some of my ambivalence about condemning parents for doing something that should be unjustifiable is my recognition that though I might try, there's really no way for me to identify fully

with the desperation of their situation - that by virtue of not only my own SES but the mere facts of the society and culture and resources of the country of I was born into, I would never find myself in a comparably option-less situation.

Emma

The video made me extremely sad. I just cannot fathom how the families feel having to kill their own child. More so, it made me upset that cultural values like this exist in this day in age. I just cannot imagine how some parents may feel discovering they have had yet another daughter and knowing the inevitable. Looking outside of my own bubble I can see why the families feel as if this is the only option. It just surprises me that cultures like this continue to persist and only demonstrates to me even more how much of a bubble we live in. In our country we see the 21st century as to advanced and far removed from cultural norms of the past...yet, we forget about countries or cultures that are not as fortunate as to advance like we have. I didn't read too many of the comments. It made me upset to read them. While I do want to feel negatively towards the culture, I have to understand it is another way of life. It makes me grateful to have the opportunities I do have as a female in this country.

Anna

I was extremely saddened and thought how disgusting it was to know that children are born and disposed of because they are not a certain gender or rank in the family. Taking the perspective of parents, I can see how they become accustomed to certain things and continue with that tradition. If they do not see how other cultures or even just different neighboring regions in India are not practicing this same belief system, they probably won't even question it. Even if they do start to question it, because their community is homogeneous, the overall majority will quickly stop any questioning. In America, even though we live and interact with people with similar backgrounds, we still live in a mix of cultures/backgrounds, so there is more room for exploration and questioning. When you live in a barrio or village, you do not venture away from that community and your extended family and friends all are raised the same way, so you do not see anything else. When looking at the YouTube posts, my first question was, where do these people live. I am suspecting America, so we do not have the perspective on people from that particular region in India. I have nothing to say to these people posting their judgments online to help them understand the perspective of these parents. People have to see and experience something first hand. I have no idea what the parents' perspectives are. So, I have no business telling someone about someone else's perspective. Indirectly, I would still just give my opinion. The only way to give the parents a voice is to let them tell their own story.

Tess

I am just shocked that these things really happen in countries- I heard about this also happening in China, and it really makes me speechless. I feel like there has to be another option, other than to resort in killing your own child, for a fear of having to pay for something in 18 years. Who knows what the world will look like by the time

these families even have to think about paying a dowry.... How can a county be so tied up in their customs, that are said to be illegal (according to the film), that they will be willing to commit murder- a murder of their innocent flesh and blood? However, in India they may not have the medical services to be able to determine the gender of the baby before it is born, so they would not be able to abort (some would say aborting is murder...but that's another debate) before reaching full term. The parents might feel they have no other option, and need to use their resources on the children they have, and reducing addition future burden, by knowing you don't have to think about saving additional money to pay a girls dowry. Also, it seems like in some regions it is still socially acceptable, an at times expected, which can cause a huge amount of pressure for a family.

First of all, I think you should know the facts before you post a comment, i.e.-" there will be no women left in India" ...But, I think I would just say to remember that these people live in different society, with different norms- this is how they were raised, and it is acceptable to practice this. And to remind them that some of our practices here in the US might be looked at in the same lens of shock and disgust as we/the commenters are looking at them.

Kim

My initial reaction was to feel a strong sense of inferiority and fear. I imagined growing up in this culture and being female and how I may have been subject to female infanticide or I may have been one of the ones to survive. How would I feel having survived this? Lucky? Special? Honored? Oppressed? I also imagined myself as a mother, giving birth to my second child who is a daughter and how protective I would feel over her and fearful. I think the overarching feeling I experienced during this film was fear. I also felt a sense of courage coming from the people who were willing to participate in this documentary even though this is a subject that is not discussed openly. It was difficult for me to hear from one person that the general feeling of giving away a baby for adoption is more taboo than killing her. But I believe that these people are courageous for starting to talk openly about this and express their attitudes that are steeped in this tradition. They are so desperate to survive economically that they must commit what they know others see as this atrocity.

It was difficult to read the comments because I do feel empathy for these people and these women as they feel pressure to commit female infanticide. I would ask them not to generalize their feelings to all of India, as this is not occurring in the entire country. I would also ask them to exercise patience with a very ancient culture and tradition. There are agents of change active right now that are empowering and educating women to change their attitudes and become more aware of their options and this is evident in the film. I would also challenge the people commenting to think of the most desperate time they have ever coped with and try to transfer those feelings of these people to what they may have felt in that time of desperation.

Maya

Like many of my other classmates, I thought this video was heartbreaking. I felt sad but I also felt helpless and guilty that I have so much and these families felt so

desperate and so low that they saw their only option as taking the life of their own. I also felt joy during certain parts of the video-- not many moments-- but the moments of celebration for the daughters and just in the colors that so often are worn by those living in India, while celebrating something close to their heart. Although it is incredibly difficult for me to take the perspective of these parents-- I also realize that I have so much. I have felt horrible after a tough test, or a miserable after a heated fight with someone I care about and even felt poor when I bounce my checkbook or get my card declined at food lion but I have never, NEVER, never felt anywhere close to their descriptions of desperation. I can't relate to how they feel but I see that they see this is their only option for survival.

Evaluation: Researcher could only evaluate at the time based on reflections which seemed rich but two participants did not respond. Participants gave more negative reviews as it seems they were not able to make connections with their roles as school counselors. They expressed fatigue as well. Others seemed to really appreciate it.

Week 12

Sexism and Broaching Religious Differences

March 21, 2013

* Instructor cancelled class due to a conference thus the information was presented and processed via electronic discussion board as agreed upon with instructor and students before spring break.

Goals/Learning Objectives:

- Identify areas where sexism exists in the USA—in the school systems
- Replace judgment with curiosity and inquiry when cultural differences produce an emotional reaction.
- Gain ideas about effective ways to broach differences that may be strong, long held beliefs.

Discussion Board Prompts:

Last week we saw the video about girl babies in India and it was shocking to us how much more boys are valued than girls. In recent days two teen boys in Steubenville Ohio were found guilty of raping a young woman. This was caught on video. The town rallied behind the boys seemingly because they were on the football team. On the day of the sentencing CNN's coverage was roundly criticized for being too sympathetic with the convicted rapists, focusing on how terrible this sentence would be for the young men while giving almost no attention to the plight of the actual rape victim. A couple of days ago, two girls in that town were arrested for threatening the rape victim.

Reflection part 1)

Where do you see signs of lingering sexism in your own extended family or community? In your school?

Now we go to Tibet where the role of women and customs around marriage are quite different. Follow the link below and read the article.

<http://factsanddetails.com/china.php?itemid=1694&catid=6>

Reflection part 2)

What about Tibetan culture and traditions stands out most to you? What aspect do you think Americans might be most judgmental about? How might you help them see that for those living in Tibet the system makes sense?

Traditions and mores around sex, sex roles, religion and marriage seem to be areas where we feel the least safe to examine and where we are often the most judgmental about those who believe differently or do not follow the traditions we are accustomed to.

One of the thorniest issues we deal with (or avoid dealing with) has to do with homosexuality and religion. In order to continue to build confidence in you that you can tackle difficult issues that may be laden with emotion we will take on the topic. It is not my intent to sway you on the issue one way or the other but rather to show you how one man was able to struggle with his own faith and respond in an open and non defensive manner to someone who disagreed with him. Brian McLaren is a spiritual writer and speaker who is responding to a letter from a follower who has chosen to part ways with him because of his views on homosexuality.

<http://brianmclaren.net/archives/blog/i-read-recently-about-your.html>

Reflection part 3)

What struck you most about this article?

Mr. McLaren wrote "In religion as in parenthood, uncritical loyalty to our ancestors may implicate us in an injustice against our descendants: imprisoning them in the errors of our ancestors". In the school you will undoubtedly deal with people who are judging others based on their own inherited ideas about how people are supposed to look or behave.

What, if anything, did you learn from Mr. McLaren's response to his reader that might help you to have a productive conversation with someone like that?

Discussion Board Responses:

Roberta

For Part One, I have numerous examples when looking at Steve's extended family. A primary example happened last year when Steve's aunt, uncle, and cousin stopped by W&M on a college tour. We had a great visit after the tour and had a chance to catch up. While talking about our struggle balancing law school, grad school, parenting, etc. Steve's aunt gave me some advice- "Just remember whose program is the important one." This woman holds an advanced degree and is the "bread-winner" of her family, and yet she took the time to point out to me that my program was "less valuable" than my

husband's. I was too shocked to respond and while I don't dwell on the conversation, I still feel intense anger when I think back on that night. As far as my internship goes, there is only one male teacher at DJ. Other than fitting the "stereotype" of educators being female, as a woman I find the environment to be very open and supportive. I cannot begin to imagine what it would be like as the only male teacher in a building full of women, but I would hope that he feels similarly.

In reading about the Tibetan culture, I think most Americans would be most judgmental about the difference in marriage between Tibet and the US. Polygamy, and I would guess more so polyandry, are both incredibly taboo topics in the United States. The dominant culture within the United States defines marriage as between two, monogamous individuals (if not one man and one woman), and I believe that many Americans would find a lot of moral fault with a man or woman having multiple spouses. I think that acquiring an education about the history and societal function behind polygamy/polyandry would go a long way toward helping Americans see that its practice does not mean that a society is morally corrupt. The hardest part would be opening minds to learning about a culture that has such different values from our own.

My biggest takeaway from Mr. McLaren's article is to remain understanding of the person's viewpoint, especially in areas that connect to one's faith. It is easy sometimes to dismiss a viewpoint as simply being wrong. It takes a lot more energy to consider the source of a person's beliefs and to recognize that faith is an important and deeply personal area of life for many people. You may not be able to change their viewpoint, but you can still maintain mutual respect for each other's unique beliefs.

Jennifer

Part 1: I think the very fact that we tell girls not to be raped rather than telling boys that it is completely unacceptable to rape reveals a fundamental problem in our society. Seeing women shaming each other - especially infuriating when one woman has been victimized, but the general culture of "slut shaming" that exists - is deeply troubling and really angers me because it emphasizes just how embedded sexist messages are in our society. NPR broadcast a story earlier this year that has really stayed with me, not so much because it was new news, but because it was powerful to hear a high schooler identifying and talking about these issues, about cyber bullying and online shaming of other girls (<http://www.npr.org/2013/01/07/168812354/online-shaming-a-new-level-of-cyberbullying-for-girls>).

I also see women perpetuating sexist messages and related to other topics, too. I'm not sure I'm articulating this well here, but I was very troubled when, after a classroom guidance about careers, salaries, and bills, I overheard my supervisor and a teacher discussing that education is a field they can afford to work in only because their husbands have more lucrative careers. I believe it's damaging for women who chose stereotypically female careers to perpetuate this idea that these "pink collar" fields like nursing and teaching are underpaid but that's ok because we have men who can really take care of us (is that really the lesson we want to teach fifth grade girls? marry well and then you can have a cute little job if you feel like it?) - besides the fact that educators actually make a salary that one could meet basic needs on.

Part 2: I noted, of course, as Roberta did, that polygamy and polyandry would be very difficult for the average American to understand and accept, since monogamy is so highly

valued in our own culture. I think it's so important to understand that the basic values of Tibetan society come from such a different place than those most commonly held in American society, and that that forms the foundation for an entire approach to life. It's striking, too, how different Tibetan and Chinese (being Han Chinese, really) societies are from each other. I'm intrigued by the way that some of the young people featured at the end of the piece are blending Tibetan and more 'western' (though perhaps also mediated by Chinese societal values) values and cultures. I fear that in a generation or two, though, it won't be so much blending values as a loss of one set to those proscribed by a dominant culture - maintaining perhaps practices, such as making pilgrimages, but influenced on a day-to-day basis and in family life by the marital and living patterns established by the dominant culture, even though Buddhist tradition allows several other alternatives. On the other hand, maybe this is as adaptive as the practice of allowing multiple patterns of marriage was adaptive to the living circumstances that make each of those patterns make sense in its own context.

Part 3: For me, this article reinforced a theme that has emerged in many of our discussions: we may not be able to convert others to sharing our opinions and perspectives, and sometimes that may not even be the most appropriate goal. Instead, we need to think about ways to maintain respectful dialogue and understand those who differ from us. They - and we - have a right to dearly held values. And of course, we all have a right to changing our own perspective, too, when exposure to other points of views brings us to a place where we are able and willing to do so.

Beth

The rape culture that we live in is a topic that really bothers me. I think I heard it expressed best when someone said, "We still need feminism because college orientation teaches 'how to not get raped' instead of 'don't rape.'" Even today there is a strong "boys will be boys" mentality and an expectation of "good girls" who don't let things like that happen versus "bad" girls. I see this in my own family, in churches, in the community I grew up in, and certainly in society at large.

From the article about Tibet, I was struck by the smiling photographs and the emphasis Tibetans place on mindfulness. However, I must admit that the sections on their marriage customs. Most Americans have very clear beliefs about marriage. Even for those who are open enough to accept gay marriage, they still believe that it consists of just 2 people, not a polygamous relationship. This is certainly a tough topic for me to wrap my mind around, as I was raised in Western society where we believe people fall in love and marry only one partner and one who we choose not one who is chose for us.

Brian McLaren is one of my favorite spiritual writers. I particularly liked when he wrote that it is easier to remain conservative about homosexuality when you don't know anyone who is openly gay. We see it all the time, just recently a conservative Senator from Ohio came out in support of gay marriage because his son is gay. Growing up in a small rural town, I never even really thought about what I believed about gay people, because I didn't know anyone who was out. Once I went to college and made several gay friends and had long talks with them about the discrimination they face, I changed my positions and my attitude. I went from "meh, whatever, I don't care either way," to having my eyes open to the injustice.

Anna

In my own life, I know that I have sexist views. I have had thought many times while working at the elementary school, how would I feel if my child would have a male teacher in grammar school. I have had male teachers in the past, but for some reason, I have this view that male teachers would be best in the older grades. Another sexist viewpoint I have is I prefer to go to male medical doctors. I have male and female family members that are physicians, so it is not a family viewpoint passed down, but a personal opinion I have made.

A point that stuck out to me in the Tibetan reading, was when someone sticks out their tongue, it is a greeting and shows the person they do not have a black tongue and are not poisonous. I only wish growing up my piano teacher thought the same thing. I constantly played with my tongue out to concentrate better, but maybe I should have told my instructor it was I just doing that to show that I wasn't going to poison him, after him making me practice for hours. I think Americans would be most judgmental is Tibetan marriage. There are seven forms of marriage that recognized in Tibetan areas. I wonder how many media polls were conducted and court cases were fought to get to that number. You ask a very interesting question - how might I help Americans see how those living in Tibet the system makes sense. The people of Tibet have been fighting the Chinese for years. They struggle to keep their customs alive. I think I would show Americans how determined the people of Tibet are and they will not be swayed/governed by how others what them to be (such as the Chinese).

