

DEVELOPING THE COUNSELLOR AS TEACHER: A SYSTEMATIC PROGRAM

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Abstract

The need to expand counselling services beyond the remedial one-to-one relationship is becoming widely recognized. The concept of counsellor-as-teacher has gained popularity as a developmental approach to helping people achieve interpersonal competence. This article describes a systematic training program designed to help counsellors transfer their skills to the classroom and thus become teachers of interpersonal effectiveness.

Résumé

Il devient de plus en plus évident que la consultation doit franchir les frontières du rapport thérapeutique entre deux individus. Le concept du conseiller-pédagogue gagne en popularité comme un moyen pour amener les personnes à acquérir une compétence interpersonnelle. Cet article décrit un programme systématique de formation conçu pour aider les conseillers à transmettre leur expertise à la salle de classe et ainsi devenir des professeurs d'efficacité interpersonnelle.

An expanded view of the counsellor-as-teacher has been growing in importance and popularity. The counselling profession is becoming increasingly aware that counsellors not only must provide remedial services but also must help clients learn to apply interpersonal skills in their everyday life. While most counsellors have been well-trained to help in the one-to-one remedial setting, many do not have the necessary skills to help in a developmental or preventative way. How, then, can a counsellor move from the role of remedial helper to that of a teacher of human relations skills? This article presents a systematic program designed to prepare counsellors for that task.

An examination of the counsellor's role from remedial, developmental and preventative perspectives makes it clear that counselling is only one of many skills necessary for being an effective helper. The task of the counsellor may also be seen as that of teacher, facilitator, consultant and curriculum developer (Ivey, 1976). This expanded perspective of the counsellor's role is reflected in changes occurring in many counselling centers today, including the addition of programs to teach students personal skills and cultural awareness (Nejedlo, Drake, Weissberg & Wood, 1977).

Numerous programs specifically designed to promote human development and interpersonal

communication are now available (Palomares & Rubini, 1973; Hawley & Hawley, 1972; Parne, 1967; Simon, Howe & Kirschenbaum, 1972). Over 70 specific techniques combining psychological education and counselling skills have been catalogued by Ivey and Alschuler (1973). Programs on values and choice awareness (Nelson, 1975; Sklare, Markman & Sklare, 1977), life planning and decision making (Weismann & Krebs, 1976), assertiveness training (Alberti & Emmons, 1970), communication skills (Dill, 1976; Ivey, 1971), racism awareness (Katz & Ivey, 1977) and sexism awareness (Sargent, 1977) have been designed to help students develop interpersonal competence.

From this wealth of material, the counsellor-teacher must choose the content and methodology most appropriate for his/her prospective students and must also design effective learning environments in which selected skills will be developed. This design task is further complicated by the fact that while some counsellors work effectively with some types of programs, others develop maximum effectiveness only with very different programs.

This article describes a systematic program designed to move the counsellor-teacher out of the office and into the classroom in a preventative and developmental capacity. The program is designed to be sufficiently specific so that participants simultane-

ously can be expected to *do* something: learn behavior which enhances personal effectiveness, *use* what they have learned in their interpersonal encounters and most important, demonstrate their capacity to *teach* human relations skills to others. This program is also designed to surmount one of the biggest problems faced by the counsellor who works on the one-to-one level: her/his impact rate. The traditional counsellor's effectiveness usually ends with helping the individual client. Similarly, the traditional teacher's impact ends with the knowledge imparted to her/his students. This program is designed to go beyond that. Participants not only learn concepts themselves but also develop the competence to teach these skills/concepts to others. In this way the learning has no finite end point, but rather reaches others in geometric progression. Thus the program enables counsellor-teachers to influence a population much greater than that which is originally trained.

Basic Design and Method

Operating on the assumption that a broad range of alternative techniques are important for maximum flexibility in human relations training, the underlying theme and focus of the program is to enable counsellor-teachers 1) to learn a variety of skills, 2) to evolve their own style of using human relations activities in specific settings, and 3) to develop ways to teach these skills to others.

Several teaching formats have been used with this program ranging from traditional one and one-half hour weekly classes to a one-week workshop at the beginning of the academic term. One popular format offers 5 one-day workshop sessions, each devoted to a different dimension of human relations. The modular nature of this design permits individual entry and exit at any point throughout the course. In developing this workshop format one faculty member and several graduate students have worked in a team as both small group facilitators and presentors to the large group. A typical one day workshop might run as follows:

9:00 - 10:00 *Large group presentation of a single concept:* The range of topics which might be addressed includes: Attending Behavior and listening skills, relaxation and the use of fantasy, the Magic Circle, values clarification, sexism, racism, creativity, or the use of organization development concepts to assess an environment.

