MIDWEST
COUNSELING PROGRAM

STUDENT HANDBOOK

Revised September, 2010

Ashland Theological Seminary
910 Center Street
Ashland OH 44805
Midwest Program Office 419-289-5472
# TABLE OF CONTENTS

Midwest Faculty and Administration ................................................................. 1

Schedule.............................................................................................................. 3

Sequence of Courses.......................................................................................... 3

Map of Ashland University Campus ................................................................. 4

Map of Ashland Theological Seminary ............................................................... 5

Mission, Core Values and Philosophy of Education ........................................ 6
  Philosophy of Education, 6
  Scripture, 7
  Spiritual Formation, 7
  Community, 8
  Academic Excellence, 9
  Practical Theology, 11
  Ashland Theological Seminary’s “Four C’s”, 12

Preliminary Matters ............................................................................................ 14
  Relationship between the MW Handbook and the ATS Seminary Student Handbook, 14
  New Student Orientation, 14

Accountability ................................................................................................... 14
  Introduction, 14
  Expectations of Students: Personal, Professional, and Spiritual, 15
  Professionalism and Positive Participation, 18
  Class Attendance, 19
  Absences, 19
  Chapel and Spiritual Formation Groups, 19
  Academic Advising, 20
  Self-care, 20
  Individual Counseling, 21
  Assessment, 22
  Student Review and Retention within the Midwest Counseling Program, 22
  Conflict Resolution, 24

Practical Issues .................................................................................................. 24
  Students with Special Needs, 24
  Confidentiality, 24
  Small Groups, 25
Late Assignments, 25
Incompletes (I’s) and Extensions (E’s), 25
Class Cancellation Procedures, 25
Graduate Assistantships, 26
Faculty Letters of Reference, 26

Advanced Issues.................................................................................................................. 26
Malpractice Insurance for Students, 26
Advanced Counseling Courses, 26
Comprehensive Examination, 27
Licensure, 27

Appendices
A - Small Groups in the Midwest Counseling Program:
   A guide for positive participation .................................................................................. 28
B – The NEO Personality Inventory (Revised)................................................................ 35
C – Critical Thinking Resources....................................................................................... 41
D – Christian Counselor Effectiveness Characteristics .................................................. 46
E – Dialogue ...................................................................................................................... 54
F – Assessment of Personal Communication Style: Dialogue versus Debate ............... 55
G – What Every Graduate Needs to Know........................................................................ 56
H – AU Undergraduate Academic Integrity Awareness Exercise .................................. 57
I – Addressing Student Competency: Counselors’ Ethical Responsibilities...................... 63
J – “Beyond The Syllabus”................................................................................................. 65
Friends:

It is with joy and anticipation that I welcome you to the Midwest Counseling Program! I am always blessed by the stories of how God has moved in student’s lives to lead them here to pursue training for the ministry of counseling. I recall the time a number of years ago when my wife and I moved to Ashland to enter the counseling program. We knew that God had led us here and yet we had to “walk by faith and not by sight” as we left the security of our ministry position in upstate New York to become students again. We didn’t know for sure what was ahead but did know Who was leading and that gave us the courage to follow. I also remember wondering if I, after having finished my undergraduate degree a decade earlier, could shake the “brain rust” enough to keep up with the rigors of graduate studies. I suspect there are others here today knowing too that God has led them to this place—yet wondering how it will all come together.

I can say from my own experience and the testimonies of many other graduates that God has more in store for you in your time at ATS than you receiving an excellent education—you will also be a changed person when you leave here. Today you are beginning another chapter in the grand story that God has for your life and I’m so glad you’re here!

Blessings,

David P. Mann, Ph.D., LPCC-S  
Director, Midwest Counseling Program
# MIDWEST FACULTY & ADMINISTRATION

## Counseling Faculty

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### Graduate Assistants

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### Smetzer Counseling Center

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Your Counselor Trainee can be contacted through Smetzer Counseling Center.
Phone: 419-207-5558   Email: smetzer@ashland.edu
When emailing, please put your counselor trainee’s name in the subject line.
COHORT SCHEDULE

8:00 - 10:00 am  3 CREDIT CLASS (Auditorium)
10:00 - 10:10 am  MORNING BREAK
10:10 - 12:10 pm  3 CREDIT CLASS (Auditorium)
12:10 - 1:10 pm  LUNCH BREAK
1:10-2:30 pm  2 CREDIT CLASS (Assigned rooms)
2:40 - 3:05 pm  COHORT CHAPEL (Chapel)
3:10 - 4:30 pm  2 CREDIT CLASS (Auditorium)

YEAR 1 SEQUENCE OF COURSES

<table>
<thead>
<tr>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
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<tbody>
<tr>
<td>CC 811 Developmental Psych (3) Mann/Ross</td>
<td>CC 808 Counseling Techniques (3) Davis</td>
<td>CC 809 Couns Theories (3) Wetherbee/Sadler-Gerhardt</td>
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<tr>
<td>CC 820 Social &amp; Cultural (3) Donofrio/Gaines</td>
<td>CC 810 Abnormal Psychology (3) Reuschling</td>
<td>CC 829 Differential Diagnosis (3) Reuschling</td>
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<tr>
<td>CC 830 Group Dynamics I (2) Ross /Adjunct Faculty</td>
<td>CC 831 Group Dynamics II (2) Ross /Adjunct Faculty</td>
<td>CC 832 Group Dynamics III (2) Ross /Adjunct Faculty</td>
</tr>
<tr>
<td>CC 801 Spiritual Themes in CC (2) Reuschling</td>
<td>CC 808L Counseling Tech Lab (2) Davis/Adjunct Faculty</td>
<td>CC 834 Prep for Practicum (2) Sadler-Gerhardt</td>
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YEAR 2 SEQUENCE OF COURSES

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<th>Fall</th>
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<tr>
<td>CC 843 Special Issues in Fam. Couns. (3)</td>
<td>CC 821 Crisis Counseling (3) Sadler-Gerhardt</td>
<td>CC 822 Lifestyle &amp; Career (3) Wetherbee</td>
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<tr>
<td>Davis</td>
<td>CC 844 Marriage &amp; Fam Couns. (2) Kelso</td>
<td>CC 847 Counseling &amp; Consulting Services (2)</td>
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<tr>
<td>CC 833 Group Dynamics (2) Hamparian</td>
<td>CC 837 Practicum in Couns II (2) Sadler-Gerhardt/Adjunct Faculty</td>
<td>CC 838 Practicum in Couns III (2) Sadler-Gerhardt/Adjunct Faculty</td>
</tr>
<tr>
<td>CC 836 Practicum in Couns I (2) Sadler-Gerhardt/Adjunct Faculty</td>
<td>CC 847 Counseling &amp; Consulting Services (2) Whiteside</td>
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Post Cohort Practicum and Internship Groups continue beyond the cohort until students have completed all necessary hours.

Updated 07/10
A SH L A N D U N I V E R S I T Y

1. Founders Hall
   Office of Admissions
2. Miller Hall
3. Arts & Humanities Building
   Hugo Young Theatre
   Dan Coburn Gallery
4. Kates Center for Family & Consumer Sciences
5. Kettering Science Center
6. Jacobs Hall
7. Student Apartments
8. Redwood Hall
9. Clayton Hall
10. Myers Hall
11. Patterson Instructional
    Technology Center
12. Richard E. and Sandra J. Dush College
    of Business & Economics
13. Gill Center for Business & Economic Education
14. Library
    John M. Ashbrook Center
    for Public Affairs (6th Floor)
15. Clark Hall
16. Kilhefner Hall
17. Bixler Hall
18. Memorial Chapel
19. Hawkins-Conard Student Center
    Bookstore
    Eagles’ Nest
    Student Health Center
20. Physical Education Center
21. Wurster Fitness Center
22. Conard Field House
23. Kern Hall
24. John C. Myers Convocation Center – Food Court
25. Andrews Hall
26. Maintenance Building
27. Amstutz Hall
28. AU Soccer Complex
29. Fraternity Houses
30. Community Stadium
31. Surver Field
32. Donges Field
MAP OF ASHLAND THEOLOGICAL SEMINARY
Note: Smetzer Counseling Center is located in the Sandberg Leadership Building
MISSION, CORE VALUES, AND PHILOSOPHY OF EDUCATION

God’s blessings upon Ashland Theological Seminary are manifest in numerous ways, especially in the spiritual growth of its students, faculty, staff, alumni, and their families, as well as in the countless lives touched by these individuals for the Lord. We believe that these blessings are manifestations, first and foremost, of the goodness of God and all glory goes to Him for these. To honor and be obedient to Him, and out of love and gratitude for His blessings, it is our desire to be faithful to our mission and core values. Accordingly, the Mission Statement of ATS is extremely important to our identity and ministry and is as follows,

“Ashland Theological Seminary integrates theological education with Christ-centered transformation as it equips men and women for ministry in the church and the world.”