“Whenever a new son or daughter comes out of the closet, their friends and family will face a tough choice: will they “break ranks” with their family member or friend, or will they stay loyal to their family member or friend - which will require them to have others break ranks with them?” When I read this section of Mr. McLaren’s article, I immediately thought of Ohio Senator Rob Portman. Portman changed his view when things became personal. I cannot say that I have not broken ranks when something happened personally in my life, which thus changed my opinion. However, there have been many more times in my life where I have judged others based on my own inherited ideas or faith and will come up against with people with similar thoughts. It is definitely hard to have a productive conversation with someone with viewpoints that they have had for years. I think the best way to handle a situation like that, is to allow someone to openly talk from their viewpoint. You would not force your opinions on them, but perhaps share some other viewpoints, to get them at least thinking about other options. Who is to say one viewpoint is better than the other? Usually the louder voice thinks they have the better viewpoint and is heard more often by the masses, but do they?

Isla

1) At my school, the principal is a female and the assistant principal is male. The AP is the one that always deals with disciplinary problems and a lot of the female population at the school believes that the principal is very out of touch with disciplinary issues. I find this striking because people generally see the principal as the one that holds the power and the one in charge and yet it seems that with a male in a high position society decides that the male should be the one to handle things that students are more likely to listen to a male authority figure (discipline).

2) Something I found interesting about Tibetan culture was the fact that for Buddhists "Religion is a daily, if not hourly, practice for many Buddhists. Tibetans, for example, seem to spend hours each day praying or spinning prayer wheels." Many Americans say that they are religious, but rarely go to church, pray/meditate on what it means to be a Christian, or just living in the moment to bask in G-d's work and because most Americans are Christian, I can see them being judgmental about how Buddhists pray and how they view life in general. I agree with Anna about educating Americans about the Tibetan struggle against China. I think because of the stress that has come from trying to keep their culture alive Buddhism and its tenets make sense for Tibetans.

3) I found his comments about breaking ranks with people you don't agree with very interesting. It is easy to keep ranks with people that we agree with, but much harder to stay with people if you have a differing opinion than someone.

I think it is important to stress the fact that people have differing opinions based on their differing life experiences. It is important to help people understand that a lot of opinions are created based on experiences and that no two people have the same experiences.

Kathleen

This story and its coverage have truly broken my heart. It is hard to imagine how society can side with the two boys and forget about the victim through everything. As for sexism in my school, I have heard my supervisor talking to boys saying "we don't hit girls" and I thought that a better rationale would be "we don't hit, period." I also find it strange that when girls misbehave a common response is "act like a lady" but if a boy misbehaves it is sometimes swept under the rug with "boys will be boys".

The "marriage by capture" definitely stood out to me about the Tibetan traditions. I know as a woman I would not appreciate this title let alone someone choosing me without having a say. Their marriage traditions and the 7 types of marriages are probably one thing that Americans would be most judgmental about because it is completely different from our culture.

This article struck me that Brian was incredibly open with the writer's point of view even though it contrasted his own. There was never a time that he was defensive or authoritative saying his way was the correct way to think. Instead it was level headed and just explaining his point of view. I think being able to take time to see where the other person is coming from is incredibly important. As Brian did with this comment, being level headed and not just reacting from a defensive perspective allows your points to be heard as well as the other feel like they were heard as well. Both sides can have differing opinions and may not see eye to eye but being civil to one another, especially as a school counselor is crucial.

Kim

#1

I don't see sexism in my family but I do still see it in the workforce. Even with the passing of the Equal Pay Act of 1963, women still earn less than men. Minority women earn even less compared to their male counterparts than Caucasian women. These

disparities are often seen in higher paying jobs. I have to wonder if this comes into play with pay rates of women and men working in schools.

#2

What initially struck me about the article about Tibetan culture is how deep their relations are due to their honest and open nature. Tibetans live in this harsh environment and are forced to let down their masks and endure suffering in order to look to their future lives for happiness. They lack these superficial pretenses and desires for monetary gain and while they are diligent in their religious and spiritual devotional practices, they outwardly appear to lack ambition for the modern world's pleasures and ideas of achievement. I think the comment by the Tibetan businessman speaks well of the overarching theme in this culture that his belief that the Chinese are never satisfied. While I cannot speak to this, I do think that we can replace Chinese with Americans. I think that as Americans there is more pressure to be successful and achieve for monetary wealth and less emphasis on acceptance of who we are and thus we are forced to wear masks. I think that Americans might see this culture as unambitious when it's not a question of ambition but one of acceptance, patience, and lack of necessity for material possessions. Another aspect of the Tibetan culture that Americans might take offense to is that marriage is not typically a religious constitution. Marriage has highly religious connotations in American culture and is a source of much debate currently. According to the article, it seems that there have been 7 different types of unions in this culture and it wasn't until Chinese rule that Polyandry was seen as inappropriate.

#3

What struck me most about this article was his plea at the end to keep pressing forward to examine how we view other oppressed populations and demand humane and equal treatment for them. I felt such compassion from this man and sincerity as he openly discussed his journey to accepting homosexuality. I felt his sorrow and regret for not having come to these beliefs beforehand and for "damaging" people in his life who had trusted him with their pain of coming out to an unjust and critical world and contributing to that pain. I see a man who views the bible as a living thing, one whose interpretations are always evolving and this is a new concept for me, someone who has little religious education or even interest. I see a man whose journey was long, and difficult, and painful but it was a journey that he must have made in order to open his blind eyes.

Evaluation: Researcher was not able to interact personally with participants on this topic either. They quality of journal responses was strong but many more participants simply did not do them. Participants rated this session lower—many admitted to not doing it. Of those who did it, five gave favorable responses.

Week 13
Process and Reconnection
March 28, 2013

Goals/Learning Objectives:

- Process content and challenge posed to them in the three weeks that class did not meet.
- Process frustrations about the intervention.
- Process fears and frustrations about finding jobs, being prepared, and ambivalence about chosen profession.

Discussion Points:

This was the first in person meeting for three weeks as we had spring break then conferences the next two Thursdays, thus the last two segments were handled completely online.

Students expressed that they felt like too much was being added to what they had to do. They felt that they were given extra even though this was solution discussed at the beginning of the semester and then negotiated before spring break.

They felt that the last two segments did not tie in to their roles as school counselors.

Researcher opened the floor to discuss the pressures they are feeling. Students expressed feeling immense pressures around:

- Finding a job
- Preparing for the NCE
- Fears that they have invested all of this time, money and effort into a career that they may not like. Some have internship supervisors who are burnt out. Others spoke of fears that they will be doing SOLs and other things besides what they are trained to do. They are frustrated as community counselors and social workers are brought into schools to do the work they would like to do and are trained to do.

We processed their fears for a while. This researcher then walked them through the last two segments to tie them in with the work they will do as school counselors. We spoke about the pressures put on School counselors and the fear of burnout. I told them that a self reflective practice and professional support system may be the most important factors to prevent burn out and to help them find confidence, adeptness and creativity in their professions.

Evaluation: Though the prepared content was not discussed the DPE calls for a balance of support and challenge. This session seemed well spent supporting the participants with their fears and frustrations. They seemed relieved at the end. Journal were suspended for this week as they were overwhelmed by assignments.

Week 14
Follow up and Termination
April 4, 2013

Goals/Learning Objectives:

- Process fears about finding jobs and going into new careers.
- Tie in concept of vulnerability to current situation.

- Promote understanding of the other concepts and tools provided in this project as protective factors for burnout.

Discussion Points:

Check in--themes from last week were

- finding a job
- Preparing for the NCE
- Fears that they have invested all of this time, money and effort into a career that they may not like. Some have internship supervisors who are burnt out. Others spoke of fears that they will be doing SOLs and other things besides what they are trained to do. They are frustrated as community counselors and social workers are brought into schools to do the work they would like to do and are trained to do.
- Fears around burnout—current supervisors are often less than inspiring
- Feeling ill prepared? Example from family group and Dr. Contreras.

Address each:

Remember the importance of groups. How well is your group working as a support? Do interactions increase or decrease your anxiety? Going forward you must be intentional about creating a professional support system.

Burnout—Multiple job demands, role ambiguity, large caseloads, lack of clinical supervision all can lead to:

- negative attitudes towards clients, work and self.
- Cynicism
- Stereotyping and depersonalization (think YouTube posts and teacher's lounge)

Protective Factors for burnout

- Self-reflective practice—example of Monica
- Maintain boundaries
- Self-care
- Support system
- Professional supervision

Self-reflective practice and professional support system may be the most important factors to prevent burn out and to help them find confidence, adeptness and creativity in their professions.

Role Ambiguity or dissatisfaction

How best to advocate for yourself and your role

Other options

Use your support system to problem solve

Think now about your project—A student who really challenges you. What concepts that we have discussed can be useful to you in understanding this child and your reaction to her/him?

Are you seeing things in the school that other's don't seem to be picking up on?

Evaluation:

Seemed a bit more open this week but still clearly some tension in the room. This may be due to the stress they are feeling about finding jobs and some ambivalence about their new careers.

Researcher's Log

Ideally the 14-week intervention would have coincided with the beginning and end of a single semester. Changes to the initial proposal and health related issues resulted in a late start. The effect of this was felt in several ways. Had the intervention started with the class at the beginning of the semester perhaps the participants would have accepted it more as a natural part of the class. They were already being asked to do journal reflections and occasional readings by the instructor of the fall internship class. This researcher incorporated the *Lost at School* book, already assigned by the instructor, into the intervention and no additional readings were required that semester. The journal prompts and responses became the charge of the researcher once the intervention began.

The professor of the fall semester internship class made clear to the class that he supported the work being done in the intervention although he did not participate in these discussions. The researcher and instructor collaborated on a School, Families and Community Partnership project assigned to the interns. The assignment entailed developing a program to address the needs of a particular target population. The target population was to be one that was qualitatively different than that of the intern and the interns were to incorporate concepts from the intervention into their assignments. This assignment might have had more impact had the researcher had more time with the interns before the assignment was due.

The intervention began in early November and then the researcher missed another week due to a relapse of illness. Thus only four sessions of the intervention occurred in the fall semester. The continuity called for by the DPE suffered over the break between semesters. The researcher discussed ideas for keeping the interns engaged but they clearly wanted a break and it seemed that keeping rapport was more important at this early stage of the intervention. Further, the researcher was still recovering from illness until early January.

The spring semester internship class had a different instructor. She was accommodating and took part in the discussions. The researcher also took part in providing feedback to students on their presentations. This allowed him to integrate examples from their presentations into the intervention. However, this instructor did not typically place the same value and interest on the journal reflections and the interns began to see them as extra work that they would not be doing had they not agreed to participate in the study. Additionally the interns were dissatisfied with one or more of the classes they took in the fall and requested that the internship professor bring content from the earlier classes into the internship in order to make up for perceived deficits in their preparation.

As in the fall semester, the instructor for the spring semester modified one of the assignments to incorporate concepts from the intervention. This assignment required interns to identify a student at their internship who they found difficult—a student who evoked an emotional reaction from them. They were to follow this student over the semester, learning more about her or him in an effort to take the perspective of that child, form hypotheses as to why the child's behavior might make sense and, finally, come to a

better understanding of themselves and why that child evoked a negative response from them. Interns were to use the tools being taught in the intervention to gain a better understanding of themselves and the student. The impact of this assignment was reduced when the intervention was moved to a different class.

A few weeks into the semester some of the interns approached to instructor to let her know that they felt the intervention was taking away from what they felt they should be learning during the internship class. While they found the discussions interesting they requested that the intervention be moved to a different class where they felt there would be more time as the class rarely met for the entire class time. As a result, five weeks into the spring semester the intervention was moved out of the internship class and into another class taken solely by second year school counseling students. While the interns initially seemed pleased with the change they quickly began to view the study as something extra that they would not be doing had they not agreed to participate. This was despite the fact that the internship instructor reminded them that the journal reflections were a required part of the internship but the researcher would handle them.

Moving the intervention out of the internship class affected it in several ways. It may have validated feelings on the part of participants that the intervention was something separate and apart from the work they were doing in their internships. It also hurt continuity as the intervention now involved three different professors, all with differing levels of investment in the study. Further, it was only possible to have one intervention session in the new class before spring break. The instructor had also cancelled the two classes after spring break as those classes corresponded with conferences.

A complete three week break in the intervention would have dealt another blow to the continuity of the intervention, which at 14 weeks is already shorter than is recommended for a DPE. Eventually it was agreed upon by the instructor, researcher, and interns that nothing would be required the week of spring break but in the following two weeks content in the form of short videos or readings would be posted as assignments. Students would then respond to journal prompts about the assignment. As this was near the end of the intervention some of the most challenging material was covered during this time without the researcher having face to face access to the interns to help them process and connect the information to their new roles.

In the first meeting after the break, the interns expressed that they felt that they were having to do extra work as a result of participating in the study and that they were not advised of this when they agreed to participate. They were reminded that from the beginning the journal reflections were mandatory as a part of the internship but that the pre and posttests were voluntary. Several of them had not completed the assigned readings or videos and had not posted their journal reflections. They went on to state that finishing the semester and trying to find jobs overwhelmed them. They also expressed ambivalence about their chosen profession. In keeping with the DPE tenet to balance the experience with support, no other new content was given. Instead that session and the final session the next week were spent processing their fears and anxieties and providing them with information supported by research about factors that lead to more satisfaction and less burn out in school counselors.

On the 15th week the interns were asked to complete the posttests. They all seemed warm and open to the researcher and seemed to take their time on the instruments.

CHAPTER FIVE

Results and Data Analysis

This chapter reports the results of the study. Descriptions of the participants including demographics of both the intervention and comparison groups are provided. Description of the statistical analysis is reported, followed by a review of the hypothesis and the results for each research question. Participants in this study were compared to another group of counselor interns to determine the effect of a DPE intervention, infused with a global perspective, on their ego development, moral reasoning and ethnocultural empathy. Further this study examines the relationship between the three constructs utilized in the study.

Sampling, Test Administration, and Scoring

Demographic Information

The sample was composed of 23 master's level counseling students who were in the internship phase of their preparation. Age of participants ranged from 23 to 47, with a mean age of 26.5. Twenty of participants were Non-Hispanic Caucasian, one identified as Asian or Pacific Islander, one as American Indian and one as Asian/Caucasian. The sample contained one man and 22 women. In terms of political views, the participants 21.7% (n=5) characterized themselves as *very liberal*, 34.8% (n=8) as *somewhat liberal*, 13% (n=3) as *neither liberal nor conservative*, 21.7% (n=5) as *somewhat conservative* and 8.7% (n=2) as *very conservative*. All participants identified themselves as native English speakers, 26.1% (n=6) had travelled abroad five or more times while 13% (n=3) had studied abroad for a semester or more.