The topic is presented both didactically and with experiential activities (which might be done in triads, for example). The experiential nature of the presentation enables participants to perceive directly and immediately the relevance of the skill.

10:30 - 12:00 *Small groups (6-10) with specific activities, either leaderless or facilitated by graduate students:* Basic to all the workshop designs in this article is the "Do-Use-Teach" model (Ivey & Rollins, 1972). This model assumes that "understanding" a concept does not mean mastery or the ability to translate understanding into concrete group activities. Thus all workshops stress *doing* through direct experiential participation. Rather than hearing about listening skills, participants are immediately immersed in experiential-doing activities, in the belief that real learning comes from direct participation rather than passive watching.

1:00 - 2:00 *Large group presentation on applications of the single concept to workshop or classroom settings:* Having actually experienced a human relations concept in the first part of the workshop, participants are now ready to generalize what they learned to settings outside the workshop/classroom. Individual contracts are developed in which students agree to *use* the ideas of the workshop in their daily lives during the coming week. Rather than restricting their learning to the classroom, students are expected to practice basic interpersonal skills with families and friends. Written reports summarize the students' learning and provide helpful feedback to the instructors.

2:00 - 3:00 *Small group practice on applications of concept and development of "Do-Use-Teach" action contracts:* A basic premise of the human relations curriculum has been that "you don't know what you are doing until you can teach it to someone else" (Ivey, 1971). Thus, after students demonstrate their ability to use what they have learned, they develop specific methods whereby they *teach* that skill to someone else. Participants teach friends, roommates, family, neighborhood children, or (if involved in a practicum or professional setting) students and/or clients in an actual classroom or workshop. Thus, within a one to two week period, participants not only learn a new construct, but are able to experience it (do), try it out in their daily lives (use), and share what they have learned with someone else (teach).

The next section of the paper describes in detail the specific concepts presented in the 5 day workshop format.

Workshop 1: Listening Skills and Relaxation:

The first day begins with an introduction by one of the facilitators, stating the general format and purpose of the workshop. The first large group session serves two purposes: 1) to present some of the basic listening and relaxation skills which may be easily learned and 2) to get people acquainted with

one another. Therefore, the session is designed around how we listen to and communicate with others.

The group is asked to break into pairs and to share one experience they have had as a child when they felt they were not being listened to. How did it feel? What was the experience like? A mini-lecture/demonstration follows on Attending Behavior (Ivey, 1971), in which additional questions are posed: How do you know when you are being listened to?, What tells you when someone is not listening to you?, Where are their eyes looking?, What are their bodies saying?, and Are the listener's questions on the topic or off in "left field"? The lecture further describes the three basic aspects of Attending Behavior: 1) eye contact, looking at the person you are speaking with, 2) body language, showing your interest with your body, and 3) verbal following, hearing what the person is saying and staying on the topic. Following the lecture, participants return to their dyads and immediately practice the concepts. Each person tries to tune in to his/her partner more fully by "attending" to the person speaking in the ways they have heard described.

The next step is to look not only at whether questions are asked, but also at the kinds of questions one asks. A person may use questions that encourage conversation or cut it off. Participants ask the facilitator both open and closed questions in order to see the difference in response and interaction. Thus they have an opportunity to discover that such closed questions as: How old are you?, What is your name?, Where do you live?, generate a much more limited range of responses and feelings than such open questions as, Could you tell me a little bit about yourself?, and What are some of the things that you enjoy doing? For the remainder of the morning, the process shifts to small groups so that students may practice the skills.

The afternoon session on relaxation continues to develop participants' trust of themselves and each other as well as to teach them an additional tool for their own use. Everyone is asked to find a comfortable space on the floor and to lie down. The presenter explains that an important part of relaxing is to locate the parts of the body which feel "uptight" or tense and to release some of that tension. It is also a method for getting people in touch with their senses and feelings (Gunther, 1968). The presenter then gives the specific systematic directions to facilitate relaxation.