This mission statement encompasses values such as servant-leadership, ministry in the Body of Christ and the world, community, and commitment to Scripture, academic excellence, spiritual formation, and practical training. We pray that during your time at ATS, you will find these values in evidence across our campus and beyond.

In addition to the mission statement, ATS has also adopted a number of “core values” which are described in the ATS catalog. These echo (in some cases) and augment the Seminary’s mission statement and include 1. Scripture, 2. Spiritual Formation, 3. Community, 4. Academic Excellence, and 5. Practical Training.

Philosophy of Education

Of critical importance to the development and eventual dispersing of those called to the various ministries of counseling is the “philosophy of education” which an educational institution embraces. Unlike a number of prior academic experiences, your development as a viable and spiritually vibrant counselor requires a greater experiential focus (e.g., counseling skills development) and you addressing your own (as well as each others’) issues and any forms of “woundedness.” To lead future clients to wholeness, it is essential that you, as an aspiring counselor, be dedicated to your own journey in these areas. Honestly, objectively, and thoroughly assessing the state of your own psychological and spiritual welfare can be threatening and painful but it is vital lest your issues end up interfering with client care or, worse yet, harming future clients.

The philosophy of education of the Midwest program builds upon the Seminary’s core values of academic excellence and practical training. We aspire to train counselors who are second to no one in terms of clinical knowledge, skills, and the other characteristics of proficient counselors. However, we also intend to focus upon you as a person, in terms of your personal, professional, and spiritual development. The core values of Scripture, spiritual formation, and community will form the foundation for such development. Through a loving, committed, mutual accountability (see below), and based upon sound assessment strategies (see below) aimed at identifying areas for further growth, it is the intent of faculty and staff to come alongside you in order to further the call of the Lord.
upon your life and to best equip you for a Spirit-led and empowered ministry of counseling to future clients.

In terms of educational models, Benjamin Bloom’s “Taxonomy” of Cognitive Objectives (commonly referred to as “Bloom’s taxonomy”) will serve as a resource within the Midwest program (see Appendix C). Bloom developed his classification as a “metacognitive” model or “way of thinking about different kinds (or levels) of thinking.” The model continues to be well-accepted and often adapted for classroom use.

Within the Midwest program, you will have numerous opportunities to consider and apply this model as you gain new knowledge, seek to understand this, apply new learning, analyze information, synthesize data in new ways, and evaluate information.

**Scripture**

“Ashland Theological Seminary believes God’s saving revelation has been supremely made in Jesus Christ. The Bible is the complete and authentic record of that revelation. We are committed to both the Old and New Testaments as God’s infallible message for the church and the world. The Scriptures are foundational to the education process at Ashland Theological Seminary.”

A vital goal of ATS has been to prepare Seminary graduates for “utilizing Scripture as a source for personal spiritual formation” (Biblical Studies department meeting notes, 8/27/97), and for ministry to a hurting world. Such preparation includes the ability to:

I. Interpret Scripture with competence.
II. Articulate the message of Scripture with clarity.
III. Utilize Scripture as a source for personal spiritual formation.
IV. Teach others to interpret Scripture.
V. Evaluate differing proposals as to Scripture’s meaning and application.
VI. Integrate the above skills with those acquired in other departments of the Seminary.

In that Scripture contains the words of the living God, it is critical that you, as a future Christian counselor, be competent in your study and application of God’s truths reflected therein. A focus upon “practical theology,” that is, the application of God’s truth within your counseling practice, is expected of all Midwest students.

**Spiritual Formation**

“Ashland Theological Seminary believes that Spiritual Formation is at the heart of all we do. Spiritual Formation is the process of nurturing an intimate relationship with God, encompassing heart, soul, and mind. Spiritual Formation is obedience to the Word of Christ and an intentional commitment to grow, study, pray, and be held accountable for our life and witness, both before God and one another.”

Spiritual formation, or our journey of transformation into the image and likeness of Christ, is the Seminary’s second core value. 1 Cor. 3:18 affirms, And we, who with unveiled faces all reflect the Lord’s glory, are being transformed (underline added) into his likeness
with ever increasing glory, which comes from the Lord, who is the Spirit. We join with you and invite you to join with us in this glorious adventure called “faith,” of gradually learning more about God’s great love for us (cf., 1 John 3:1) and only then being empowered to love God with our all (heart, soul, and mind) and our neighbor as ourselves (Matt. 22:37-39).

It is the intent of the Midwest program that your person be developed, personally, professionally, and spiritually. It is the program’s belief that the world does not need more merely clinical counselors, but rather gifted, talented, and beloved sons and daughters of the Lord who are head over heels in love with Him and willing and able to be the salt and light that Scripture speaks of. We invite you to join with us as, together, we become more and more who He created us to be.

Community

“Ashland Theological Seminary builds community through shared faith. As students, staff, faculty, and administration, we identify ourselves as community. We express community through Chapel, classes, Spiritual Formation groups, social events, conferences, prayer cells, and joint ministry experiences as we work and live together. Within this environment of support and challenge, it is possible for us to grow inwardly, in our relationship with God and others, and in our outlook on the world.”

As believers, we are called to be a loving community, encouraging and helping one another along the way (while also ministering to a hurting and desperate world). Scriptural commands to love each other, perhaps best summarized in the second great commandment (Matt. 22:39), repeatedly highlight this call. Through being a diverse body, with many parts, gifts, talents, and functions, we are “combined” into a marvelous whole, ultimately the Bride of Christ. During the program, you will be presented with numerous opportunities to love and encourage brothers and sisters, warts and all. Your brothers and sisters will have numerous opportunities to love and encourage you, warts and all. It is our prayer that you will take full advantage of these opportunities and, in so doing, be obedient to the Word and glorify God.

A word of caution though...The biblical record, church history, psychological research, and our own experience, reveal that attaining and maintaining community is most “challenging.” Fallen human beings have contributed to fallen human communities (marriages, families, churches, communities, civilizations, etc.) from Genesis, chapter three, until the present. There is little reason to dream or hope it could ever be otherwise... unless...! If such “community” could be founded upon a bold faith and trust in the unshakeable bedrock of God’s love for us...If this love of God could be hopefully and courageously received...If this love were combined with a “prophetic imagination” which dared to envision the advancement of the Kingdom of God, here and now, then we might be able to...love because he first loved us (1 John 4:19).

Within the Midwest program, we are committed to growing, together, in community, “warts” and all. Such growth will not be easy, as a matter of fact, it is guaranteed to be hard, but it is His ordained way. As the Trinitarian God, He is a God of relationship and we, created in His image and likeness, are also made for relationship. As someone has said, There are no solitary Christians! To proceed wisely in community building and
maintenance, we are asking you to consider committing to some “community guidelines” or “rules of thumb” for future social interactions within the Midwest program. These include:

1. Knowledge of and commitment to biblical teachings and commands related to healthy human relationships, especially John 13:34 and Matthew 22:37-39 (love), the “Golden Rule” of Matthew 7:12; and Matthew 18:15-17 (as an example of a biblical model for conflict resolution).

2. Commitment to the guidance of the “Friedensspruch” or “Peace Saying (variously attributed to St. Augustine, Martin Luther, and Peter Meiderlin) which urges “In Essentials, Unity; in Non-essentials, Liberty; in All Things, Charity (or “Love”).” One translation: Don’t “major in minors.”