Participants were drawn from an accessible population of graduate counseling students enrolled in a medium size, Mid-Atlantic University with a CACREP accredited counseling program. The intervention group consisted of 12 school counseling students while the comparison group was comprised of five Marriage and Family and six Community Counseling and Addictions students.

Table 5.1*Summary of Demographics*

Variable	Treatment		Comparison	
	Percentage	<i>n</i>	Percentage	<i>n</i>
Gender				
Female	100%	12	91%	10
Male	0	0	9.1%	1
Race				
Caucasian	91.7%	11	81.8%	9
Black / African American	0	0	0	0
Multiracial / Other	8.3%	1	18.2%	2
Political Views				
Very Liberal	16.7%	2	27.3%	3
Somewhat Liberal	33.3%	4	36.4%	4
Neither Lib. nor Con.	16.7%	2	9.1%	1
Somewhat Conservative	25%	3	18.2%	2
Very Conservative	8.3%	1	9.1%	1
Travelled Abroad				
None	0%	0	27.3%	3
Five or less times	66.7%	8	54.5%	6
More than five times	33.3%	4	18.2%	2
Studied Abroad				
No	66.7%	8	63.6%	7
Yes, for a short term	16.7%	2	27.3%	3
Yes, semester or longer	16.7%	2	9.1%	1

Sample Integrity

All participants completed both pre and post-tests on each of the three instruments. One participant's pre-test on the DIT2 was purged from the sample during scoring as the responses failed to pass a reliability check. As a result, this participant's scores were removed from any analysis involving the DIT2.

Pre-existing Differences

As a randomly drawn sample was not possible in this study, steps were taken to insure that pre-existing differences among comparison groups were not of a significant

nature as to distort the findings. A one-way analysis of variance (ANOVA) was performed on each of the pre-test measures to determine any significant differences between the intervention and comparison groups. The test revealed no significant differences between the groups on DIT N2, $F(1,20)=.105, p>.05$, WUSCT ego level, $F(1,20)=.562, p>.05$, and SEE, $F(1,20)=.148, p>.05$. Mean scores for the three dependent measures on both the pre and post-test are provided in Table 5.2.

Instrumentation and Scoring

The Washington University Sentence Completion Test (WUSCT) is a semi-projective, pencil and paper instrument used to measure ego development. The principal researcher scored the WUSCT's assisted by an expert rater and three other doctoral students, all of whom have had a semester long doctoral course in developmental theory. Scoring sessions began with a training session lead by the expert rater. Practice tests were scored until inter-rater reliability with the expert rater was over 90%. The researcher then reviewed the total pre and post scores for outliers, identifying six in need of further review. Outliers were referred back to the expert rater for review resulting in three score corrections. The modal ego level for adults living in the urban United States is Self-aware (E5) (Hy & Loevinger, 1996). However, the Conscientious (E6) is the modal level for those with postgraduate education (Borders, 1998; Truluck & Courtenay, 2002).

The Defining Issues Test 2 (DIT2) was used to determine the level of moral development. The electronic version of the instrument was administered and the raw data was sent to the Center for the Study of Ethical Development for scoring. The Center provides scores reporting the proportion of answers that correspond to the *Person Interest*

schema (stages 2 and 3), *Maintaining Norms* schema (stages 3 and 4) and *Postconventional* schema (stages 5 and 6). Traditionally studies have been concerned with the proportion of answers that correspond to the *Postconventional* schema or the *P* score which reflects the level of preference given to postconventional moral reasoning.

The N2 score is a relatively new index that “outperforms the P score on six criteria for construct validity” (Bebeau & Thoma, 2003, p.19). The N2 score has two parts. It combines the P score, or preference for postconventional thinking with the degree to which a respondent rejects simplistic or biased solutions. The DIT 2 guide goes on to state, “N2 scores are adjusted to have the same mean and standard deviation as the P score so that comparisons between P and N2 can be made” (Bebeau & Thoma, 2003, p.19). For these reasons, analysis for this study was done using the N2 scores. The user guide provides normative data according to education level. The mean N2 score for respondents with a professional degree is 44.97, SD = 14.87.

The Scale of Ethnocultural Empathy (SEE) is a self-report instrument used to determine the perceived level of ethnocultural empathy. It contains 31 items and yields a total score as well as scores for four subscales; Empathic Feeling and Expression (EFE), Empathic Perspective-Taking (EP), Acceptance of Cultural Differences (AC), and Empathic Awareness (EA). Initial results on the total score determined the extent to which the subscales were analyzed. The SEE is typically administered in pencil and paper fashion. For this study the items were entered into Qualtrics Survey Software so that the instrument could be taken electronically. In this fashion, items can be more easily scored and the data more easily transferred into a database for statistical analysis.

Table 5.2
Group Means and Standard Deviations for Dependent Measures

Measurement	Intervention Group			Comparison Group		
	M	SD	N	M	SD	N
WUSCT pre	5.75	.452	12	5.60	.843	10
WUSCT post	6.16	.389	12	6.00	.813	10
DIT-2 pre	48.44	13.66	12	46.79	9.37	10
DIT-2 post	47.66	11.85	12	53.41	9.92	10
SEE pre	4.21	.407	12	4.24	.421	10
SEE post	4.41	.362	12	4.38	.422	10
SEE EFE pre	4.25	.660	12	4.42	.473	11
SEE EFE post	4.33	.532	12	4.54	.430	11
SEE EP pre	3.46	.404	12	3.16	1.09	11
SEE EP post	3.84	.569	12	3.42	.859	11
SEE AC pre	4.63	.659	12	4.87	.531	11
SEE AC post	5.06	.528	12	5.12	.515	11
SEE EA pre	4.85	.445	12	4.93	.419	11
SEE EA post	4.91	.325	12	4.88	.540	11

Formal Analysis of Research Hypotheses

This study was designed to address five hypotheses. Analysis of each of these hypotheses is described and the results discussed in this chapter. The implications of these findings are offered in chapter six.

Hypothesis 1:

Interns receiving the DPE intervention will show an increase in ego development as measured by the WUSCT when compared to interns taking the intern class alone.

Hypothesis II:

Interns receiving the DPE intervention will show an increase in moral reasoning as measured by the DIT2 when compared to interns taking the intern class alone.

Hypothesis III:

Interns receiving the DPE intervention will show an increase in perceived ethnocultural empathy as measured by the SEE when compared to interns taking the intern class alone.

Hypothesis IV:

There will be a positive relationship between participants' ego development and ethnocultural empathy as measured by the WUSCT and SEE pre-test scores.

Hypothesis V:

There will be a positive relationship between participants' moral development and perceived ethnocultural empathy as measured by the DIT2 and the SEE pre-test scores.

Repeated Measures MANOVA

A 2 x 2 (Group by Time) repeated measures multivariate analysis of variance (MANOVA) was computed to examine differences between the intervention group (N=12) and the comparison group (N=11) on the three dependent measures (WUSCT, DIT-2, and SEE) over time. The MANOVA revealed no significant main effect for Group, $F(3,18)=.292, p>.05$, or the Time by Group interaction, $F(3,18)=.759, p>.05$. However, the main effect for time, $F(3,18)=45.08, p=.010$; eta squared = .458, was found to be significant. Univariate follow up tests were utilized to analyze the main effect for

time. Univariate results indicated significant Time effects for ego level, $F(1,20)=7.809$, $p=.011$, and ethnocultural empathy, $F(1,20)=11.06$, $p=.003$, eta squared = .356. Ego level and ethnocultural empathy increased significantly over the study period.

Review of Hypotheses

Hypothesis 1:

Interns receiving the DPE intervention will show an increase in ego development as measured by the WUSCT when compared to interns taking the intern class alone.

Results:

The sample as a whole did show significant growth on ego level $F(1,20)=7.809$, $p=.011$ with a partial eta squared of .281, the multivariate analysis revealed no significant improvement for the intervention group over the comparison group thus Research Hypothesis 1 is not supported.

Table 5.3

Means, Standard Deviations, and Between and Within Subjects Effects for WUSCT (Ego level)

Variable	Pre-test		Post-test		Total	
	M	SD	M	SD		N
Intervention Group	5.75	.452	6.16	.389	5.96	12
Comparison Group	5.60	.843	6.00	.813	5.80	10
Time Total	5.68	.646	6.09	.610	5.89	22

Hypothesis 2:

Interns receiving the DPE intervention will show an increase in moral reasoning as measured by the DIT2 when compared to interns taking the intern class alone.

Results:

There was no effect for time $F(1,20)=1.05, p>.05$, on moral reasoning and the multivariate analysis indicated no significant interaction of Group and Time. These results do not support Research Hypothesis 2.

Table 5.4

Means, Standard Deviations, and Between and Within Subjects Effects for DIT-2 N2 (moral reasoning)

Variable	Pre-test		Post-test		Total	
	M	SD	M	SD		N
Intervention Group	48.45	13.66	47.66	11.85	48.06	12
Comparison Group	46.79	9.38	53.41	9.92	50.1	10
Time Total	47.69	11.67	50.27	11.15		22

Hypothesis 3:

Interns receiving the DPE intervention will show an increase in perceived ethnocultural empathy as measured by the SEE when compared to interns taking the intern class alone.

Results:

There was a significant main effect for time, $F(1,20)=11.06, p=.003, \eta^2 = .356$. While the sample made significant gains in ethnocultural empathy, the DPE did not produce greater increases in the intervention group than were found in the comparison group. Research Hypothesis 3 was not supported by the results.

Table 5.5

Means, Standard Deviations, and Between and Within Subjects Effects for SEE (ethnocultural empathy)

Variable	Pre-test		Post-test		Total
	M	SD	M	SD	N
Intervention Group	4.21	.408	4.41	.362	12
Comparison Group	4.24	.421	4.39	.422	10
Time Total	4.22	.404	4.40	.381	22

Hypothesis 4:

There will be a positive relationship between participants' ego development and ethnocultural empathy as measured by the WUSCT and SEE pre-test scores.

Results:

To determine the relationship between ego and perceived ethnocultural empathy, a Pearson product-moment correlation was conducted on the pre-test scores of the WUSCT and the SEE. Analysis revealed no significant correlation between the constructs $r=-.210$, $p=.168$ (one tailed). The results do not support the hypothesis.

Hypothesis 5:

There will be a positive relationship between participants' moral development and perceived ethnocultural empathy as measured by the DIT2 and the SEE pre-test scores.

Results:

A Pearson product-moment correlation was calculated to determine if there is a relationship between moral reasoning as measured by the DIT2 and ethnocultural empathy as measured by the SEE. Analysis revealed a significant, positive correlation

between the pretest scores of the SEE and the DIT2 N2, $r=.599$, $p=.002$ (one tailed). The analysis supports hypothesis 5.

Table 5.6
Correlations

		ego level	DIT_N2Pre	TotalSEEPre
ego level	Pearson Correlation	1	-.278	-.210
	Sig. (1-tailed)		.105	.168
	Sum of Squares and Cross-products	9.217	-44.042	-1.209
	Covariance	.419	-2.097	-.055
	N	23	22	23
DIT_N2Pre	Pearson Correlation	-.278	1	.599**
	Sig. (1-tailed)	.105		.002
	Sum of Squares and Cross-products	-44.042	2859.619	59.349
	Covariance	-2.097	136.172	2.826
	N	22	22	22
TotalSEEPre	Pearson Correlation	-.210	.599**	1
	Sig. (1-tailed)	.168	.002	
	Sum of Squares and Cross-products	-1.209	59.349	3.600
	Covariance	-.055	2.826	.164
	N	23	22	23

** . Correlation is significant at the 0.01 level (1-tailed).

Summary

This chapter presented an overview of demographics of the sample, a review of mean pre and post test scores on all dependent measures, and finally the data analysis and its relationship to the research hypotheses. This study tested five research hypotheses with mixed results. Repeated measures MANOVA revealed no difference between the intervention and comparison groups on the dependent measures. Thus, hypotheses 1,2, and 3 are not supported. A main effect was found for time indicating that the sample as a whole did make significant progress on two of the dependent measures.

Correlation analysis revealed no significant correlation between ego development and perceived ethnocultural empathy leading to a rejection of hypothesis 4. However, a significant positive correlation does exist between moral reasoning as measure by the DIT2 N2 scores and ethnocultural empathy as measured by the SEE total scores. This result supports research hypothesis 5. The next chapter will address the results in greater detail as well as possible implications.

CHAPTER SIX

Discussion

The world is becoming a smaller yet more complex place. With more frequent cross cultural interactions made possible through the media, electronic communications, and ease of travel, humans are exposed in unprecedented ways to those who think, live, behave, and believe differently than they do. While cross-cultural contact is stressful (Bochner, 1999) it also brings with it opportunities. For the field of mental health these opportunities come from the prospect of being able to test models and theories to determine their universality. This process so far has revealed serious limitations (Leong & Ponterotto, 2003).

For the individual counselor it provides opportunities to gain a greater understanding of the breadth and depth of human nature (Leon & Bluestein, 2000) as well as a better understanding of the limitations of one's own cultural schemas (Endicott, Bock & Narvaez, 2003). While opportunities for growth and intellectual renewal are plentiful, a natural propensity towards ethnocentricity persists and, regrettably, mental health professionals are not immune to this tendency (Andersen, Lawton, Rexeiesen, & Hubbard, 2006; Leong & Santiago-Rivera, 1999; Sue, 2004).

An inability to view one's own cultural conditioning objectively along with its entrenched biases, jeopardizes one's ability to empathize and take the perspective of those who are different (Constantine, 2001; Roysircar, 2004; Sue, 2004). Further, counselors who are not aware of their implicit biases may not only fail to respond and advocate for clients or groups who are different, they also run the risk of judging or pathologizing those with different cultural values (Rest, 2004; Rest, Narvaez, Bebeau, &

Thoma, 1999; Sue, 2004). The ability and willingness to understand those who are different and to differentiate social constructions from universal truths is a function of advanced cognitive complexity (Brendel, Kolbert, & Foster, 2002; Lovell, 1999).

Professional school counselors may be feeling the effects of this smaller and more complex world more intensely than many in the counseling profession. They work in complex environments with obligations and responsibilities to several different stakeholders (Glossoff & Pate, 2002; Remley, 2002). They must deal with multiple policies, standards, and federal and state statutes that may conflict (Curry & Bickmore, 2012; Lambie et al., 2011; Remley, 2002). The average caseload for a school counselor is 471—almost double the ratio recommended (ASCA, 2011). These increasingly diverse students (Holcomb-McCoy, 2004) present with ever more complex and difficult problems (Curry & Bickmore, 2012; Lambie et al., 2011; Riechel 2013). Additionally school counselors face these challenges without many of the supports in place for community counselors (Curry & Bickmore, 2012, Riechel, 2013). As higher cognitive complexity may help novice counselors to succeed in providing quality service in these very stressful and complex contexts, the need for counselor education programs to find effective means of promoting cognitive development seems clear.