The implications of relaxation and body language for the counsellor-teacher are then discussed. Special attention is given to the importance of relaxation skills in terms of active listening. Implications of both

relaxation and Attending Behavior are discussed and demonstrated for teaching to others in a workshop or classroom setting. Small group discussions and practice follow wherein students practice the day's learnings and develop specific action contracts to carry their learnings beyond the immediate day's experience.

Workshop 2: The Magic Circle and Values Clarification:

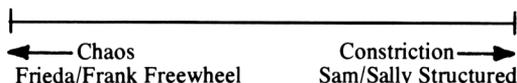
The morning focuses on the listening skills previously presented. The major technique used is the Magic Circle, a specific tool developed for classroom use (Bessel, 1970). The basic philosophy of the Magic Circle is that of acceptance and respect for the integrity of the child. The program contains specific content to be used with each grade K-9. The ground rules guarantee that anyone who wants a turn gets one, participation is voluntary, whatever the individual says is accepted, and before a second person gets a turn, some or all of the group members must respond to what the first person has said and must let that person know she/he was heard. After some reactions and questions about the presentation, a small group of ten volunteers experience the Magic Circle as the large group observes. The participants then return to their small groups so that everyone can participate in a Magic Circle.

The afternoon is devoted to values clarification (Simon, Howe, & Kirschenbaum, 1972). In the large group session a number of different values exercises are presented to help people explore the important values in their life. The first exercise used is "Twenty things I love to do." Participants are asked to make a list and to code it as follows:

1. Put a \$ next to those items which cost money.
2. Put a P next to those items which you do with people.
3. Put an A next to those items which you do alone.
4. Write the last date you did each item.
5. Place a 5 next to those items which you would not have listed five years ago.

Everyone then completes "I learned . . ." statements in response to their list of "Twenty things . . ." Some of the responses often are as follows: "I learned that I spend much of my time alone," and "I learned that most of the things I love to do cost money."

Another exercise used is the Values Continuum. This experience helps people clarify their stand on different issues and specifically their values as a counsellor-teacher. The first continuum is: Are you more like?



Participants are asked to place themselves along the continuum. Do they feel closer to Sam/Sally Structured, whose style is so constricted that every minute of an experience is planned? Or are they more similar to Frieda/Frank Freewheel whose style is to go with whatever happens in the group even if it's chaos? Many participants share their positions and reasons for their choices. Several people often notice a difference between where they ideally would like to place themselves on the continuum and where they find themselves to be in reality. The values continuum helps one to focus on the discrepancies between one's actions and ideologies. Once participants can explore the blocks between where they find themselves on the continuum and where they'd like to be, they are more able to get in touch with their real values system.

In the small groups the significance and application of these values experiences and the Magic Circle are further explored. Again, action contracts are developed within the Do-Use-Teach framework.

Workshops 3 and 4: Sexism and Racism Awareness:

After spending two days listening to one another, trying to understand and accept each other, participants usually develop a warm and friendly relationship with one another. It is therefore possible to probe more deeply some important attitudes and values. The entire third and fourth workshop sessions are spent exploring the issues of sexism and racism. The mornings focus on examining personal feelings and attitudes on these issues. The afternoons are devoted to developing action strategies to apply in a counselling classroom or group setting.

The sexism workshop often begins with a film designed to help women and men look at the choices and alternatives that they have as a result of their sex. The film, "Anything You Want to Be," (Brandon, 1970) serves as a good starting point for exploring sex roles and stereotypes. Students are encouraged to recall situations in which they felt their choices were limited because of their sex. To get more deeply in touch with some of the societal limitations and roles expected of men and women, a good exercise is to respond to the sentence stems, "Men are . . .", "Women are . . .", and "Since I am a woman/man I must . . .", "If I were a man/woman I could . . ." (Sargent, 1977). Finally each person supplies ten answers to the question, "Who am I?" in order to identify how they see themselves and to explore the different roles they play.

The afternoon moves to a more pragmatic level. The discussion is carried on in small groups. The main questions dealt with are: How can I as a counsellor-educator foster an anti-sexist atmosphere?.

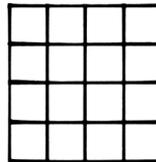
How can I break away from perpetuating sexist stereotypes?, and How can I help myself and those I interact with become freer individuals? Some of the groups examine the dilemmas present for counsellors-educators in dealing with their own sexism and in helping clients and students develop an awareness of these issues. Individuals work to help one another find alternative ideas and materials to use in the classroom in an effort to combat sexism.