3. Commitment to growing in “dialogue” (versus “debate”; see Appendix E).

While these are no guarantee of community, ongoing commitment to and practice of such wise guidelines bodes well for any community committed to them. The question is, Are you willing to commit to and practice such guidelines, with the help of the Holy Spirit and others?

**Academic Excellence**

“Ashland Theological Seminary is committed to academic excellence. While seminary education is unique, Ashland creates an atmosphere conducive to academic studies and sustains high scholastic standards from an internationally recognized faculty. Integrated within our curriculum is the whole framework of the Seminary’s Core Values leading to a goal of lifelong learning expressed through servant leadership.”

“Academic excellence” is a “core value” of ATS and of the Midwest program. Within the program, the historic emphasis has been upon the development of “clinical competency” (even better “excellence”) under the overarching (super ordinate) umbrella of spiritual vitality, for the glory of God and the blessing of His hurting ones. Part of the challenge in academic excellence is that the phrase undoubtedly means different things to different people. Therefore, arriving at some consensus regarding the definition and operation of this core value within the Midwest program is important. Wisdom may lie in the search for an agreed upon conceptualization which is “firm, fair, and friendly” (with thanks and respect to Dr. Richard Dobbins, EMERGE Ministries) and which complements, and is complemented by, the remainder of ATS’s core values (i.e., community, spiritual formation, Scripture, practical training).

Therefore, within the Midwest program, the following will serve as “operating principles” in service to academic excellence:

a. Academic excellence will be guided by, and loyal to Scripture, the ATS mission statement, sound educational/learning theory, and solid clinical principles and
practices. Should these conflict, Scripture ought to serve as the ultimate authority, whenever possible.

b. Academic excellence will be founded upon sound learning theory, viewed as a formative endeavor, and expected and encouraged to be a lifelong endeavor.

c. Academic excellence within the Midwest program will consist of much more than grade point average ("GPA", although GPA is an important component of such excellence). Academic excellence will include not only mastery of knowledge and skills (typically reflected in GPA), but also consideration of, attention to, and your actual growth as a person (e.g., in specified personal and professional characteristics).

d. Academic excellence will be a core value of all stakeholders of the Midwest program, both us (as administration and faculty) and you.

e. An ongoing commitment to academic excellence will serve as a vital safeguard for future client welfare, thereby meeting our mutual legal, ethical, professional, and biblical responsibilities.

f. We, as Midwest faculty and staff, will set a positive tone, and serve as positive role models, for academic excellence within the program.

Given the previously mentioned primacy of Scripture, the elucidation of the biblical foundations for academic excellence with the Midwest program seems desirable. While many Scriptural teachings might serve in this, a few nominees are offered below. These are selected out of a desire to be faithful and obedient to the living Word and written words (i.e., Scripture), while working toward complementarity among all ATS core values (e.g., community and academic excellence). You are encouraged to add in those Scriptural teachings which are most meaningful to you in furthering your academic excellence.

1. The foundation of, and call to, excellence - Col. 3:23-24 Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.

2. For harmony between community and academic excellence
   (A) The "Golden Rule" - Mt 7:12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

   (B) Love - John 13:34-35 A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another. (also Matt. 22:37ff.; 1 Cor. 13:4-8)

   (C) Mutual aid - Gal 6:2-5 Carry each other’s burdens, and in this way you will fulfill the law of Christ. If anyone thinks he is something when he is nothing, he deceives
himself. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load.

(D) Unity in the Spirit - 1 Cor. 12:4-31 There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord... 7 Now to each one the manifestation of the Spirit is given for the common good... 11 All these are the work of one and the same Spirit, and he gives them to each one, just as he determines... 21 The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!”... 25 ...there should be no division in the body... its parts should have equal concern for each other... 27 Now you are the body of Christ, and each one of you is a part of it.

To aid in academic excellence, ATS and the Midwest program encourage and expect “critical thinking” on the part of all students (and faculty). Critical thinking has been defined in many ways including “hunting assumptions” (Brookfield) and “thinking about thinking while you’re thinking in order to improve your thinking” (Paul). From a Christian perspective, critical thinking might simply be viewed as the ongoing development of “the mind of Christ” (1 Cor. 2:16). Whatever the definition, our thinking is fallible. Truly, we are “limited information processors,” prone to sin and error and we need to approach “critical thinking” wisely, faithfully, and humbly. A number of “guidelines and guardrails” aid us in “staying on track” in our critical thinking (and in the rest of our life) and these will be emphasized throughout the program. These “guardrails” include the Holy Spirit, personal commitment to “seek first the Kingdom of God...” (Matt. 6:33), Scripture (which is much more than “Bible”), sound theological thought, Christian history and tradition, and the help of Christian community (including mutual accountability). Further details about these are included in the relevant Appendix.

In summary, grace has been, and will continue to be, extended to all students within the Midwest program (this includes you)! Similarly, grace is expected from you within the program, grace to other students and grace to program faculty and staff. Academic excellence is but one core value among several at ATS. Nonetheless, it remains a core value of the seminary and the Midwest program and must be adopted by all of us within the program. Failure to do so on your part may jeopardize your ongoing participation within the program, and likely attainment of a counseling degree at ATS.

Practical Theology

In addition to these core values, the Midwest program also emphasizes your “practical theology,” that is your application of Scriptural and other theological understandings to your ministry of counseling. As Paul wrote in 2 Timothy 3:16 All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness. Peter adds in 2 Peter 1:19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Peter goes on in verses 20 and 21 to add that Above all,
you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Therefore, it is vital that we all consider the importance we place upon the words and Word of God. Since true Wisdom is to be found in the pages of the Bible, and since much wisdom is needed for counselors in dealing with the suffering of the counseling room, it is both reasonable and right to look to Scripture.

In the same manner, consideration of mainstream Christian theology and tradition can inform our practical theology, although these must never take the place of Scripture. Traditional creeds such as the Apostles’ Creed and the Nicene Creed can prove extremely helpful in this endeavor. Consider, the Apostles’ Creed in this regard,

\[
I \text{ believe in God, the Father Almighty,} \\
\text{the Creator of heaven and earth,} \\
\text{and in Jesus Christ, His only Son, our Lord:} \\
\text{Who was conceived of the Holy Spirit, born of the Virgin Mary} \\
\text{suffered under Pontius Pilate,} \\
\text{was crucified, died, and was buried.} \\
\text{He descended into hell.} \\
\text{The third day He arose again from the dead.} \\
\text{He ascended into heaven and sits at the right hand of God the Father Almighty,} \\
\text{whence He shall come to judge the living and the dead.} \\
\text{I believe in the Holy Spirit, the holy catholic church,} \\
\text{the communion of saints,} \\
\text{the forgiveness of sins,} \\
\text{the resurrection of the body,} \\
\text{and life everlasting.} \\
\text{Amen.}
\]

(The Apostles’ Creed received this title because of its great antiquity; it dates from very early times in the Church, a half century or so from the last writings of the New Testament.)

To the extent that “actions speak louder than words,” may your actions confirm the words of your mouth by demonstrating the value that you place upon the words of the living God.

**Ashland Theological Seminary’s “Four C’s”**

Ashland’s (including Midwest’s) approach to education described above in the philosophy of education and the core values is ultimately intended to impact you in four main areas. These are the “four C’s” of core identity, character, calling, and competency.
Core identity consists of what is true about us because we are Christians. For example, we are God’s beloved children, in whom he delights. We now belong to God rather than to the world. We are united with Christ, indwelt by the Holy Spirit, and incorporated in the people of God. We have been forgiven and set apart for God. Not only are we created in God’s image, but we are being re-created in that image through the new self that is being formed in us by the Holy Spirit. We have been set free from sin, self, and Satan in order to serve God and others. Although this new reality is given by God rather than achieved by us, we must still recognize it and live on the basis of it. This is why Paul argues both that we have been given a new self and that we have to put it on (Eph. 4:24). Although the primary responsibility for the formation of Christian identity lies with the Lord through His church, we desire to help students who come with a distorted sense of identity or with no Christian identity at all.