Cognitive Developmental Framework

“If the task at hand involves complex human relationships skills such as accurate empathy, the ability to read and flex, to select the appropriate model from the professional repertoire, then higher order psychological maturity across moral, ego, and conceptual development is clearly requisite” (Sprinthall, 1994, p. 96).

Counselors who operate from higher levels of cognitive complexity are more capable of understanding and appropriately utilizing counseling skills (Sheaffer et al., 2008) they have a higher capacity for empathy (Lovell, 1999) and are less likely to engage in stereotypical thinking or to judge their clients (Borders, 1998). Additionally counselors at higher levels of cognitive development tend to be more flexible, self aware, and capable of self-care when compared to counselors at lower levels of cognitive complexity (Lambie et al., 2009). Higher ego development is associated with other traits crucial for counselors such as “tolerance for ambiguity, appreciation of individual differences, and acceptance of conflict as a natural part of relationships” (Borders, 1998, p. 334). It is also associated with higher legal and ethical knowledge (Lambie et al., 2010).

As the research in regards to the benefits of higher cognitive complexity has increased over the last two decades, so too has the call to promote cognitive development in counselor education programs (Brendel, Kolbert, & Foster, 2002; Borders, 1998; Cannon, 2005; Cannon, 2008; Lambie, 2007; Lambie et al., 2009; Lambie et al., 2011; Lovell, 1999; Sheaffer et al., 2008). A DPE has been found to be an effective way to promote cognitive development (Brendel, Kolbert, & Foster, 2002; Cannon, 2009; Schmidt, McAdams, & Foster, 2009; Sprinthall, 1994; Sprinthall & Mosher, 1978). An effective DPE according to Sprinthall (1994) consists of five key elements “1) a qualitatively new role taking experience 2) guided reflection 3) a balance between action and reflection; 4) continuity, or time on task of at least one semester; and 5) and environment that is both supporting and challenging” (p.94). As the first component of the DPE is a new role taking experience, a professional internship represents an ideal

time to integrate the other four components to promote development. Efforts to promote cognitive development during the internship of counselor education programs have thus far been met with promising yet mixed results.

The current study sought to promote ego development, moral development, and ethnocultural empathy in school counseling students by incorporating a DPE infused with a global perspective during the internship. Additionally the current study examined the relationship between the construct of ethnocultural empathy and the two other dependent variables, ego and moral development.

Results and Implications

Hypothesis One

Ego Development. It was hypothesized that interns receiving the DPE intervention would show an increase in ego development as measured by the WUSCT when compared to interns taking the intern class alone. Results show that both the intervention and the comparison group made significant gains in ego development. This suggests that the internship alone may have the necessary components to stimulate growth in this domain. Additionally the sample was drawn from a counselor education program that is designed to promote cognitive development. The intervention group did not make significantly higher gains in ego development than the comparison group thus the hypothesis is not supported. There may be several reasons for this.

Loevinger conceptualized nine stages of ego development. These stages are sequential, corresponding to increasingly complex levels of understanding of the self and relationships to others (Hy & Loevinger, 1996). Table 6.1 provides basic characteristics for each of the levels of ego development. Bauer, Schwab and McAdams (2012) gathered

data from several studies to determine approximate frequencies for the nine levels of ego development; Impulsive (E2) <1%, Self-Protective (E3) <10%, Conformist (E4) ~10%, Self-Aware (E5) ~40%, Conscientious (E6) ~30%, Individualistic (E7) ~10%, Autonomous (E8) <2%, and Integrated (E9) <1%.

Table 6.1
Some characteristics of Levels of Ego Development

<i>Level</i>	<i>Code</i>	<i>Characteristics</i>		
		<i>Impulse Control</i>	<i>Interpersonal Mode</i>	<i>Conscious Preoccupations</i>
Impulsive	E2	Impulsive	Egocentric, dependent	Bodily feelings
Self-Protective	E3	Opportunistic	Manipulative, wary	“Trouble,” control
Conformist	E4	Respect for rules	Cooperative, loyal	Appearances, behavior
Self-Aware	E5	Exceptions allowable	Helpful, self-aware	Feelings, problems, adjustment
Conscientious	E6	Self-evaluated standards	Intense, responsible	Motives, traits, achievement
Individualistic	E7	Tolerant	Mutual	Individuality, development, roles
Autonomous	E8	Coping with Conflict	Interdependent	Self-fulfillment, psychological causation
Integrated	E9		Cherishing Individuality	Identity

Adapted from Hy & Loevinger (1996)

Participants in this study ranged from the Conformist (E4) level through the Autonomous (E8) level. The Self-Aware stage (E5) is the modal level for adults living in the urban United States (Hy & Loevinger, 1996). The intervention group consisting of the school counseling interns had a mean pretest ego level of 5.75 with a standard deviation of .452 while the data for the comparison group reflected more variance with a mean of 5.60 and standard deviation of .843. Table 6.2 contains the pretest scores for both groups. The intervention (treatment) group scores were confined to level five (n=3) and six (n=9). Nine of the twelve participants in the intervention group were already at level six on the pretest. While most of the ego levels for the comparison group were at levels five (n=4) and six (n=5) they were more dispersed with one participant at level four and one at level seven.

Table 6.2
*Two Groups * ego level Crosstabulation*
 Count

		ego level				Total
		4.00	5.00	6.00	7.00	
two Groups	treatment	0	3	9	0	12
	comparison	1	4	5	1	11
Total		1	7	14	1	23

Posttest scores on the WUSCT, represented in table 6.3, show an even closer grouping for the intervention group with ten participants at level six and two at level seven. The mean ego level score for the intervention group was 6.16 with a standard deviation of .389. For the comparison group the mean on the posttest was 6.00 with a standard deviation of .813. There was still quite a bit more variance in the comparison group as scores ranged from E5 to E8. The intervention group had one participant make a large gain from E5 to E7, two moved from E5 to E6 and one participant from E6 to E7. In the comparison group one participant moved from E4 to E5, four moved from E5 to E6, one lost a level moving from E6 to E5 and finally, one participant moved from E7 to E8. That one participant scored at E8, the Autonomous level, is remarkable in that it is estimated that less than two percent of the respondents to the WUSCT score at that level (Bauer, Schwab & McAdams, 2012). Also, no one else in the comparison group scored above a level E6.

Table 6.3

*Two Groups * ego levelPost Crosstabulation*

Count

		ego levelPost				Total
		5.00	6.00	7.00	8.00	
two Groups	treatment	0	10	2	0	12
	comparison	2	8	0	1	11
Total		2	18	2	1	23

While both groups saw similar changes in the number of participants moving up in their ego development, there may be a difference in the qualities of the movement between the two groups. Westenberg and Gjerde (1999) reviewed the findings of several longitudinal studies on ego development and reported the following.

It merits special attention that the magnitude of change appears linked to the Self-aware level. Groups of individuals who initially score well below the Self-aware level display the greatest average gains over time. In contrast, groups that initially score at or somewhat beyond the Self-aware level show less or no average gain (p.237).

Westenberg and Gjerde also found among studies involving interventions during role-taking experiences such as the current study, that “by and large, they were successful only if the average level at pretest was well below the Self-aware level.” (p. 248). Thus, it is possible that the intervention group in this study was experiencing somewhat of a “ceiling effect” as the majority (9 of 12) of them were already at an advanced stage of ego development at the beginning of the study. That is, as individuals advance to the more complex levels in ego development, further growth depends upon more rigorous and more complex interactions. Though their progress cannot necessarily be linked to the

intervention, it is impressive that four of the twelve experienced a stage transition during the study and that all were in either the Conscientious (E6) or Individualistic (E7) stage.

Examination of other research can provide a context for the results of the current study. Fong & Borders (1996) did a three-year longitudinal study assessing the ego levels of counseling students. They found that most students had not progressed in terms of their ego development during their counselor preparation. Of the sample of 33 students, four *decreased* from E6 to E5, four increased from E5 to E6 and one from E4 to E6, and finally one student increased from E6 to E7. In a study similar to the current one, Cannon and Frank (2009) used a two semester DPE to promote ego development and multicultural competence in the counseling internship. The intervention group was drawn from students in the same program as the current study while two comparison groups were taken from other programs. The intervention group scored significantly higher on the posttest than both comparison groups. A main effect for group was also revealed with the significance being between the intervention group and comparison group one. Table 6.4 shows the means and standard deviations for the current study and the Cannon and Frank study. Posttest scores of the current study for both groups are similar to those of the intervention group in the other study.

Table 6.4
Means and standard deviations of current study and Cannon & Frank (2009)

Variable	Pre-test		Post-test		Total	
	M	SD	M	SD		N
Current Study						
Intervention Group	5.75	.452	6.16	.389	5.96	12
Comparison Group	5.60	.843	6.00	.813	5.80	10
Cannon & Frank						
Intervention Group	5.4	.84	6.1	.57	5.75	18
Comparison Group 1	4.6	.95	5.0	.67	4.15	17
Comparison Group 2	5.1	.79	5.4	.67	5.25	19

The literature on ego development has long speculated that counselor education programs consist of many elements, similar in nature to a DPE, that might make them conducive for promoting ego development (Borders & Fong, 1989; Lovell, 1990; Watt, Robinson, & Lupton-Smith, 2002). This may be particularly true of the counselor preparation program from which this study drew its sample. It is designed to promote cognitive development in that the faculty members are developmental enthusiasts and guided reflections are a part of many of the core classes. Additionally the program is small and uses a cohort model. This may provide a more facilitative environment for students to process the challenges they face both within the program and in their private lives.

Manners, Durkin, and Nesdale (2004) designed a study to promote advanced ego development, (i.e. beyond the Self-aware [E5] stage) in adults. They targeted their intervention for those at the Self-aware stage. All content of the intervention groups meetings was structured at the Conscientious (E6) and Individualistic (E7) stages. Both intervention groups showed significant advancement in ego development while the control group stayed stagnant. Interestingly, most all of the movement was by those participants whose pretests were at the Conformist (E4) and the Self-aware (E5) stages. From the intervention groups the four who started at the Conformist level all advanced one level. Of the 21 who started at the Self-aware stage, 16 advanced one ego stage and of the ten whose pretest was at the Conscientious level, only one advanced. Clearly it appears difficult to promote ego development beyond the Conscientious (E6) level.

However, weaknesses in the current intervention may certainly have decreased the chance of further growth by the participants. Manners, Durkin, and Nesdale (2004) took pains to make sure that their intervention challenged their participants at the optimal level for learning--one or two stages above their current functioning. They also tried to insure that four necessary components were present in that the intervention should be structurally disequilibrating, personally salient, emotionally engaging, and of an interpersonal nature. Feedback from the participants in the intervention group revealed that they did not find all of the activities and discussions to be personally salient. Also some of the activities in the original study design that might have made the experience more personally salient and interpersonal were necessarily omitted due to time constraints. Original plans to have participants interact on weekly basis with someone from another culture were sacrificed due to time.

Further, in the spring semester the school counseling interns were given a long-term assignment that had the potential to have all of the four components present. As mentioned in Chapter Four, this assignment required interns to identify a student at their internship with whom their work felt difficult—a student who evoked an emotional reaction from them. They were to follow this student over the semester, learning more about her or him in an effort to take the perspective of that child, form hypotheses as to why the child’s behavior might make sense and, finally, come to a better understanding of themselves and why that child evoked a negative response from them. Interns were to use the tools being taught in the intervention to gain a better understanding of themselves and the student. The impact of this assignment was reduced when the intervention was moved to a different class. Some of the most important challenges for this intervention involved factors that weakened the DPE. These elements will be discussed later in this chapter.

Implications. As mentioned above, having more representatives from different groups as guest speakers, and requiring weekly, guided interaction with students from abroad could make the experiences more interpersonal. Additionally, the *difficult child* assignment mentioned above holds promise if it is strongly supported by a professor who solicits frequent updates and if it is treated as more of a case study. Further, while the experiences and content of the intervention challenged the intervention group they were not necessarily tailored to their ego levels. Being intentional about framing the experiences at E7 and E8, the optimal level to trigger a stage transition for the intervention group, may have produced more gains (Manners et al., 2004).

However, the question remains as to whether, if interns are approaching a ceiling effect in their ego development, efforts should continually be made to promote higher levels. Additionally, longitudinal studies that retest participants after one year could help provide evidence as to whether gains made during the internship are maintained in the field.

It is possible that, although great care was taken in the scoring of the WUSCT for this sample, the scoring team erred, resulting in inflated ego scores. Copies of the original unscored WUSCT have been retained should this researcher find sufficient evidence that rescored would produce different results.

Hypothesis Two

Moral Development. It was hypothesized that interns receiving the DPE intervention would show an increase in moral reasoning as measured by the DIT2 when compared to interns taking the intern class alone. There was no effect for time on moral reasoning and the multivariate analysis indicated no significant interactions for Group and Time. These results do not support research hypothesis 2. The intervention group's pretest ($M=48.45$, $SD=13.66$) and posttest scores ($M=47.66$, $SD=11.85$) remained stagnant. The comparison group made some gains as the pretest mean was 46.79 ($SD=9.38$) and posttest mean was 53.41 ($SD=9.92$). The increase, however, did not reach statistical significance. The DIT2 guide provides normative data and reports a mean of 44.97 ($SD=14.87$, $n=1582$) for those with a professional degree (Bebeau & Thoma, 2003). It is worth noting that, as with ego development, the intervention group saw a reduction in standard deviations while the comparison group saw a slight increase.

These results are disappointing as well as somewhat perplexing. This study was concerned with whether in-depth exposure to other cultures with the support of a DPE could promote more complex moral reasoning. As mentioned earlier Endicott, Bock, and Narvaez (2003) found that the constructs of intercultural development and moral judgment are related. Similarly Narvaez and Hill (2010) found multicultural experiences to be correlated with higher levels of moral reasoning. Endicott, Bock, and Narvaez suggest that it is the depth of multicultural experiences that is important. Thus, studying many aspects of a single culture might be more beneficial than superficially gathering information about many cultures when it comes to challenging current schemas around culture and morality. While the intervention for the current study brought many examples of different cultures, there was very little depth to those multicultural experiences. Initial plans to have more guest speakers from different cultures and weekly-guided interaction with international students were abandoned due to lack of time. Further, the DIT attends to issues of macromorality (Rest et al., 1999) and many of the intervention discussions began with global issues while the participants were very much entrenched in everyday concerns (micromorality) such as building rapport with students and other faculty. Again, the interns may have had trouble recognizing how some of the activities were salient for them personally.