Personal exploration on the implications of racism for the classroom follow the next day. For the morning session an *Interracial Apperception Test* (Daniels, 1973) is administered to the group. The test consists of a series of questions, an equal number of which relate to Black and White Americans. The small group discuss the implications of the test, and many participants often share feelings about their lack of knowledge of Black America including the educational process that has omitted multicultural perspectives as well as personal attitudes and behaviors about racism.

The afternoon session on racism focuses on the concept of cultural pluralism and the application of the concept to classrooms and interpersonal relations. Of foremost concern is how to raise the consciousness of people particularly in all-white settings, as well as how to develop strategies which will address racism in school and counselling settings.

Workshop 5: Creativity:

The final workshop focuses on creativity as one way to help people solve problems and expand their options. The morning begins by looking at our own creativity and methods of teaching it to others. Given the figure below participants are asked to find as many squares as possible. Most people cite 16 or 17, but on further examination as many as 30 can be discovered.



The concept of creativity and its application to our everyday lives are discussed. All too often people limit their options because of unidimensional thinking. Participants explore how they can help others apply creativity techniques such as brainstorming and life planning to widen the choices they make on any given problem.

The final session of the workshop helps counsellor-teachers think through "where they are"

in relation to applying human relations activities in a classroom environment. Counsellor-teachers are asked to identify the specific human relations techniques and ideas which appeal most to them and which techniques seem inappropriate. Participants invariably seem to be impressed with the fact that "different people see things differently" for no one student comes to view human relations in the classroom in exactly the same way. While the Magic Circle activities are often special favorites of some, others totally reject this system. Most participants by this point find that they want to blend the best aspects of different approaches to human relations in the classroom in their own unique manner.

The title of the final session is "How do I swim upstream without getting tired?" Needless to say, implementing human relations programs in the classroom is not yet a universally accepted goal. Through the use of force field analysis (Mill & Porter, 1972) counsellor-teachers examine supportive and hindering forces for their effectiveness as teachers of human-relations skills.

A final course project focuses on each person developing her/his own classroom curriculum program for human relations training including materials both from the series of workshops and from their own experience and reading. The final project is designed not as an exercise, but as a set of materials which will be of direct use to the counsellor-teacher upon entering a classroom setting.

Follow-Up and Evaluation:

One of the most exciting outcomes of the workshops occurs when the Do-Use-Teach projects and the individual human relations curricula are turned in. Individuals routinely adapt the skills and techniques of the workshops to fit their own needs and styles.

Projects have included complete handbooks in the areas of racism and sexism awareness as a result of consciousness-raising groups. These manuals contain suggestions for role-playing, various exercises and activities. Other projects have been concerned with teaching values clarification, relaxation and attending skills and with expanding these skills into a human relations curriculum reflecting the counsellor's visual style. It is particularly interesting to observe how many students adapt these skills for use with their own families as well as in classroom situations.

Most participants feel that these workshops substantially increase their awareness of the need to work within classroom settings. They also believe that the workshops provide them with tools which are easy to learn, use, and teach. Many participants feel that they have relearned to listen to others and to

themselves, and have found more effective ways to help children, young adults, and adults learn these skills as well. Students generally feel that the workshops on sexism and racism also help them to develop clear action strategies to implement in the classroom. Finally, most students appreciate the opportunity to personally explore and share the materials presented. The overall response to the workshops are feelings of warmth, sharing, and learning.

Implications

The implications of the workshop for counsellors are vast. It has proved to be one way to increase the counsellor's effectiveness and to help her/him reach a larger target population. By expanding their role to classroom settings counsellors can help individuals explore and discover their feelings, attitudes and values in a variety of ways. Counsellor-teachers thus facilitate the process of moving students toward fuller humanness.

What seem to be the most important elements of this program are the variety of skills presented, the concentration on application and the post-experience follow-up. Not only do counsellor-teachers extend the concepts of the workshops to their own settings and teach others what they have learned, but their students in turn teach others.

The counsellor as teacher may not yet be a fully accomplished fact. Yet it is coming. We believe that the concepts, skills, techniques, and processes developed in this program are a vital part of learning and growing. If we can help students apply these concepts in their relations with others we will be one step closer to developing healthier individuals and a healthier society. The more options a counsellor has the more people he/she will be able to reach. The question is not "What is the *right* way to teach others?" but rather "How many approaches can we generate in order to reach a maximum number of individuals with maximum effectiveness?"

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