Character refers to the virtues that should characterize our lives as Christians. For example, we should demonstrate the fruit of the Spirit (Gal. 5:22-23). A mature Christian will reflect the character of Christ. While character is based on core identity, the development of Christian character is neither instant nor automatic. It is a process of maturity that takes place as believers grow in Christlikeness through the influence of the Word and the Spirit within the context of the community of faith. It is possible to demonstrate some of these qualities (e.g., kindness, patience, self-control) without being a Christian, just as it is possible for Christians to be immature in any of these areas. This is why core identity and character can be distinguished, although they can never be divorced. Some traditions express the difference between core identity and character as the difference between justification and sanctification. Pauline scholars may talk about indicative and imperative. Although the primary context for the formation of Christian character is the church, the seminary also has its part to play (see the list of “Christian counselor effectiveness characteristics” developed within the Midwest program for this purpose).

Calling refers to the vocation that a Christian receives from God. All Christians are called to a life of self-denial and discipleship, and all Christians are called to use their gifts for ministry in the church and in the world. While the idea of calling is commonly associated with pastoral ministry, this is not the only area of service to which a Christian may be called. Although many of our students come to seminary with an understanding of God’s call on their lives, others do not. The seminary can provide a context in which you can discover, explore, and refine your sense of your calling.

Competency involves the knowledge and skills necessary for you to become fully equipped for service. This is the area which the seminary has traditionally regarded as its responsibility, and this is the area most clearly reflected in the present curriculum (see “Addressing Student Competency: Counselors’ Ethical Responsibilities,” by Jill Duba in Appendix J).
PRELIMINARY MATTERS

Relationship between the Midwest Handbook and the Ashland Theological Seminary Student Handbook

You are expected to know, understand, apply, and abide by both the ATS Student Handbook and the Midwest Handbook. The ATS Student Handbook is designed to serve as a resource for you, to make your time at ATS more profitable. Through identifying resources, outlining step-by-step procedures (when applicable), providing names of key positions and people, and other means, the handbook should assist you in a myriad of ways.

The Midwest Handbook has been developed to help you succeed in the program. In its pages you will find information crucial to your progress in the program and you are encouraged to read these materials carefully. The Midwest Handbook will familiarize you with various aspects of the program, as well as prepare you for the practice of counseling in Ohio and elsewhere. It is intended to serve as a guide for your time at ATS. Select sections of the ATS Student Handbook are repeated in this handbook both for emphasis and student convenience.

Once you have read both handbooks, please keep them in a safe place and refer to them regularly. Seminary and program policies and procedures are reviewed periodically and may be expected to change from time to time. Therefore, you should always check with the appropriate director if there are questions about current guidelines. If you have any questions about the Midwest handbook, please feel free to ask them of Dr. Mann, Ms. Bridget Ross (Assistant Director of Counseling), any faculty member, or Ms. Debbie Carver (Administrative Assistant for the Counseling Department).

New Student Orientation

Prior to the fall quarter of the first academic year, an orientation for incoming Midwest Counseling Program students is held. In addition to providing an overview of program requirements, opportunities will be provided for students to become acquainted with each other, to ask questions, and to meet other faculty and administrative personnel.

ACCOUNTABILITY

Introduction

As Christians, we are all accountable to the Lord. This accountability may be manifested in a myriad of ways such as loving Him, obeying Him, and serving Him. It is also manifested in our submitting to and cooperating with God in the preparation for, and implementation of, His good and perfect plan for our lives (Jer. 29:11-14a). This plan includes not only our ministry and works, but also our person, our being. As “Christians,” we are called to holiness, wholeness, and abundant life (John 10:10). A part of this
accountability is being lead into the Truth and the light, including the truth of our own
sinfulness and woundedness, in order that we might be healed. Of course, as we all know
and as Scripture teaches, we also have the option of resisting and rebelling against God.

We are also accountable to and for each other. Cain’s question to God, “Am I my
brother’s keeper?” (Gen. 4:9) with its implied “No!” on Cain’s part, must not become ours
when it comes to our responsibilities toward each other. We are commanded to be
brothers and sisters to each other, to come alongside each other in Christian commitment
and love, to speak the truth in love, and to bear one another’s burdens. As in the
counseling relationship, such accountability for and to another can be hard work but it is
what we are called to do.

Within the Midwest program, accountability for and to each other is expected. This
accountability will not be unidirectional however, with you being accountable only to
faculty and staff. While such “faculty” and “student” accountability will be a part of the
program and process (as required by academic requirements, accrediting bodies, and
certifying entities such as the Ohio Counselor, Social Worker and Marriage and Family
Therapist Board), mutual accountability will also be emphasized, students to faculty/staff,
faculty/staff to students, students to students, and faculty/staff to faculty/staff. We are
all accountable to and for one another as Scripture makes clear. What follows is an
attempt to better spell out accountability within the Midwest program.

Expectations of Students: Personal, Professional, and Spiritual

Our expectations of you, and hence areas of student-to-faculty accountability, fall into
three areas:

Personal: First and most importantly is the expectation that you will actively participate in
your own growth and spiritual formation. As one of the Seminary’s core values (see
above) and, more importantly, what the Lord calls each of us to as Christians to (cf., Rom.
8:29), spiritual formation is paramount. Through a variety of individual and corporate
activities (e.g., Scripture, spiritual disciplines, worship, fellowship), you are expected to
seek and follow the leading and assistance of the Holy Spirit in cultivating spiritual
growth.

Part of your spiritual formation within the Midwest program includes your honest
and open examination of where you are at in your journey, especially in your relationship
with the Lord. Counseling students are understandably interested in gaining counseling
knowledge and skills. These will be emphasized throughout the program. However,
development into an exceptional counselor operating from a Christian worldview cannot
stop with such knowledge and skills. You will be expected, encouraged, and required to
honestly and courageously examine yourself in order to build upon and enhance your
strengths and take steps to address your liabilities (see “Addressing Student Competency:
Counselors’ Ethical Responsibilities,” by Jill Duba in Appendix J).

To aid you and us (i.e., faculty) in meeting our mutual obligations in this area, a list of
“Christian counselor effectiveness characteristics” has been developed (see Appendix D)
and will be used throughout the program. These characteristics have been drawn from a
number of sources including (but not limited to) the American Counseling Association, research findings, and Scripture. Unlike “competencies” which focus more upon knowledge and skills, these “characteristics” focus upon your person. The list is not intended to be exhaustive, but rather representative of some of the most important characteristics of effective counselors.

In addition, you are being provided with a copy of your NEO PI-R profile results which were developed at the time of your application to the Midwest program. These results were reviewed with you by the person conducting your interview and the results are provided as further information to you about your potential personality strengths and liabilities. Remember, the question you need to ask and answer regarding these characteristics is “Are these characteristics, as described, working for (or against) me and the Kingdom of Heaven?” In characteristics where your answer is clearly “Yes!” (these are working for you and Him), then praise God! In characteristics where your answer is less clear, whether “No” or “I don’t know,” then praise God as well (but also ask Him for His help). A brief interpretive guide for NEO PI-R characteristics is provided in Appendix B.

We want to assure you that perfection in these areas is neither expected nor required. None of us have “arrived,” if such “arriving” requires perfection. What is expected, encouraged, and required, is that you will be committed to examining yourself, receiving feedback from others, and evidencing both a commitment to growth and actual growth in the areas listed.

**Academic:** The second set of Midwest program expectations for you is academic. The Seminary has developed “Guidelines for Coursework” (2006) across all seminary courses which specify that:

1. Each four-credit hour course ought to consist of about 100 hours of work for you over the course of a quarter. This computes to about 10 hours a week for each four-credit hour course.

2. If you are taking a typical full load of four, four-credit hour courses, you would be expected to spend 40 hours per week in seminary-related work.

3. These 100 hours (per course per quarter) might be allocated as follows:
   - 30 hours of class time
   - 40 hours of reading (4-credit courses should have 1000-1200 pages of reading)
   - 30 hours for papers (about 20 total pages, maximum; modified if tests/quizzes are given).

Courses (and professors) will vary in their expectations and course requirements. It is your responsibility to ensure you clearly understand and abide by the requirements of the professor as spelled out in the course syllabus. Be sure to ask questions for clarification when needed.