Rest (1986) reported that interventions to promote moral reasoning as measured by the DIT utilizing moral dilemma discussion methods were slightly more effective than DPE interventions. Some studies have utilized both methods finding significant results (Foster & McAdams, 1998; Schmidt, McAdams, & Foster, 2009). Cannon (2008) conducted a study similar to the current one. It sought to promote moral reasoning during

the counseling internship utilizing a two-semester DPE and culturally infused dilemma discussions. The Cannon study found significant growth in the intervention group as well as the two comparison groups. The intervention group did make significant gains over the comparison groups. The current study did not use dilemma discussions. Due to limited time the dilemma discussion method was dropped to allow for content that has not yet been tested in the literature.

It is interesting that in Cannon's study the entire sample made significant gains in moral reasoning while this was not the case for either group in the current project. As his study extended over the entire internship academic year, this extra semester may have allowed sufficient time for the comparison group to make gains in moral reasoning that the internship itself is capable of producing. Craig and Oja (2013) found significant results in a semester long intervention that did not involve dilemma discussions, however, the internship students were in an undergraduate program and N2 scores were somewhat lower than the current sample with a pretest mean of 25.94 (SD=14.40) and posttest mean of 35.76 (SD=13.63). With the current sample's mean pretest scores of 48.45 (SD=13.66) for the intervention group and 46.79 (SD=9.38) for the comparison group, it may have been more difficult to produce gains in a single semester. Schmidt et al., (2009) found significant gains in moral reasoning using a semester long DPE with undergraduate business students. Their study utilized dilemma discussions and the mean pretest N2 score for the intervention group was 35.03 (SD=18.48).

Implications. Perhaps it is necessary to utilize a longer, two-semester DPE that incorporates dilemma discussions specifically relevant to the professional roles of the participants to promote moral reasoning at advanced levels. However, as a relationship

exists between multicultural experiences and moral reasoning (Endicott et al., 2003; Narvaez & Hill, 2010) improvements on the current study that involve more in-depth intercultural experiences, making the intervention more interpersonal and personally salient could help answer the question as to whether moral reasoning can actually be promoted by guided, in-depth multicultural experiences.

Deliberate Psychological Education. Perhaps the most important factors affecting the intervention and the resulting lack of significant findings has to do with the extent to which the five criteria (i.e. role-taking, guided reflection, balance between action and reflection, continuity, and support and challenge) for the DPE were met. Several circumstances over the length of the intervention challenged the effectiveness of the DPE. The component of the DPE that suffered most was continuity. Ideally, the study would have taken place over a single semester. Due to logistical problems, the study started late in the fall semester. After the pretest was given in October, the researcher fell ill and was not able to start the intervention until November. The researcher then suffered a relapse, missing another class. Only four sessions of the intervention took place before the semester break. The researcher discussed ideas for keeping the interns engaged but they clearly wanted a break and it seemed that keeping rapport was more important at this early stage of the intervention. Further, the researcher was still recovering from illness until early January. Thus there was another break in the intervention that was a little more than a month long.

Continuity of the DPE was further challenged in the start of the spring semester by a change in internship instructors. Five weeks into the spring semester the intervention was moved out of the internship class and into a didactic class taken solely

by second year school counseling students. Moving the intervention out of the internship class affected it in several ways. It may have validated feelings on the part of participants that the intervention was something separate and apart from the work they were doing in their internships. It also hurt continuity as the intervention now involved three different professors, all with differing levels of investment in the study. Further, it was only possible to have one intervention session in the new class before spring break. The instructor had also cancelled the two classes after spring break as those classes corresponded with conferences. Thus the intervention suffered a number of significant disruptions.

Some interventions have found significant growth in moral development over one semester (Craig & Oja, 2013; Schmidt et al., 2009). However, the literature (Cannon, 2009; Mosher & Sullivan, 1976) recommends a minimum of six to twelve months for developmental interventions. The semester long intervention, short by DPE standards, with its breaks and changes in courses and instructors may have been too weakened by lack of continuity to produce significant results.

Other problems with the DPE lay in the fact that due to the breaks and inconsistencies in the weekly class meetings it was sometimes difficult to balance the support with the challenge. For instance, some of the most challenging content came near the end of the intervention, directly before and after spring break. Because the class did not meet for three weeks, two of the sessions were handled via electronic discussion board, thus making it more difficult for the researcher to assess how participants were receiving the new content. This was also a period when the interns' anxieties about end of semester assignments and prospects for finding employment were at their highest.

Two other conditions necessary for the DPE that may have been less than ideal are balance between the experience and reflection and that of providing an environment that is both supportive and challenging. The internship year is challenging for all cohorts as the students are expected to learn and perform their new roles in new and unfamiliar environments all while still attending graduate level courses, completing assignments, and taking exams. The intervention group, composed of school counseling interns, not only had the extra challenge of the content of the intervention but just as they may have been settling in to their new internship roles in local schools, they had to change sites at the beginning of the spring semester. This change was daunting for many of them.

In the fall semester they worked with older children and could depend more on traditional counseling skills. In the spring they moved to elementary schools and many of the interns had never worked with younger children and were quite nervous. While the community counseling and marriage and family counseling students returned to the same internship site after the semester break, the school counseling interns were having to establish new relationships in another unfamiliar environment. The trepidation for the intervention group was such that the first activity of the new academic period with the intervention was dedicated to addressing these issues. This extra stress and cognitive load may have made it difficult for the intervention group to process and internalize the experiences of the intervention and may have contributed to the lack of significant results.

While the shortcomings of the DPE in this study are clear, it is worth noting that elements of a DPE are present throughout this particular counseling program. Weekly guided reflections are required in at least three courses typically taken before the

internship year. As mentioned earlier the cohort system and relatively small numbers of students in each cohort may serve as fertile ground for processing challenging experiences both in their academic and personal lives, making it possible to construct more complex systems of meaning making. Additionally, the instructor for the internship classes of the comparison group has facilitated DPE studies in his internships on at least three earlier occasions. It is likely that he has continued use of some of the elements of those earlier DPEs in this most current internship class.

Ego Development and Moral Development. It is somewhat perplexing that the sample as a whole had significant growth in ego development, considered to be an extremely stable trait in adults (Borders, 1988), but not in moral development where some studies have shown significant results in one semester (Craig & Oja, 2013; Schmidt et al., 2009). Further, Cannon (2005) found significant increases in moral reasoning in the intervention group as well as both comparison groups over two semesters leading him to conclude that perhaps the internship itself has the necessary components to promote moral reasoning.

The results of the current study more closely align with a study by Brendel, Kolbert, and Foster (2002) who assessed counseling students at the beginning, middle, and end of a counselor education program finding significant growth in conceptual complexity and positive but nonsignificant trends in moral development. To provide possible explanations for these findings they point to Lee and Snarey (1988) who found that different developmental domains have preeminence at different stages of one's life. Earlier in life ego development tends to take precedence while moral development becomes predominant later in life. The relative youth of the majority of the sample in the

current study may give credence to this argument. Additionally, the context for promoting moral development specifically related to the professional context requires formal engagement across classroom and experiential aspects of the learning environment. The Four Component Model suggests that “moral reasoning is the result of at least four component processes: moral sensitivity, moral judgments, moral motivation and moral character” (Thoma, 2006, p.72). This model posits that people have multiple ways of reasoning about problems, suggesting that moral reasoning is only one component of moral functioning. The disruptions of the DPE sequence and the challenge to match both topics and intensity within the program may have limited the integration of experience and reflection/meaning-making that is crucial to promote growth specifically in moral reasoning.

Hypothesis Three

It was hypothesized that interns receiving the DPE intervention would show an increase in perceived ethnocultural empathy as measured by the SEE when compared to interns taking the intern class alone. While the sample as a whole made significant gains in ethnocultural empathy, the DPE did not produce greater increases in the intervention group than were found in the comparison group. Research hypothesis three was not supported by the results.

There are several possible reasons for the lack of significant findings. Had the DPE been stronger with fewer disruptions the intervention group may have made more significant gains. The small sample size may have caused a reduction in power. While the intervention utilized examples from different cultures in almost every session, these experiences lacked significant depth. Participants did not have enough continuous

exposure to a single culture to establish familiarity and often the exercises engaged mostly cognitive processes as they were hypothetical.

The SEE is a self-report measure. As such it can only measure participants' perceptions of levels of ethnocultural empathy. While it is possible that some participants may have inaccurately rated their levels of ethnocultural empathy, in light of the other findings in this study and the psychometric properties of the SEE, these findings should be taken at face value. Some students had not yet taken a multicultural class at the time of the pretest and may have inaccurately rated their ability to be empathic with those of other cultures. Several students in the sample took a multicultural class during the last semester, which could account for gains on the SEE, confounding the results of the study.

Hansen (2010) used the SEE to examine the effects of a one-semester study abroad program. Using a quasi-experimental, pre-post test design, she compared the study abroad group to a comparison group composed of students enrolled in a cultural diversity class and a control group receiving no organized exposure to diverse cultures. The study found no significant difference between the groups at pre or posttest. Again, it appears that the counseling program, along with the internship experience may be effective in promoting ethnocultural empathy.

Implications. As with the other two dependent variables, the standard deviations for the intervention group reflected a tightening of scores (see table 5.2) while the comparison group's scores retained the same level of variance. This may indicate that the intervention had some effect on participants' levels of ethnocultural empathy. The sample as a whole made significant gains in perceived ethnocultural empathy, thus it may be difficult to produce greater gains in an intervention group. Nevertheless, exploring

ways in which the intervention could be enhanced to promote greater gains seems worthwhile. More frequent interpersonal contact with someone from a different culture in the form of more guest speakers or weekly guided interactions with a student from abroad may have brought the depth, familiarity, and personal salience necessary to promote better identification and empathy for those who are different. The fall semester required interns to create and implement a program for a group that is different in some qualitative way than the internship. An assignment such as a case study that requires more intimate contact with an individual or small group may be more powerful in helping interns take the perspective of and empathize with someone from a different culture. Additionally, strengthening the DPE in the ways cited above may help increase the capacity for ethnocultural empathy.

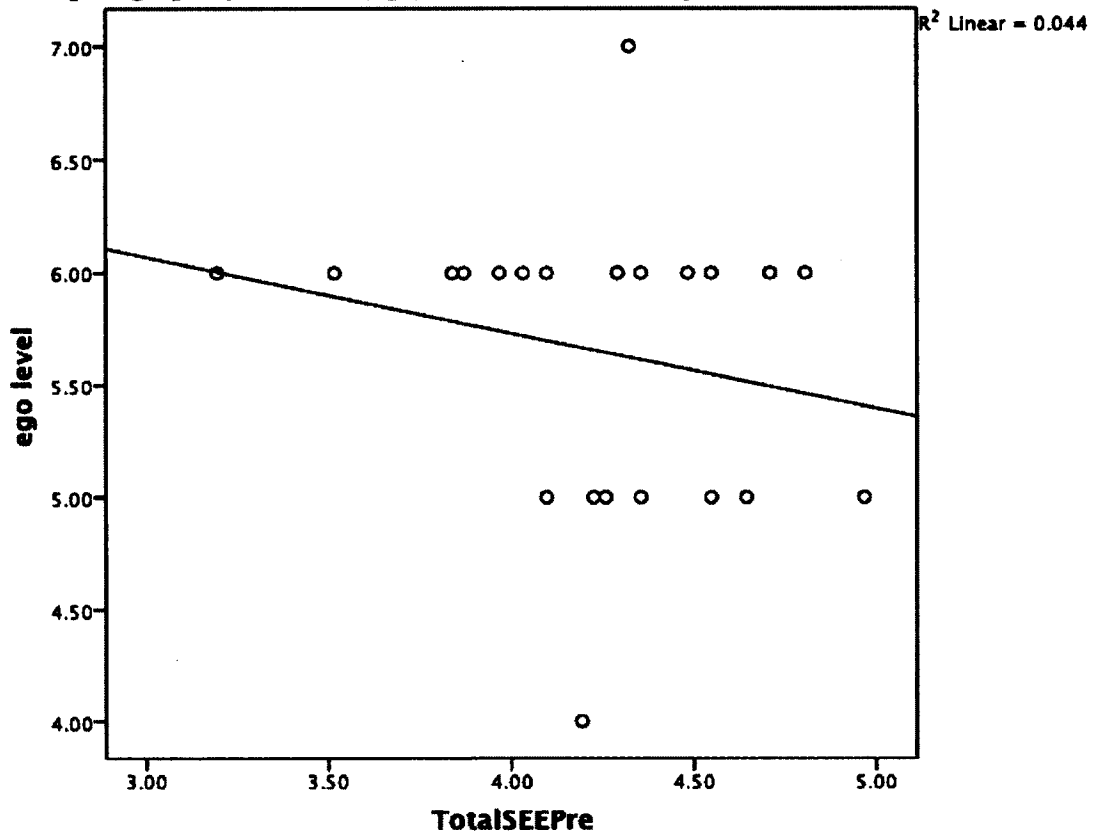
The SEE is a relatively new instrument with sound psychometric properties (Rasoal, 2009; Wang et al., 2003). While the SEE has been used in several studies thus far, the researcher was unable to find any evidence of its use in the study of counselors or in counselor education programs. Because empathy is understood to be crucial in the field of counseling (Lewis & Young, 2000), researchers may hesitate to use a self-report measure such as this when the participants may feel more pressure to rate themselves higher than the general population might. However, as Constantine and Ladany (2002) point out, the field of multicultural studies is still reliant on self-report instruments. Wang (2003) identified the need for future studies to validate the use of the SEE with counselors. Given the importance of multicultural issues, establishing normative data for counseling students could make the SEE a valuable instrument for program evaluation in counselor education programs.

Hypothesis Four

It was hypothesized that there would be a positive relationship between participants' ego development and ethnocultural empathy as measured by the WUSCT and SEE pre-test scores. Analysis revealed no significant relationship between the two constructs. The results do not support the hypothesis.

The literature on ego development provides ample evidence that higher ego levels are associated with traits such as greater empathic communication, acceptance of differences, flexibility, appreciation for cultural diversity, self-awareness, and the ability to take multiple perspectives (Borders, 1998; Brendel et al., 2002; Cannon, 2009; Lovell, 1999; Sprinthall, 1994). Advanced ego levels are also related to higher stages of racial identity (i.e. more sophisticated understanding of race) (Watt et al., 2002). Theoretically one would expect to find a rather strong relationship between ego development and ethnocultural empathy. While higher levels of ego development might well equate to the *capacity* for greater empathy, the SEE measures *perceived* ethnocultural empathy. Perhaps the perception that one has adequate empathy for those who are culturally different necessitates more intercultural experiences than were provided to this homogenous sample. Another, and perhaps more likely, explanation for these findings can be attributed to the small sample size and the exaggerated effects that one or two outliers can have on the analysis. Table 6.5 shows the scores of the WUSCT and the SEE plotted on a graph.

Figure 6.1
Scatterplot graph of WUSCT (ego) and SEE (ethno-empathy) scores



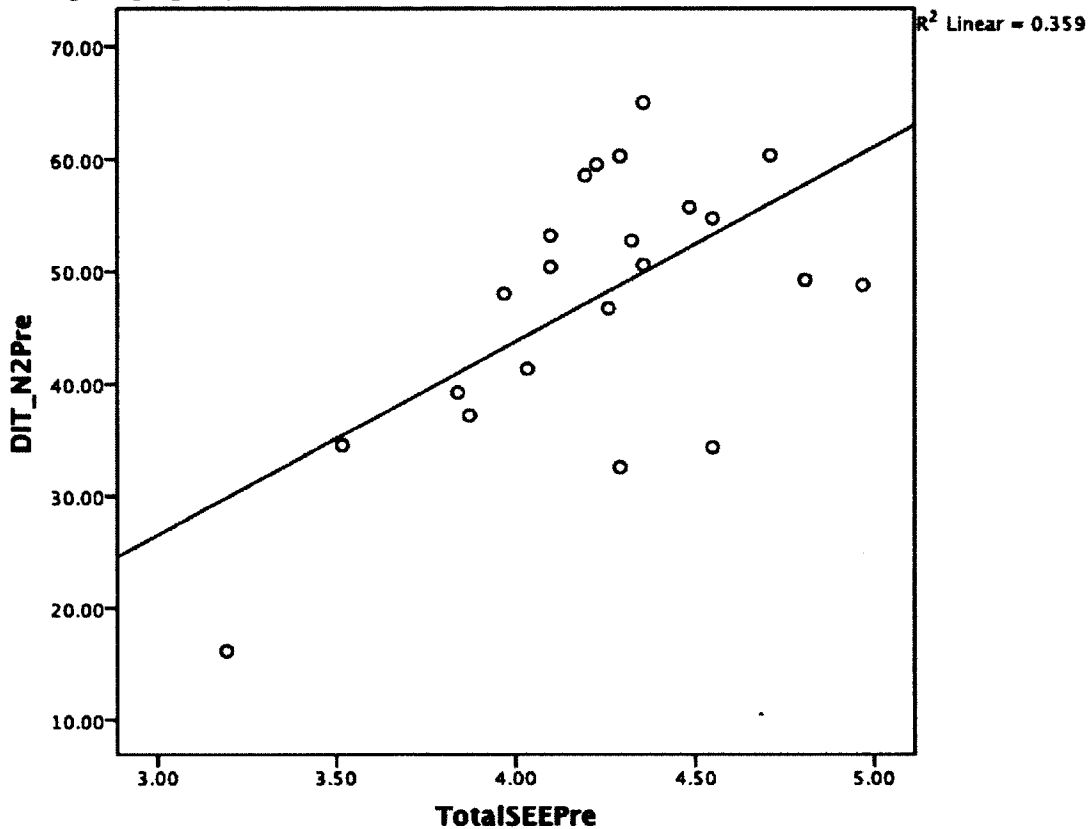
One of the outlying scores is represented at the bottom of the graph. While this participant had a low score, Conformist (E4), on the WUSCT, the score on the SEE was relatively high. Another participant who had an E6 on ego also had the lowest score on the SEE. While these two outlying scores certainly affected the correlations, one cannot ignore the fact that many of the participants who scored at the E6 level on the WUSCT rated themselves lower on the SEE than the E4 and E5s. Perhaps those at the higher levels of ego development were more aware of their multicultural deficits than those at the lower levels. Future correlational studies with larger sample sizes will help establish the relationship between these two constructs.

Hypothesis Five

It was hypothesized that there would be a positive relationship between participants' moral development and perceived ethnocultural empathy as measured by the DIT2 and the SEE pre-test scores. Analysis revealed a significant positive correlation between the two constructs. Hypothesis five is supported by the results of the analysis.

The literature has shown higher levels of moral reasoning are associated with greater empathy (Lewis & Young, 2000). Moral judgment is also significantly related to intercultural development (Endicott et al., 2003) and multicultural experiences (Narvaez & Hill, 2010). The results of this study seem to validate the theoretical positive link of moral development with ethnocultural empathy. Table 6.6 shows the scores of the SEE and the DIT2 plotted on a graph.

Figure 6.2
Scatterplot graph of DIT2 (moral) and SEE (ethno-empathy) scores



While these findings may contribute to the body of literature on moral development and ethnocultural empathy, they should be examined with caution due to the small and homogenous sample and the findings related to ego development.

Limitations of the Study

The internship year is a very challenging and intense time for most students. Any intervention during this year will have to compete for participants' time and attention. This may be particularly true in the internship class where the cognitive load and anxiety seems most apparent. As a DPE requires a balance between challenge and support, the existing challenges of the school counseling internship class leave little room for the introduction of new challenging content. Thus many of the planned experiences that

might have made this intervention stronger had to be abandoned. As a result the in-depth cross-cultural experiences that might have produced significant gains on the dependent variables were probably too anemic to affect a shift in cultural schemas.

Additionally the DPE suffered from lack of continuity as it began mid-semester in the fall as opposed to the beginning of the semester. This allowed for the additional disruptions of the four-week semester break, which was accompanied by a change in internship sites for the intervention group. With the spring semester came the additional disruptions of a course change, and with it two different instructors. This made a total of three instructors having involvement in the project, all with varying degrees of involvement and commitment. The spring semester also brought with it the disruption of spring break followed by two cancelled classes.

Another limitation involving the DPE was the length of the intervention. At 14 weeks it is significantly shorter than the recommended minimum of six months (Cannon, 2009; Mosher & Sullivan, 1976). Existing studies have produced significant gains in moral reasoning in semester long interventions (Craig & Oja, 2013; Schmidt et al., 2009), those studies involved undergraduates at lower levels of pretest moral reasoning. Ego level is a very stable trait with most adults not moving above the Self-aware E5 level (Borders, 1998). While this study did see significant movement into advanced ego levels for both groups this may lend support to the idea that the internship itself may be effective in promoting cognitive complexity (Cannon, 2008). For an intervention to promote additional growth in ego and moral development, beyond that produced by the internship, a longer intervention of at least two semesters may be necessary.

The results of the correlational analysis found a positive relationship between moral reasoning and ethnocultural empathy but no relationship between ego development and ethnocultural empathy. Additional analysis revealed no relationship between ego and moral development for this sample. Theoretically all three domains should be positively correlated. The small sample size may have distorted the findings, however, the failure of this study to adequately explain these results is a limitation. Additionally, repeated measures MANOVA assumes a linear relationship between dependent measures. For this sample the dependent measures did not correlate. Perhaps different statistical treatment would have been more appropriate for this study.

The small sample size represents one of the most significant limitations of the study. The sample was homogenous and almost entirely female thus generalizing findings to a larger population should be done with caution. The small size affects the effectiveness of the statistical analysis resulting in a reduction of power. With such a small sample, outlying scores that would otherwise be purged were retained. The results of this are perhaps seen most strongly in the correlational analysis. The small convenience sample is the result of a choice made by the researcher. It would have been possible to increase the sample size by recruiting comparison groups from other counselor education programs. This would also have allowed for comparison with other school counseling interns. However, it was determined that because the intervention group was drawn from a counseling program dedicated to promoting cognitive complexity and utilizing a cohort model that other students from that program, having had similar experiences in their first year and matching the intervention group demographically, would make the best comparison group.

Other limitations involve threats to internal validity. History is one such threat in this study. Some students took a multicultural class in their first year while others took it during the internship year, at the time the intervention was being done. While the multicultural class is qualitatively different than the intervention, some overlap exists. The differential experiences of the students may confound results of the study. Further, students may have other disequilibrating events in their life beyond that of the intervention or internship that may have triggered gains in the dependent variables.

The threat of treatment diffusion should also be considered as students from both groups took classes together during the time of the intervention. It is possible that insights gained from the intervention were shared in those other classes. Additionally, the instructor for the internship classes in which the comparison group took part has been involved in several DPE studies in the past. He may have continued utilizing some of the content of the previous DPEs thus providing a more fertile environment for growth on the dependent variables than the internship alone might have provided.

Maturation in all likelihood would have been a minimal threat as all participants are adults and the duration of the intervention was only a single semester. Mortality too was minimal as no participants dropped out of the study. However, one participant's scores were purged from the DIT2 analysis as scores on the pretest failed to pass a reliability check. Consequently this participant's scores had to be removed from all analyses involving the DIT2. With such a small sample the loss of even one participant may have affected results.

Issues with instrumentation may also have posed threats to validity. The SEE is a self-report measure and as such can only measure a respondent's perceived ethnocultural

empathy. Thus respondents with greater understanding of themselves as cultural beings may score themselves lower than those who may naively rate themselves above what their actual levels of empathy would be in non-hypothetical situations. The WUSCT is a semi projective measure requiring trained scorers to interpret the results. While pains were taken to train those scoring the tests and to reach sufficient inter rater reliability, scoring errors may affected results. With all the measures, desensitization due to the pretest, posttest design could have been a factor.

Implications for Future Research

That most of the sample (21 of 23) finished their counselor preparation at the Conscientious (E6) or higher is reassuring. Because the Conscientious stage is within one stage but higher than where most clients will be (i.e. Self-aware E5) the participants seem well placed to take on the complexities of their work and challenge the majority of their clients (Borders, 1998; Lambie, 2007) with slightly more complex ideas in regards to who they are in relationship to the world around them. The Conscientious stage seems to be the modal level for students by the end of their counselor preparation (Borders, 1998) and for others with postgraduate education (Truluck & Courtenay, 2002). Therefore it is somewhat puzzling that in one study of professional school counselors the median and modal scores were in the lower E5 range (Lambie, 2007). Another study of school counselors contained similar data with a mean ego level of 5.01 and a standard deviation of .86. Of this sample, 24.6 percent of the school counselors working in the field scored below the Self-aware stage (Lambie et al., 2010).

Future studies to examine this phenomenon could provide important information as to what is needed in counselor education programs and in the field to support school

counselors in using more complex schemas to address the many challenges of their profession. Longitudinal studies examining whether gains made in cognitive complexity during counselor education programs are maintained in the field could also provide crucial information as to what extent the school environment, with its lack of formal mentoring and dearth of opportunities for relevant professional development, is sufficient to promote and maintain advanced ego development, moral reasoning, and professional identity. Studies that explore different ways, perhaps using technology and social media, to provide professional support systems and opportunities for supervision and consultation to isolated school counselors could also bring possible solutions for challenges outlined in this and previous studies.

The fact that the standard deviations for the intervention group decreased at posttest on all of the dependent measures while those of the comparison group either increased or remained stagnant suggest that the intervention was having some effect on participants. Replications of the current study might benefit by strengthening the DPE. Ideally a single instructor who is committed to the project would infuse themes from the DPE in each class and in all assignments with the intervention beginning and ending with the semester. Recommendations listed earlier to enhance the intervention by making it more interpersonal and personally salient may also bring greater gains in the dependent variables. A separate course in and of itself, based on the curriculum in this project, would allow sufficient time to incorporate elements that were abandoned due to time constraints. Further, while the internship year itself seems an ideal time for a DPE the internship class may not be the ideal place for it. Students in this class are very concerned about the very basic elements of performing in their new roles. This seems to

leave little room for reflection beyond the very consuming task at hand. Some interns struggled to connect the relevance of some of the activities of the intervention to the internship class.

A separate global perspectives in counseling course or advanced multicultural class, designed to use cultural differences to help students better understand themselves may provide a more conducive environment for the type of engagement and reflection needed to process the content of the intervention. Relevance to the internship could be established with assignments such as a case study of a child or group of a different culture, advocacy experiences, and the development of classroom guidance programs that promote perspective taking.

Further studies on the SEE can shed light on how the construct of ethnocultural empathy may be related to ego and moral development. Studies may also examine whether higher levels of ethnocultural empathy can be linked to moral actions or advocacy. Additionally, more studies with those in the counseling field could determine the SEE's effectiveness as an appraisal of multicultural knowledge and awareness (Wang et al., 2003) with implications for program evaluation in counselor education.

Conclusions

If counselor education programs are going to prepare counselors to work effectively with an increasingly diverse client population, maintain self-care, and advocate for the profession as well as individuals and groups who are disenfranchised, developing empirically supported frameworks to promote cognitive complexity in their students is crucial. Many in the field still do not appreciate that techniques, models, and theories steeped in a single culture are at best myopic—based on partial truths, and at

worst oppressive and discriminatory (Leong & Ponterotto, 2003; Narvaez & Hill, 2010; Sue, 2004). The ability and willingness to look for deficiencies in a system of meaning, whether it is at a professional or personal level, is contingent on advanced cognitive complexity (Lovell, 1999).

School counselors work in some of the most diverse and complex environments with very few formal professional supports in place and thus the benefits of advanced cognitive development are particularly important for them. Interventions that are designed specifically for the challenges they face seem most pertinent. Strategies to help them make sense of their own frustrations and feelings can help them be aware of how those emotions affect their ability to conceptualize problems and take the most effective path with people and situations that pose challenges for them.

Results of the current study suggest that in some cases the internship itself may be sufficient for advancing ego development and ethnocultural empathy. Promoting development at advanced levels in the three domains, beyond what might be gained in the internship alone, may require at least two semesters, a DPE that is consistent over that time, and experiences that go beyond cognitive exercises and engage participants at an emotional and interpersonal level.

While the current study failed to promote significant growth in ego development, moral reasoning, and ethnocultural empathy, it may provide helpful information for future studies about the efficacy of a semester long DPE in counselor education. Replication of the current study with a larger sample size may also provide a clearer picture of the potential for such an intervention. Beyond the need to promote cognitive complexity with school counseling students, this study highlighted the need to find

innovative ways to provide structured, professional support to school counselors in their first years of practice.

Ideally the concepts and experiences involved in the intervention will serve the participants well in ways that may not have been measured by the instruments used for this study. Additionally it is hoped that advances made by participants in both groups will be maintained over time resulting in fulfilling careers and excellent client care.

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Appendix A

**ED C49: SUPERVISED INTERNSHIP IN
SECONDARY SCHOOL COUNSELING
Fall 2012**

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Course Description:

The counseling internship is designed to give advanced students in school counseling the counseling and supervision experiences necessary to develop and apply the skills necessary to be an effective school counselor. Students complete a minimum of 300 hours of counseling experience in a school setting. This class takes a group supervision format.