The seminary’s grading scale and grading policies and procedures, including minimum grade requirements, are described in the *ATS Catalog*. Individual programs, however, may
have more stringent requirements related to grading as directed by legal, ethical, and/or professional guidelines. Legally, for example, the Ohio Counselor, Social Worker and Marriage and Family Therapist Board requires students seeking licensure as professional counselors in Ohio to earn a grade of “B-” or higher in each counseling course for the course to count toward licensure. Professionally, the counseling profession directs counselor educators to assist in serving as “gatekeepers” to the profession by denying counseling credentials (e.g., degrees, certificates, licenses) to individuals who do not possess the necessary knowledge, skills, personal attributes, and other requirements needed. Ethically, given what is frequently at stake in client care, counselors must be well-prepared so that client welfare is not jeopardized.

Therefore, within the Midwest program, you will need to be knowledgeable of, and satisfy, the following grading policies and procedures:

1. You will need to earn a minimum grade of “B-” in each of your counseling courses to have these count toward satisfying the educational requirements for licensure as a professional counselor in Ohio.
   a. **Note:** You are strongly encouraged to monitor your in-class performance and to meet with your faculty advisor or the course professor whenever you have any concerns related to course performance. Waiting until the end of a course to consult is strongly discouraged. Faculty are devoted to your success and are often in a position to help you succeed. However, you are ultimately responsible for your grades and need to be proactive in approaching faculty with questions and concerns.

2. Questions related to grades and grading within the Midwest program should be directed to the Midwest Program Director.

**Professional:** The third set of expectations and area of accountability for you are professional. You will be expected to know, understand, and comply with all Ohio laws regarding the practice of professional counseling, as well as relevant ethical codes of conduct. The latter include the American Counseling Association (ACA) and the American Association of Christian Counseling (AACC) codes of ethics. You will be expected to begin familiarizing yourself with these laws and codes early in the program and apply them throughout the remainder of your time at ATS (and beyond, in the case of the ACA and AACC codes).

Relevant laws pertaining to the practice of counseling within Ohio (including the education of counselors in Ohio may be located at the following Internet website,

http://www.cswmft.ohio.gov/ethics.stm

Relevant codes of ethics may be located at the following Internet websites,


AACC - http://aacc.net/about-us/code-of-ethics
You are expected and encouraged to print a copy of each of these, and to read and begin to apply these. Later in your coursework, these will be discussed in class but your responsibility to know and follow these requirements begins with your entry into the program.

You are also encouraged (but not required) to seek student membership in professional organizations such as the American Counseling Association (ACA), Ohio Counseling Association (OCA), and Association of Christian Counselors (AACC) as a part of your professional development (links to all of these organizations are available on Dr. Mann’s web page—http://personal.ashland.edu/~dmann). Membership is especially helpful for the various publications provided through membership in these organizations, availability of student malpractice insurance (at very reasonable rates), and assistance in the development of your identity as a counselor and opportunities for networking with other counselors. (Other guidance for succeeding in graduate school is provided in an American Counseling Association (ACA) article in Appendix H titled, “What Every Graduate Student Needs to Know.”)

Professionalism and Positive Participation

“Presence” in counseling involves much more than simply “showing up.” Being physically present but consistently mentally or emotional “absent” during counseling sessions will likely lead to undesirable outcomes for both counselor and client. Similarly, “presence” in class is much more than simply showing up. Professionalism includes presence, as well as promptness and positive participation, and all are expected of you throughout your time in the Midwest program.

As Midwest faculty and staff, we are firm believers in the maxim, The best predictor of future behavior is past behavior. We will therefore interpret your behavior in class as representative of your future behavior in session. That is, what you demonstrate throughout the Midwest program, including in the classroom, will generally be taken as predictive of your future behavior with clients (and addressed accordingly).

Therefore, you are encouraged to monitor your in-class professionalism and positive participation to ensure that you are “sending the right message.” A simple “litmus test’ would be to ask and answer the question, Would this (behavior, question, comment, etc.) be acceptable within a counseling session or agency? And then act accordingly. When you have questions about the appropriateness of your behavior, you are strongly encouraged to contact a graduate assistant, faculty member, or Midwest staff member for clarification. You are also encouraged to be familiar with the “Christian counselor effectiveness characteristics” and devoted to your growth in these areas.

A simple example of “Professionalism” is your being prepared for the beginning of each class session by having read and reflected upon all assigned readings and being in your seat, ready to go, promptly at 8:00 AM. The counseling parallel is you being prepared for a client’s session and being prompt in starting (and ending) the session. You are encouraged and expected to assess your own professionalism and positive participation using materials developed for this purpose.
Class Attendance

As a part of your accountability, class attendance is expected throughout the program. While it is acknowledged we are all adults and not in need of excessive oversight, expressed expectations and guidance related to attendance are intended as a kindness, based upon the realization of how busy life can get and a need to hold each other accountable. Since each class meets a limited number of times and much information is packed into each class session, missing even one class can significantly impact your progress. Moreover, your absence can adversely affect the progress of other students who would benefit from your input.

According to the ATS Student Handbook, attendance at all class sessions is expected unless the professor has been notified in advance. Regardless of the reason for absence, if you miss the equivalent of two classes, you may be required to do additional work, receive a lower grade, or withdraw from the class (this is at the discretion of the professor, in conjunction with the Midwest director). By “equivalent” it is meant any time you are not in class during its scheduled time (e.g., being absent, arriving late, leaving class for extended periods, or missing the scheduled cohort chapel time). It is your responsibility to acquire missed lecture materials and/or handouts from other students.

Please be considerate to others by arriving and being ready for class by the scheduled starting time. If you arrive late, class time will not be available to repeat information or re-distribute materials. Such information and materials will need to be obtained at another time during the day, from another student (you are encouraged to find a “partner” in advance, for just such an occurrence, to gather information and handouts on days that you are late or absent). Grading may be based in part upon your attendance and positive participation in class sessions. Students who regularly arrive late should not be surprised if this becomes an accountability issue with faculty and staff.

Absences

Since attendance and participation are a grading element in most classes, absences may affect your course grade (at the professor’s discretion). You are strongly encouraged to notify the professor regarding any absences, in advance whenever possible. Missing as few as two class sessions may result in your failing the course. Further, some courses are sequential and you may be prevented from taking a later class which requires successful completion of prerequisites. Special consideration may be given in exceptional circumstances but will need to be arranged with Dr. Mann.

Chapel and Spiritual Formation Groups

To aid you in your spiritual formation, we have added chapel time into the cohort day by shortening each class 5-10 minutes. Campus-wide chapel services are held in the Ronk Memorial Chapel on Monday and Friday mornings from 12:30-1:10 with the library and classroom buildings being closed during these times. On Wednesdays, faculty-led spiritual
formation groups meet from 12:30-1:10 and you may sign up at the beginning of each quarter to participate in one of these groups.

ATS aspires to be a worshiping community through diverse worship services thereby significantly impacting student life and well-being. Large group worship times, chapel services, and spiritual formation groups are prayerfully and consciously planned as an experience that promote greater love of and commitment to God and to one another by providing time for spiritual edification and growth. The Seminary encourages attendance by students and faculty members.

**Academic Advising**

Both students and faculty are accountable to each other in the area of advising. Faculty are responsible for being available to the students assigned to them by the registrar’s office (and any others seeking their advice) and providing the best guidance possible. You are responsible for seeking such guidance and should not expect faculty to pursue you to offer such advice.

Procedurally, you have been or will have assigned an academic advisor to assist in the pursuit of your degree. Notification about your assigned advisor is made at the time of the orientation or you may contact the registrar to obtain the name of your /her advisor. You are strongly encouraged to meet with your advisor prior to registration for each quarter during the faculty member’s regularly scheduled office hours or by special arrangement. You are not to contact faculty members at their homes unless otherwise indicated by the faculty member, as faculty have responsibilities outside ATS to families and others. A change of advisor may be requested through the registrar’s office.