Description of Internship

The 600-clock-hour internship should include a minimum of 262 hours of direct service work with clientele, one hour a week of individual supervision, one and one-half hours per week of group supervision, a variety of professional activities, the opportunity for recorded interactions with student clients, supervised experience, and a formal evaluation of the student's performance during the internship. Under supervision of a licensed school counselor, student counselors perform a variety of activities that a regularly employed school counselor would be expected to perform. Students perform a vast array of counseling roles, including but not limited to individual, small group, classroom guidance, and guidance related educational programs; consultation services; attendance at faculty meetings, departmental meetings, and professional development workshops; participation in child study and eligibility meetings; facilitation of parent conferences, consultation and collaboration with professional support personnel; home visits; assistance with the school's annual testing program; registration and scheduling, as well as career guidance activities. The six credit hour internship will provide the student with opportunities for extensive experiences in the above listed competencies. In addition, this clinical experience enables student involvement in counseling and guidance program development, coordination, and evaluation,

as well as in administrative duties related to the organization of guidance and counseling programs.

Within the School Counseling Curriculum, students have an opportunity to complete their two, 300-hour internship experiences over the course of two semesters. In the State of Virginia, students receive K-12 licensure. State guidelines require that students have internship experiences at both the elementary and secondary levels. In order to satisfy requirements for the Counselor Education Program at The College of William and Mary, students will complete at least three hundred hours of internship experience in an elementary setting, and an additional three hundred hours of internship experience in a secondary setting.

Within the School Counseling Program, school counseling interns are required to organize and submit a portfolio. The Counseling portfolio formally summarizes counseling activities conducted during the internship experience. Included in the portfolio are descriptions of the field placement, statements delineating a personal theory of counseling, assessment of professional development during the semester, samples of counseling notes, summaries of any meetings or conferences attended, copies of lesson plans, and sample documents which reflect the nature and quality of the student's counseling activity.

Course Objectives

The major goal of the counseling internship course is to help students operationalize theoretical constructs and further develop counseling skills acquired in the classroom, toward an ultimate goal of developing a personal style and sense of continuity in the counseling process. A weekly group supervision/instruction session, individual supervisory meetings and various assigned activities are designed to give internship supervisors and faculty the opportunity to assess the student's counseling performance in relation to client goals and to the student counselor's professional development. Group supervision for internship will not exceed ten students.

A fundamental premise of the course is that professional counselor education is best accomplished through a "self-knowledge" approach. This approach contends that the counselor-client relationship is a relational endeavor in which the growth and development of the client depends very much upon the concurrent growth and development of the counselor. Thus, students' willingness to give feedback and openness to receive feedback during group supervision sessions is central to the achievement of the course goals.

Specific Learning Objectives

1. Demonstration of counseling competence in a school setting, including the application of counseling theories and strategies appropriate to specific client situations. These competencies will be assessed through evaluative criteria specified by both the field placement and faculty supervisors.
2. Recognition and application of principles and stages of human growth and development in working with clients and in setting one's own goals of personal and professional development.
3. Demonstration of the willingness and capacity to examine one's own personal and professional development in relation to work with clients and peers.
4. Demonstration of competence in organizational, consultation and team-building skills as appropriate to the internship setting.
5. Ability to plan, develop, and implement a data driven school counseling project that demonstrates an understanding of the systematic collection, analysis, and reporting of data in an effort to understand and resolve a school problem.
6. Demonstration of the ability to plan, develop, and implement a developmentally sound classroom guidance unit that corresponds with the data driven school counseling project.
7. Demonstration of the ability facilitate individual counseling sessions using solution-focused and other counseling techniques.
8. Establishment and maintenance of a positive working relationship with both field placement and faculty supervisors, as well as satisfactory performance in the areas of confidentiality, punctuality and attendance at all appointments with clients and staff.

9. Recognition of and response to the importance of contextual and cultural factors in working with clients of different backgrounds or referent groups.
10. Active and effective participation in individual and group supervision that includes written and/or oral presentation and discussion of active cases.
11. Demonstration of applied knowledge and application of ethical, legal, and professional guidelines (ACA and ASCA) regarding confidentiality, the counselor-client relationship, professional relationships and responsibilities, testing, and research.

Internship Requirements

Hours:

The School Counseling Internship course requires student investment of 600 hours minimum that is accumulated over a period of two semesters. At least 300 hours of field experience must occur at the elementary level. The remaining 300 hours of field experience requirements must occur at a secondary level (e.g. middle or secondary).

**Suggested Allotment of
300 Internship Hours**

- | | |
|--|-----------|
| 1. Direct counseling contact
131 hours
(approx. 9+ hrs. wk/14wks-sem.) | |
| 2. Internship Related Activity
118 hours
(approx. 8+ hrs. wk/14wks-sem.) | |
| 3. Individual Supervision/Instruction

hours
(1 hr.wk/14wks-sem.) | 14 |
| 4. Group Supervision/Instruction from Faculty Supervisor | 35 hours |
| 5. Individual Supervision from Faculty Supervisor | 1-2 hours |

**Total
300 hours**

Individual Counseling:

Students are required to conduct individual counseling sessions using client sources provided by their field placement supervisor. Clients for this activity will typically be school age children and adolescents obtained from the school site. Interns must integrate theory, practice, and appropriate counseling strategies and techniques appropriate to specific client situations. In addition, interns must include students in their caseload from diverse cultural and ethnic backgrounds, who are at the very minimum representative of the diversity existent in the school setting.

Home Visit:

Students will facilitate a home visit in conjunction with the school counselor or other school related personnel in an effort to gain an understanding of the relationship between family, school, and community and to gain an appreciation of the challenges that children and adolescents confront. **Under no circumstances should a student conduct this visit without being accompanied by school personnel.** A summary of the home visit discussing the purpose of the visit, the school representatives that visited the home, the disposition of the case and a discussion of personal reaction to the visit is required. **Due: With Portfolio**

Group Counseling and Guidance: Students are required to conduct classroom/group guidance and group counseling at their internship sites. Each student is to prepare a developmentally appropriate group guidance/counseling unit which contains at least three sessions which they must conduct at their internship site. Students may decide whether they will devise lesson plans for a small group or a classroom guidance unit. **Students will be required to video record at least ONE of their classroom guidance lessons/group counseling for presentation to the Internship Class.**

The lesson must be tied to the ASCA National Standards, indicate the competency being met, the grade level, goals and objectives, materials, the step-by-step exercises and procedures used (including introduction and teaching time, working time, and processing time), and evaluation, homework, and follow-up steps.

School-Family-Community Partnership Program

During the Fall Semester, students are required to develop a school-family-community partnership program (e.g., parent education, mentoring, or tutoring program, literacy campaign, community fair, etc.) to address the specific needs of a target population. Examine school data (e.g., grades, scores on standardized achievement tests, referrals, attendance, etc.) to identify a target population that would benefit from an intervention to improve academic-related behavior or performance. First, students should identify the needs of the target population through an examination of the school data that is available; it is possible that a needs assessment might be sent to parents and/or students involved. Interns should identify and work with a team of school personnel, family, and community members to implement a suitable school-family-community partnership project. The partnership program must involve family and community members in catering to the needs of the target population. The completed project is part of the portfolio due at the end of the semester. **(Please refer to Appendix G – Fall segment).**

Supervision:

1. **Group Supervision:** Two hour and a half hours of group supervision per week with the Internship Supervisors.
2. **Individual Supervision:** One hour per week with the designated field placement supervisor.

Case Presentations

Case presentation is defined as a formal presentation to the Internship Supervision Class, of client cases being worked with by students at their field placements. Interns should expect and be prepared to present case presentations for group review, discussion, and feedback during the semester; one case must be a client from a culturally diverse background. Interns will present a case of her or his choice during individual supervision at mid-term. Each case presentation shall include (a) a concise summary of the case according to the format defined in Appendix F of the School Counseling Manual (a copy to be presented to all group members), (b) presentation of a 10 to 15 minute video-recorded segment of a counseling session and (c) discussion/feedback from colleagues.

Interns are required to submit a minimum of four es depicting individual counseling, group counseling, or group guidance for feedback and evaluation.

Weekly Logs

Each student is to maintain a written log which contains documentation of all internship related activities for the week and cumulative totals for the semester.

Students will submit these logs at the beginning of each class meeting. Please refer

to Appendix D of the School Counseling Internship Manual for guidelines pertaining

to the completion of this assignment. Late logs will not be accepted and could negatively

impact the final grade in this course. **At the end of the course, students should submit**

the final log with their total number of hours completed and the site supervisor's signature.

Weekly Internship Reports

Each student should submit a weekly Internship Report commenting on the activities for the previous week. The Blackboard site for the course will contain instructions for report submission. Each report should contain four components:

1. Highs for the Week
2. Lows for the Week
3. Reflection About Linkage Between Theory (Best Practices) & Current Clinical Experience(s)
4. Question for Colleague(s) OR Feedback for Colleague(s)

A total of fourteen reports should be submitted during the semester.

Portfolio

Students develop a counseling portfolio that formally summarizes her/his counseling activity during the Internship experience. **A portfolio is to be presented for each semester the internship is taken.** Included in this document are descriptions of the field placement, statements delineating a personal theory of counseling, assessment of professional development during the semester, samples of counseling notes, summaries of any meetings or conferences attended, copies of lesson plans, and sample documents which reflect the nature and quality of the student's counseling activity. **Due: Final class of the semester.**

The Counseling Portfolio should include the following elements, which are appropriately divided and labeled:

1. A brief description of the field placement
2. A description of personal goals for professional development during the Internship Experience
3. Summary of personal theory of counseling
4. A summary of all course work taken prior to and during the Internship experience that is considered particularly relevant to work as an intern.
5. A summary of all professional training received prior to and during the Internship experience that is considered particularly relevant to work as an intern.
6. A quantitative summary of counseling and counseling-related activity conducted during the semester (Can be extracted directly from weekly logs)
7. A summary of interactions with other professional agencies and individuals in support of your counseling work this semester
8. A summary of the home visit discussing the purpose of the visit, the school representative with whom you visited the home, the disposition of the case and a discussion of your personal reaction to the visit.
9. Work samples including:
 - a. Copies of weekly logs
 - b. Copies of lesson plans (i.e. group guidance unit)
 - c. Selected samples of your counseling notes (if applicable)
 - d. Summaries of any meetings, workshops or conferences attended
 - e. Samples of documents that you think reflect the nature and quality of your counseling activity

10. An assessment of your professional development during the semester, including evaluations of: (a) progress toward your stated goals, (b) current strengths as a counselor and (c) directions needed or desired for continued growth as a counselor.
11. School-Family-Community Project

Grading

Students will receive a grade of PASS or FAIL in the Counseling Internship course. To achieve a grade of PASS, students must satisfy fully the criteria defined in the Course Requirements section of this handbook.

Professional Dispositions

In this class, as with all other counseling classes, it is integral that students demonstrate the following professional performance dispositions: (a) openness to new ideas, (b) flexibility, (c) cooperativeness with others, (d) willingness to accept and use feedback, (e) ability to give feedback constructively, (f) awareness of own impact on others, (g) ability to deal with conflict, (h) ability to accept personal responsibility, (i) ability to express feelings effectively and appropriately, (j) attention to ethical and legal considerations, and (k) initiative and motivation. Given the nature of this class, students are expected to exhibit personal and professional integrity by maintaining the confidentiality for everyone in the class.

**EDUC C49: SUPERVISED INTERNSHIP IN
SECONDARY SCHOOL COUNSELING
TENTATIVE SCHEDULE FALL 2012**

Week	Date	Activity
1	August 29	Introduction Course Overview Internship Manual "How To's" of Paper Work
2	September 5	
3	September 12	
4	September 19	School Reports Professional Goals DUE (Include Information from pages 3-40 Shelton James) Overview of School/Family/Community Projects
5	September 26	Clinical Supervision Case Presentations (2)
6	October 3	Clinical Supervision Case Presentations (2)
7	October 10	Clinical Supervision Case Presentations (2) SFC Proposal DUE
8	October 17	Clinical Supervision Case Presentations (2)
9	October 24	Clinical Supervision Case Presentations (2)
10	October 31	Clinical Supervision Case Presentations (2)
11	November 7	Mid-semester Reviews (Individually)
12	November 14	Clinical Supervision Case Presentations (2)
14	November 21- Thanksgiving Holiday	NO Class
15	November 28	Clinical Supervision Case Presentations (2)
16	December 5	Clinical Supervision Case Presentations (2)
***	Friday, December 14	Portfolios DUE

Appendix B

**ED C49: SUPERVISED INTERNSHIP IN
ELEMENTARY SCHOOL COUNSELING
Spring 2013**

Professor: **Shannon Trice-Black, Ph.D., LPC**
804-305-4642
stblack@wm.edu

Morgan Kiper Riechel
321-604-5386
meriechel@email.wm.edu

Derek Robertson
dlobertson@email.wm.edu

Office Hours: **by appointment**

Course Description:

The counseling internship is designed to give advanced students in school counseling the counseling and supervision experiences necessary to develop and apply the skills necessary to be an effective school counselor. Students complete a minimum of 300 hours of counseling experience in a school setting. This class takes a group supervision format.

Description of Internship

The 600-clock-hour internship should include a minimum of 262 hours of direct service work with clientele, one hour a week of individual supervision, one and one-half hours per week of group supervision, a variety of professional activities, the opportunity for recorded interactions with student clients, supervised experience, and a formal evaluation of the student's performance during the internship. Under supervision of a certified school counselor, student counselors perform a variety of activities that a regularly employed school counselor would be expected to perform. Students perform a vast array of counseling roles, including but not limited to individual, small group, classroom guidance, and guidance related educational programs; consultation services; attendance at faculty meetings, departmental meetings, and professional development workshops; participation in child study and eligibility meetings; facilitation of parent conferences, consultation and collaboration with professional support personnel; home visits;

assistance with the school's annual testing program; registration and scheduling, as well as career guidance activities. The six credit hour internship will provide the student with opportunities for extensive experiences in the above listed competencies. In addition, this clinical experience enables student involvement in counseling and guidance program development, coordination, and evaluation, as well as in administrative duties related to the organization of guidance and counseling programs.

Within the School Counseling Curriculum, students have an opportunity to complete their two, 300-hour internship experiences over the course of two semesters. In the State of Virginia, students receive K-12 licensure. State guidelines require that students have internship experiences at both the elementary and secondary levels. In order to satisfy requirements for the Counselor Education Program at The College of William and Mary, students will complete at least three hundred hours of internship experience in an elementary setting, and an additional three hundred hours of internship experience in a secondary setting.