**Self-care**

Ultimately, our accountability is to the Lord, including responsibility for the “temple” He has entrusted to us (…for God’s temple is sacred, and you are that temple (1 Cor. 3:17); Do you not know that your body is a temple of the Holy Spirit, who is in you (1 Cor. 6:19); For we are the temple of the living God (2 Cor. 6:16). Wanting to be good and faithful stewards then of all that God has entrusted to us, even our very lives, self-care becomes more than a “luxury,” it becomes an opportunity for obedience and for glorifying God.

Participation in any graduate program can be quite demanding and the Midwest program is no exception. You will need to exercise sound self-care strategies in order to successfully weather the stress of the program and prevent harm. You are encouraged to contact your faculty advisor to assist in this. Maintaining proper priorities, seeking adequate rest and nutrition, exercising, and, most importantly, maintaining a vigorous spiritual life are all ways of caring for God’s temple.
Brian Dyson, a CEO of Coca Cola Enterprises, put it this way (paraphrased),

“Imagine life as a game in which you are juggling five balls in the air. You name them - work (including school), family, health, friends, and spiritual matters - and you’re keeping all of these in the air at the same time. You will soon understand that work/school is a RUBBER ball. If you drop it, it will bounce back. But the other four balls - family, health, friends and spiritual matters - are made of glass. If you drop one of these, they (may) be irrevocably scuffed, marked, nicked, damaged or even shattered. They (may) never be the same. You must understand that and strive for balance in your life.”

Self-care is more than a luxury as ATS faculty, the Ohio Counselor, Social Worker and Marriage and Family Therapist Board, and the counseling profession recognize that failure to adequately exercise self-care can have dramatic and drastic consequences. To the extent that any student is unwilling or unable to exercise adequate self-care, it will likely fall to others, whether faculty, staff, or other students to assist this student. Ultimately, the areas of Personal, Professional, and Spiritual Accountability discussed above all fall under the umbrella of self-care.

**Individual Counseling**

To further your education and growth, you will participate in individual counseling in your first quarter in the Midwest program cohort. The intent of such counseling is to aid you in your personal, professional, and spiritual growth toward becoming an exceptional counselor. Your active involvement is a condition for your participation in the Midwest program. The focus of such counseling will be primarily, although not exclusively, determined by you and may be upon areas of concern/woundedness, growth, or both. You are encouraged to view these sessions as an opportunity (even a “gift” from the Lord) for growth. Should you desire to continue beyond the required session in the fall quarter, you may arrange this with your Counselor Trainee (intern).

This counseling will be provided free of charge to you through the Smetzer Counseling Center by specially selected and trained Midwest interns of advanced standing who are under appropriate supervision. The privacy and confidentiality of your individual counseling sessions is to be respected (i.e., kept between you, your counselor trainee, your counselor trainee’s supervisor, and the Lord) in order to maximize benefit to you. Limits to confidentiality do exist in rare circumstances and these should be explored by you and your assigned counselor trainee early in your work together (i.e., within the first one or two sessions).

You will be asked to reflect upon your experience of counseling in the fall quarter and develop written feedback on these reflections. Consideration of the struggles and successes during counseling, lessons learned (both positive and not so positive), areas for further consideration, movement of the Holy Spirit, and the like within counseling can
prove extremely beneficial for your development. Honest, open, and courageous examination of yourself and the process of counseling is encouraged and expected.

**Assessment**

In order to aid in student, faculty, and program improvement, assessments of each of these will occur throughout the program. You will be assessed through course grades, faculty and supervisor evaluations of personal and professional characteristics, performance on comprehensive examinations, and other means and foci throughout your time at ATS. Faculty will be evaluated primarily through course evaluations, although you will have opportunities at other times, and in other ways, for evaluation of faculty. The Midwest program, including evaluation of program requirements and administration will be evaluated through a variety of means including exit interviews. The intent of these assessments is to provide feedback to students, faculty, and the Midwest program for improvement.

As part of faculty accountability to students and to the counseling profession, an ongoing effort is made to assure the quality of education received and evidenced by students. To do so, the program employs a variety of assessment instruments and strategies designed to improve the program and measure student learning outcomes. You will be asked to participate in assessment by completing course evaluations, taking achievement examinations, developing portfolios, completing self-evaluations, participating in supervisory evaluations, and a variety of other tools and strategies. Assessment results will be treated sensitively and whenever results appear in Seminary assessment reports or other public documents, they will be presented anonymously and in aggregate fashion.

**Student Review and Retention within the Midwest Counseling Program**

Earlier in this handbook, our personal, academic, and professional expectations of you were discussed. We believe that these are the areas essential for our mutual attention in order for you to become the exceptional counselor you desire to become. It was also noted that one of the expectations of counselor education programs and faculty is that of evaluation of students for retention and eventual entry into the profession (i.e., to assist in “gatekeeper” efforts for the counseling profession). Faculty are expected to identify and address student limitations which could (or do) impede current (or future) practice, especially in your work with clients.

Specific student review policies and procedures include:

1. **Routine assessments**
   a. **Academic evaluation**: Remember, you will need to earn a minimum grade of “B-” in each of your counseling courses for these to meet the educational requirements for licensure as a Professional Counselor in Ohio. As an aside, your admission to the Midwest program, following our interview with you, expresses our “vote of confidence” in your ability to succeed, academically,
within the program. Of course, your success is largely dependent upon your hearing, heeding, and following program guidelines and guidance such as contained within this handbook.

b. **Personal and professional evaluation:** As indicated earlier, you will need to be familiar with the “Christian Counselor Effectiveness Characteristics,” be committed to self-reflection and your growth in these areas, and demonstrate a satisfactory level of attainment of these characteristics. Similarly, you are expected to know, understand, and comply with all Ohio laws regarding the practice of professional counseling, as well as the ethical codes of conduct of the ACA and the AACC.

c. **Quarterly evaluations:** Near the end of each quarter, faculty members will meet in order to evaluate your (and every other student’s) academic, professional, and personal progress. If you are assessed as having difficulty in any of the areas above, you may be asked to meet with the Midwest Director who will provide you with feedback concerning the area(s) of concern.

d. **Practicum and Internship evaluations:** Regularly, and no less than quarterly, within your field experiences (Practicum and Internship), you will receive written evaluations of your progress from your clinical supervisor as well as verbal feedback from your small group professor and class members.

e. **Summative evaluations:** In addition to the formative assessments above, summative assessments will also be conducted near the end of significant program components. Current summative evaluations within the Midwest program include a comprehensive examination (Spring quarter of the second cohort year). Other summative evaluations will occur outside the program, such as upon your application for graduation and, for students pursuing licensure, upon your application for a counseling license.

f. **Deficiencies:** Demonstrating adequate progress in these above evaluations will allow for your ongoing participation in the program and degree-seeking. If deficiencies are noted, a grace-based and remedial approach generally will be taken in addressing these (as discussed below, with exceptions). As long as the noted deficiencies are addressed and resolved, your participation in the program ought to be uninterrupted. However, if you consistently fail to meet minimum program requirements, your ongoing participation within the Midwest Program and attainment of a counseling degree at ATS are jeopardized.
Ultimately, if remediation efforts are unsuccessful (or if critical incidents surface), students may be dismissed from the program and/or seminary (see ATS Student Handbook, sections titled “Student Behavior,” “Student Judicial Code,” and “Dismissal of Students”).

Conflict Resolution

In spite of a common faith and a call to unity, the Midwest program realizes that disagreements and conflicts may arise between and among students and faculty. When this happens, it is the desire of the program that such differences be resolved as quickly as possible in order to promote biblical calls to unity. To accomplish this goal, the aggrieved party is expected to speak with the offending party as soon as possible in order to effect resolution. Failure to do so, relying instead upon less mature and/or non-biblically based “remedies” (e.g. gossiping) may be cause for disciplinary action (see all relevant prior sections). Not only do such immature strategies evidence a non-biblical “spirit,” they also evidence failure to master requisite counseling skills (e.g. conflict resolution).

Instead, by relying upon biblical principles and sound helping skills, it is expected that such differences will be readily and quickly resolved to the satisfaction of both parties. If such resolution cannot be accomplished by the parties involved, it is expected that either party will contact the program director to assist in such resolution.

PRACTICAL ISSUES

Students with Special Needs (from the ATS Student Handbook)

For students who have specific physical, psychiatric or learning disabilities and require accommodations, please let the professor know early in the quarter (preferably the first week) so that your learning needs can be appropriately met. In order to receive accommodations, documentation concerning your disability must be on file with Classroom Support Services, 105 Amstutz Hall, Ashland University, 419-289-5953. Please contact them with any questions you may have.

Confidentiality

Any and all client-related material encountered as a part of your participation in the Midwest Program should be treated with the utmost confidentiality. Violations of confidentiality are an extremely serious matter and may be grounds for disciplinary action, up to and including dismissal from the program. In disclosing client-related data, typically you will be required to provide a properly executed release in order to safeguard a client’s privacy.
Small groups

Small groups are designed to aid you in your personal growth, spiritual formation, development of practical theology, and development of clinical skills within a Christian community. Such groups are not designed, nor intended to be, therapy groups. If you require professional counseling, you should seek this through your assigned individual counselor-trainee (during the first year of the cohort), the ATS family life counselor, or another professional of your choosing. Please review “Small Groups in the Midwest Counseling Program” in Appendix A for further guidance.

Late Assignments

You are expected to complete assignments in a timely manner, according to the schedule announced by the course professor. Failure to turn assignments in on time may result in a grade reduction or possible failure of the class, at the discretion of the professor. Unless otherwise specified, grading will follow the seminary’s grading scale.

Incompletes (I’s) and Extensions (E’s)

Incompletes (I’s) and Extensions (E’s) are intended to help you should you encounter exceptional circumstances during a course you are taking. Exceptional circumstances could include serious illness (yourself or a loved one), a personal hardship, or some other emergency. I’s and E’s are not intended to address routine matters or failures on a student’s part to adequately manage her time and/or meet course obligations. The ATS Seminary catalog spells out the Seminary policy on Incomplete (I) and Extension (E) work. You are expected to be familiar with, and to abide by these policies and procedures. Failure to do so may result in a failing grade for a course.

Class Cancellation Procedures

On rare occasions, inclement weather forces the cancellation of classes. You are encouraged to check for class cancellation the morning of classes, according to seminary policies and procedures. In addition, announcements may be carried on local radio and TV stations; you may check travel conditions statewide through the Ohio State Highway Patrol; and you may wish to use other weather-related resources include the National Weather Service current weather conditions website (http://weather.noaa.gov/weather/OH_cc_us.html) and the Ohio Department of Transportation online road condition map (http://www.odotonline.org/otis/winter/default.asp).

You are strongly encouraged to use sound judgment in deciding whether or not to venture out in dangerous road conditions. While maintaining timely progress in the program through regular attendance is important, it is less important than your safety. Absence from class due to inclement weather will be given special consideration.
Graduate Assistantships

From time to time, graduate assistantships are available for students of advanced standing. Information concerning these positions may be obtained from the Midwest Counseling Program Director (Dr. Mann).

Faculty Letters of Reference

Your requests for reference letters for employment, academic, or other purposes are to be directed to the appropriate faculty member. Decisions about the appropriateness of an endorsement for professional credentialing and/or employment will be based on your area of specialization, training and/or course work completed, and performance. Faculty are not obligated to complete an endorsement simply because they are asked to do so.

ADVANCED ISSUES

Malpractice Insurance for Students

Lawsuits alleging malpractice are a possibility in many professions, including counseling. Therefore, you will be required to purchase your own malpractice policy prior to seeing your first client (as a practicum or internship student). Student malpractice insurance rates are quite reasonable and protect both you and (to some extent) the host site. Joining the American Counseling Association (ACA) provides such student malpractice insurance at no additional cost or you may secure your own malpractice policy elsewhere. Verification of coverage will be required.

Advanced Counseling Courses

Advanced counseling courses (Clinical Content courses) are those offered outside the cohort classes and help to satisfy Ohio laws and rules governing the academic preparation for the practice of counseling (i.e., for licensure). You may begin to take these advanced courses the summer following your first cohort year if 3 of the 6 required seminary core courses have been completed (the additional 3 must be completed by the end of year two of the cohort). All course prerequisites will need to be satisfied in order to enroll in any advanced counseling course.

Five (5) of the advanced counseling courses are required. These course are CC 851 (Special Issues in Abnormal—Personality Disorders), CC 856 (Introduction of Substance Abuse), CC 895 (Treatment Planning Practices and Principles), CC 887 (Treatment of Mood and Anxiety Disorders), and CC 861 (Personality Assessment). Multiple sections of these courses are offered each year and students will need to plan their scheduling accordingly. The remaining 10 credits may be selected by the student.
Comprehensive Examination

At the end of the second year of the cohort you will be expected to demonstrate knowledge of the core counseling course content (i.e., from counseling courses taken during the cohort). You will have more than one opportunity to pass this examination although students repeatedly failing the comprehensive examination may be required to participate in remedial training.

Licensure

If you need information about licensure, you are strongly encouraged to first contact the Midwest office as most questions can be answered by Midwest staff. However, you are free to contact the Counselor, Social Worker and Marriage and Family Therapist Board (a link to the Board’s web page can be found on Dr. Mann’s web page (http://personal.ashland.edu/~dmann). The Midwest Counseling program meets the educational requirements for the Professional Counselor (P.C.) and Professional Clinical Counselor (P.C.C.) licenses set forth in the pertinent sections of the Ohio Administrative Code. Students must understand that it is their responsibility to read, understand, and comply with all pertinent sections of the law regarding counseling. While faculty will assist you in understanding and applying the law, you may not delegate your responsibility to read and follow the law. The Counselor, Social Worker and Marriage and Family Therapist Board is the final authority for all questions about licensure and the practice of professional counseling in Ohio.
APPENDIX A
SMALL GROUPS IN THE MIDWEST COUNSELING PROGRAM:
A guide for positive participation

Growth within the Midwest Counseling Program

“Life is change. Growth is optional. Choose wisely.”
“Growth means change and change involves risk, stepping from the known to the unknown.”
“Adversity precedes growth.”
“We find comfort among those who agree with us -- growth among those who don’t,”

With these and countless similar sentiments, we have all been presented with the importance of growing. What is true of us in our education from kindergarteners to graduate students is no less true of us in our development from non-counselors to counselors (and from “kindergarten” to “graduate school” Christians). Growth is (sadly) often “optional.” It does involve elements like change and risk and adversity and conflict. It is rarely easy or “safe.” We may be often tempted to turn our backs on change, opting for familiarity and comfort instead.

However, for the Christian devoted to the “name above all names,” devoted to pleasing and glorifying and serving God and others, comfort must and can take a back seat to God’s “call.” His voice summons, beckons, and woos us (cf., “vocation,” from the Latin vocation “summons;” from vocare “to call;” from vox “voice”) to be and to grow and to become. His gracious and gentle and loving call invites and then enables us to grow into all that He created and intends us to be.

Within the Midwest Counseling Program, you will be expected to grow in a number of areas (e.g., mastery of knowledge and skills) and invited to grow in others. In a loving, though imperfect community of God’s beloved ones, you are invited to “be (and become) all that you can be (and become)” in God. After all, none of us has “arrived.” No one has it “all together.” None of us have all the “answers.” Perhaps our song could be, “You’ve got your ‘stuff.’ I’ve got my ‘stuff.’ All God’s children got ‘stuff.’” Acknowledging such truth will allow us to speak the Truth to God, first and foremost, and then to one another, with an eye toward growing together in love.

Growth may not be easy but it is good and it is of God. In what follows, you will be presented with a number of ways in which growth is fostered within the Midwest Counseling Program. Ultimately the choice to grow or wilt will be yours. As the old proverb wisely notes, You can lead a horse to water, but you can’t make it drink. It is our prayer that the Spirit of the Living God will lead us all to streams of living water so that, together, we might all be renewed and refreshed.

This manual is intended to make your experience at ATS, including in the small groups, as productive and rewarding as possible. Read this manual carefully, refer to it regularly, and take active steps to make your afternoon experiences as rewarding as possible. Above all else, be sure to seek God’s help and blessing.