Within the School Counseling Program, school counseling interns are required to organize and submit a portfolio. The Counseling portfolio formally summarizes counseling activities conducted during the internship experience. Included in the portfolio are descriptions of the field placement, statements delineating a personal theory of counseling, assessment of professional development during the semester, samples of counseling notes, summaries of any meetings or conferences attended, copies of lesson plans, and sample documents which reflect the nature and quality of the student's counseling activity.

Course Objectives

The major goal of the counseling internship course is to help students operationalize theoretical constructs and further develop counseling skills acquired in the classroom, toward an ultimate goal of developing a personal style and sense of continuity in the counseling process. A weekly group supervision/instruction session, individual supervisory meetings and various assigned activities are designed to give internship supervisors and faculty the opportunity to assess the student's counseling performance in relation to client goals and to the student counselor's professional development. Group supervision for internship will not exceed ten students.

A fundamental premise of the course is that professional counselor education is best accomplished through a "self-knowledge" approach. This approach contends that the counselor-client

relationship is a relational endeavor in which the growth and development of the client depends very much upon the concurrent growth and development of the counselor. Thus, students' willingness to give feedback and openness to receive feedback during group supervision sessions is central to the achievement of the course goals.

Specific Learning Objectives

1. Demonstration of counseling competence in a school setting, including the application of counseling theories and strategies appropriate to specific client situations. These competencies will be assessed through evaluative criteria specified by both the field placement and faculty supervisors.
2. Recognition and application of principles and stages of human growth and development in working with clients and in setting one's own goals of personal and professional development.
3. Demonstration of the willingness and capacity to examine one's own personal and professional development in relation to work with clients and peers.
4. Demonstration of competence in organizational, consultation and team-building skills as appropriate to the internship setting.
12. Ability to plan, develop, and implement a data driven school counseling project that demonstrates an understanding of the systematic collection, analysis, and reporting of data in an effort to understand and resolve a school problem.
13. Demonstration of the ability to plan, develop, and implement a developmentally sound classroom guidance unit that corresponds with the data driven school counseling project.
14. Demonstration of the ability facilitate individual counseling sessions using solution-focused and other counseling techniques.
15. Establishment and maintenance of a positive working relationship with both field placement and faculty

supervisors, as well as satisfactory performance in the areas of confidentiality, punctuality and attendance at all appointments with clients and staff.

16. Recognition of and response to the importance of contextual and cultural factors in working with clients of different backgrounds or referent groups.
17. Active and effective participation in individual and group supervision that includes written and/or oral presentation and discussion of active cases.
18. Demonstration of applied knowledge and application of ethical, legal, and professional guidelines (ACA and ASCA) regarding confidentiality, the counselor-client relationship, professional relationships and responsibilities, testing, and research.

Internship Requirements

Hours:

The School Counseling Internship course requires student investment of 600 hours minimum that is accumulated over a period of two semesters. At least 300 hours of field experience must occur at the elementary level. The remaining 300 hours of field experience requirements must occur at a secondary level (e.g. middle or secondary).

**Suggested Allotment of
300 Internship Hours**

- | | |
|--|-----------|
| 1. Direct counseling contact
131 hours
(approx. 9+ hrs. wk/14wks-sem.) | |
| 2. Internship Related Activity
118 hours
(approx. 8+ hrs. wk/14wks-sem.) | |
| 3. Individual Supervision/Instruction

hours
(1 hr.wk/14wks-sem.) | 14 |
| 4. Group Supervision/Instruction from Faculty Supervisor | 35 hours |
| 5. Individual Supervision from Faculty Supervisor | 1-2 hours |

**Total
300 hours**

Individual Counseling:

Students are required to conduct individual counseling sessions using client sources provided by their field placement supervisor. Clients for this activity will typically be school age children and adolescents obtained from the school site. Interns must integrate theory, practice, and appropriate counseling strategies and techniques appropriate to specific client situations. In addition, interns must include students in their caseload from diverse cultural and ethnic backgrounds, who are at the very minimum representative of the diversity existent in the school setting.

Home Visit:

Students will facilitate a home visit in conjunction with the school counselor or other school related personnel in an effort to gain an understanding of the relationship between family, school, and community and to gain an appreciation of the challenges that children and adolescents confront. **Under no circumstances should a student conduct this visit without being accompanied by school personnel.** A summary of the home visit discussing the purpose of the visit, the school representatives that visited the home, the disposition of the case and a discussion of personal reaction to the visit is required. **Due: With Portfolio**

Group Counseling and Guidance: Students are required to conduct classroom/group guidance and group counseling at their internship sites. Each student is to prepare a developmentally appropriate group guidance/counseling unit which contains at least three sessions which they must conduct at their internship site. Students may decide whether they will devise lesson plans for a small group or a classroom guidance unit. **Students will be required to video tape at least ONE of their classroom guidance lessons/group counseling for presentation to the Internship Class.**

The lesson must be tied to the ASCA National Standards, indicate the competency being

met, the grade level, goals and objectives, materials, the step-by-step exercises and procedures used (including introduction and teaching time, working time, and processing time), and evaluation, homework, and follow-up steps.

Data Driven School Counseling Project (Case Study) (To be completed Spring semester of Internship)

During the Spring Semester, each intern is required to work with a challenging student referred by administration or the on site supervisor. Data plays a big part in this case study in that you will need to collect and analyze some type of data in order to better understand and work with the student. The project involves systematically collecting, analyzing, and using data to understand the student and his/her issues and a proposed treatment plan to address this issue. The final project should be approximately 10-15 pages and should include at least 7 peer reviewed, timely publications. The final project should include a brief literature review, data, analysis, and influence on approach to case, and case study information. Case study information should include your reasons for choosing this case, self-reflections throughout the semester, ways to assist other faculty in taking this student's perspective, and your journey with the student throughout the semester.

Supervision:

1. Group Supervision: Two hour and a half hours of group supervision per week with the Internship Supervisors.
2. Individual Supervision: One hour per week with the designated field placement supervisor.

Case Presentations

Case presentation is defined as a formal presentation to the Internship Supervision Class, of client cases being worked with by students at their field placements. Interns should expect and be prepared to present case presentations for group review, discussion, and feedback during the semester; one case must be a client from a culturally diverse background. Interns will present a case of her or his choice during individual supervision at mid-term. Each case presentation shall include (a) a concise summary of the case according to the format defined in Appendix F of the School Counseling Manual (a copy to be presented to all group members),

(b) presentation of a 10 to 15 minute video-taped segment of a counseling session and (c) discussion/feedback from colleagues.

Interns are required to submit a minimum of **three tapes** depicting individual counseling, group counseling, or group guidance for feedback and evaluation.

Weekly Logs

Each student is to maintain a written log which contains documentation of all internship related activities for the week and cumulative totals for the semester.

Students will submit these logs at the beginning of each class meeting. Please refer

to Appendix D of the School Counseling Internship Manual for guidelines pertaining

to the completion of this assignment. Late logs will not be accepted and could negatively

impact the final grade in this course. **At the end of the course, students should submit**

the final log with their total number of hours completed and the site supervisor's signature.

Weekly Journals

Along with the weekly logs, students should reflect and respond to a weekly prompt give in class.

Portfolio

Students develop a counseling portfolio that formally summarizes her/his counseling activity during the Internship experience. **A portfolio is to be presented for each semester the internship is taken.** Included in this document are descriptions of the field placement, statements delineating a personal theory of counseling, assessment of professional development during the semester, samples of counseling notes, summaries of any meetings or conferences attended, copies of lesson plans, and sample documents which reflect the nature and quality of the student's counseling activity.

The Counseling Portfolio should include the following elements, which are appropriately divided and labeled:

12. A brief description of the field placement
13. A description of personal goals for professional development during the Internship Experience

14. Summary of personal theory of counseling
15. A summary of all course work taken prior to and during the Internship experience that is considered particularly relevant to work as an intern.
16. A summary of all professional training received prior to and during the Internship experience that is considered particularly relevant to work as an intern.
17. A quantitative summary of counseling and counseling-related activity conducted during the semester (Can be extracted directly from weekly logs)
18. A summary of interactions with other professional agencies and individuals in support of your counseling work this semester
19. A summary of the home visit discussing the purpose of the visit, the school representative with whom you visited the home, the disposition of the case and a discussion of your personal reaction to the visit.
20. Work samples including:
 - a. Copies of weekly logs
 - b. Copies of lesson plans (i.e. group guidance unit)
 - c. Selected samples of your counseling notes (if applicable)
 - d. Summaries of any meetings, workshops or conferences attended
 - e. Samples of documents that you think reflect the nature and quality of your counseling activity
21. An assessment of your professional development during the semester, including evaluations of: (a) progress toward your stated goals, (b) current strengths as a counselor and (c) directions needed or desired for continued growth as a counselor.
22. School-Family-Community Project

Grading

Students will receive a grade of PASS or FAIL in the Counseling Internship course. To achieve a grade of PASS, students must satisfy fully the criteria defined in the Course Requirements section of this handbook.

Professional Dispositions

In this class, as with all other counseling classes, it is integral that students demonstrate the following professional performance dispositions: (a) openness to new ideas, (b) flexibility, (c) cooperativeness with others, (d) willingness to accept and use feedback, (e) ability to give feedback constructively, (f) awareness of own impact on others, (g) ability to deal with conflict, (h) ability to accept personal responsibility, (i) ability to express feelings effectively and appropriately, (j) attention to ethical and legal considerations, and (k) initiative and motivation. Given the nature of this class, students are expected to exhibit personal and professional integrity by maintaining the confidentiality for everyone in the class.

NOTES:

1. The syllabus and course schedule are tentative and open to revision.
2. Any assignment that is submitted late (except for mitigating circumstances that have received prior approval) will receive 5 points off the final grade of the assignment for every day past the due date.
3. If at any time, you wish to discuss any issue related to the class with me please do not hesitate to contact me. You may contact me by telephone or e-mail to arrange for an appointment to address any issue or concern.
4. It is my responsibility to provide appropriate services to all students, including those with documented disabilities. Students with documented disabilities, who need reasonable modifications to complete assignments successfully and otherwise satisfy course criteria, are encouraged to meet with me as early in the course as possible to identify and plan specific accommodations. If you have questions about available services, you may contact Student Disability Services at 757-221-2510 (voice), 757-221-2302 (TDD/TTY), or 757-221-2538 (Fax).
5. All students are expected to be honest in all academic activities and to adhere to William and Mary's Honor Code. An explanation of the system can be found at <http://www.wm.edu/offices/deanofstudents/services/studentconduct/honorcode/index.ph>. In addition, as counselors-in-training, students are expected to adhere to the American Counseling Association's *Code of Ethics and Standards of Practice (2005)*.

Texts

The Elementary / Middle School Counselor's Survival Guide (J-B Ed:
Survival Guides) [Paperback] (3rd edition) John J. Schmidt Ed.D. (Author)

**EDUC C49: SUPERVISED INTERNSHIP IN
SECONDARY SCHOOL COUNSELING**

Week	Date	Activity
1	Jan 22	Introduction
2	Jan 29	Professional Goals DUE Discussion: Chapters 1-3, Article
3	Feb 5	Discussion: Chapters 4-6 Case Identification for Data Project
4	Feb 12	Discussion: Chapters 7-9 Clinical Supervision: <i>Jessie, Adrianna, Rebecca, Megan</i> Book exploration
5	Feb 19	Discussion: Chapters 10-12 Clinical Supervision: <i>Lindsay Puffer, Laura, Emily, Mollie</i>
6	Feb 26	Clinical Supervision: <i>Caroline, Lindsay Newcomb, Renee, Ruth</i> Case Presentations (3) Data Project Proposals Due
7	Mar 5	Spring Break – NO CLASS
8	Mar 12	Mid-semester Reviews (Individually) School Visits
9	Mar 19	Mid-semester Reviews (Individually) School Visits
10	Mar 26	Clinical Supervision: <i>Jessie, Adrianna, Rebecca, Megan</i> Case Presentations (3)
11	Apr 2	TBA
12	Apr 9	Clinical Supervision: <i>Lindsay Puffer, Laura, Emily, Mollie</i> Case Presentations (3)
13	Apr 16	Clinical Supervision: <i>Caroline, Lindsay Newcomb, Renee, Ruth</i> Case Presentations (3)

14	Apr 23	Clinical Supervision: <i>TBA</i> Case Presentations (2) Data Project DUE
15	April 30	Portfolios DUE
16	May 7	Portfolio Discussion: At Dr. Trice-Black's house

Appendix C

Informed Consent

I, (print name here) _____, am willing to participate in a study of master's level interns to evaluate the effectiveness of the internship class on counselor development and its relationship to ethnocultural empathy.

I understand that this study is being conducted by Derek L. Robertson, a doctoral candidate in counseling at the College of William and Mary.

As a participant in this study, I am aware that I will be asked to complete research instruments at three separate times: at the beginning, middle and end of the academic year. The research instruments are: the Defining Issues Test (DIT2); the Washington University Sentence Completion Test (SCT); the Scale of Ethnocultural Empathy (SEE); and a brief demographic questionnaire.

I am aware that my participation is voluntary and that I may withdraw from this study at any time without affecting my course grade. The assessments and demographic questionnaire will be confidential and identified by a code that I will choose for instrument matching purposes. The study results will report class averages rather than individual scores and NO identifying information will be reported.

I also understand that a copy of the results of the study will be e-mailed to me upon request. I am aware that I may report dissatisfactions with any aspect of this research project to the Chair of the Education Internal Review Committee (EDIRC), Dr. Tom Ward, at 757-221-2358 or tjward@wm.edu.

By participating in this study, I understand that there are no obvious risks to my physical or mental health.

Confidentiality Statement

As a participant in this study, I am aware that all records will be kept confidential and my name will not be associated with any of the results of this study.

I fully understand the above statements, and do hereby consent to participate in this study.

Date

Participant's Signature

VITA

DEREK LANE ROBERTSON

BIRTHDATE March 20, 1969

BIRTHPLACE Spur, Texas

EDUCATION **THE COLLEGE OF WILLIAM AND MARY** – Williamsburg, VA

2013 PhD, Counselor Education
Advisor, and Dissertation Chair, Dr. Victoria Foster

1994 **TEXAS TECH UNIVERSITY** - Lubbock, Texas
MEd, Community Counseling
Major Advisor, Dr. Loretta Bradley

1991 BS, Human Development and Family Studies
Minor: Substance Abuse Studies; Russian Language and Culture

DISSERTATION

Infusing a global perspective in the school counseling internship to promote ego development, moral development and ethnocultural empathy: A deliberate psychological education

PROFESSIONAL CERTIFICATIONS AND LICENSURES

- Licensed Professional Counselor, Texas and Virginia
- Licensed Child Care Administrator, Texas
- Reality Therapy, Control Theory and Quality Management
- Eye Movement Desensitization & Reprocessing Level 2