It’s your responsibility to know and implement the details of this manual and to ask questions if you don’t understand something. Don’t ever be shy about asking questions! Chances are excellent that others have the same question so somebody’s got to ask!
Small Group Operating Principles

As earlier discussed in this handbook, we are committed to growing, together, in community within the Midwest Counseling Program, “warts” and all. To proceed wisely in community building and maintenance, including in small groups, you are being asked to commit to and abide by the following “community guidelines” or “rules of thumb” for your future interactions within your small group.

1. Knowledge of and commitment to biblical teachings and commands related to healthy human relationships, especially John 13:34 and Matthew 22:37-39 (love), the “Golden Rule” of Matthew 7:12; and Matthew 18:15-17 (as an example of a biblical model for conflict resolution).

2. Commitment to the guidance of the “Friedensspruch” or “Peace Saying (variously attributed to St. Augustine, Martin Luther, and Peter Meiderlin) which urges “In Essentials, Unity; in Non-essentials, Liberty; in All Things, Charity (or “Love”).” One translation: Don’t “major in minors.”

3. Commitment to growing in “dialogue” (versus “debate”; see Appendix F).

Within the small group, the question you will need to repeatedly ask and answer is, Are you willing to commit to and practice such guidelines, with the help of the Holy Spirit and others?

Small groups

Small groups are typically one of the most exciting, most rewarding, and most memorable parts of the Midwest student’s cohort experience. While there is typically some initial apprehension (What will group be like? What will be expected of me? Will I be expected to “spill my guts?” Will it be like other groups I have been in? What will the other members or the leader be like?) this quickly diminishes as students find out that they are among other “dearly beloved sons and daughters of the King.” Moreover, with the dawning realization that none of us has “arrived” (if “arrived” means “has it all together”), that we all have “stuff” to deal with, usually comes relief and relaxation. Rest easy, you are among friends (and so much more, brothers and sisters).

Involvement in small groups as a part of your education differs from the typical courses you have taken in the past. There will be large group lectures but “learning by doing” will be emphasized. The ministry of counseling involves regularly interacting with other people (clients, clients’ loved ones, supervisors, community members) and it is essential that counselors become healthy and effective in these interactions. Your small group experience is intended to bless you, other group members, and your future clients.
Small group focus

Small groups have been a vital part of Ashland Theological Seminary’s training of counselors for the past thirty-plus years. The seminary, including the Midwest Counseling Program, view small groups as ideal for furthering and implementing the seminary’s core values of community, spiritual formation, and practical training while at the same time accomplishing the seminary’s primary mission, that of educating exceptional counselors (small groups are usually experienced as therapeutic by participants but this is not their primary purpose and if you need or desire therapy, you may refer yourself, or be referred, for counseling to the Smetzer Counseling Center).

The focus of the small group is primarily twofold, the development of members’ knowledge and skills (competency) and the development of members’ hearts (calling, core identity, character). A skills or competencies focus will emphasize learning, practicing core counseling techniques (e.g., listening, responding, being present), critical thinking (e.g., the ability to analyze situations), the appropriate use of clinical and spiritual “resources” (such as spiritual disciplines, Scripture, and prayer) and the other skills needed of an exceptional counselor. The development of your heart (calling, core identity, character) will focus upon your spiritual formation, strengths (including spiritual gifts), weaknesses (including wounds), and other personal attributes. Lastly, your professional development will also be emphasized as you more and more take on the identity and role of a counselor.

Typical structure of a small group session

A typical small group session might consist of (in order):

1. A brief time of settling in and settling down, exchanging a few pleasantries and updates from the preceding week (the small group leader will also collect your process notes at this time),

2. Opening the group time with prayer (e.g., asking for both the Lord’s blessing and protection),

3. Addressing any questions, concerns, issues, or other “unfinished business” you or other members have from the preceding week’s group,

4. You and the group leader “setting the stage” for today’s group by developing an agenda for the day’s group (often the agenda for the day will be related to assigned readings and you are strongly encouraged to remain current in these),

5. Implementing the day’s agenda, perhaps through the use of exercises, discussion topics, or other means,

6. Allowing and encouraging members’ input and interactions within the group (see “The role of the student” and “Other helpful guidelines for group members” below)

7. Processing and summarizing what you observed and learned in the group today,
8. Wrapping up (including closing the group in prayer and perhaps setting a preliminary agenda for the next week’s group).

This sequence is suggestive and illustrative and is not intended to be rigidly followed. You and the group leader are encouraged to sensitively follow the leading of the Holy Spirit in any given group session.

You are expected to regularly and constructively participate in small group exercises and interactions. While it is recognized that your level of participation in small group sessions will vary, consistent non-participation is not an option. This manual has been written, in part, to help you benefit from your small group experience. You will need to be familiar with its contents and devoted to its implementation.

Group members and the group leader will need to be diligent in holding each other accountable for good stewardship of all God’s resources, including time. Practically, this means that each group session will need to begin and end promptly at the scheduled times and that the time spent in group is focused upon the areas above (under “small group focus”). It is not unusual, especially in the face of demanding schedules and fatigue, to allow such stewardship to slip as the group, naturally, resists the hard work of growth. While there is a definite place for fellowship and fun within the group, these must take a “back seat” to the primary purpose of the group which is the development of exceptional counselors operating from a Christian worldview.

The role of the small group leader

Group is a good testing ground for those becoming counselors. Understanding one’s own, as well as others’ interpersonal behavior (and group dynamics) is one of the basic skills of being a counselor. Being in this group will help you understand how you react to people and how they react to you. Such understanding and the ability to skillfully employ what you are learning will be extremely useful for you, whether you end up working with groups in the church, a counseling setting, or elsewhere.

As the “facilitator” of the group, your small group professor will encourage you to participate in, and to recognize and understand, the “process” of what happens. In other words, he/she will try to help group members to see not only WHAT is happening in the group, but also HOW and WHY those things are happening. Essentially, this means helping people learn about the way they interact with others in the group and about the changes in the interpersonal interactions within and across group sessions.

Revealing yourself to other people (“self disclosure”), sharing your thoughts and feelings about how you perceive other people in the group (“feedback”), and making observations about the group process, all constitute the learning environment. As the facilitator, your group leader will always be encouraging the group to grow.

The role of the student (from “The Jesus style in relationships,” Faith at Work, Falls Church VA): As a group member, you are encouraged to,
1. **Be real.** Jesus came to live in us so that we might become the unique persons He created us to be. Don’t try to be like any other Christian or even like Jesus. Don’t try to be “spiritual.”

2. **Identify with people.** This is the Incarnation principle. Jesus came to earth to be one of us totally. He commands us to be one with people, to open our lives enough to let people know that we hurt and hope and feel in the same way they do.

3. **Listen to people.** This is what love is all about. The ministry of listening is rare. Try to remember the last time somebody drew you out, asked you questions and listened intently. Where there can be an exchange of ideas, feelings and hurts, we feel God’s love through the other person.

4. **Affirm people.** How often we act like John the Baptist with those around us. We teach, correct, point out faults and bring down wrath. But Jesus had a very different style. He believed in people, affirmed them, called fishermen to be apostles, loved prostitutes, Pharisees and Samaritans. People found hope because of their relationship to Jesus.

5. **Share decision-making.** We honor other people when we let them in on planning, whether we’re making plans for our family, our church or the world. Include those involved in setting goals and determining strategy.

6. **Don’t try to change people.** Who are the people who helped you most in a crucial situation? It was probably not the advice givers. When we give advice, we put ourselves in a superior position. To press for change, however subtly, indicates that the person is unacceptable as he/she is.

7. **Love specifically.** Love one person at a time and love that person in specific ways. We bog down when we try to love everybody instead of taking on a few as our particular mission. The whole Kingdom of God came about because Jesus spent three years in deep relationship with his disciples.

8. **Ask for help.** Be willing to receive from other people. This aspect of “Jesus style” characterizes most good leadership today. Jesus asked people for food, water, help and companionship. If we are willing to ask for help, we can launch into new areas of ministry where we have no expertise.

9. **Love in terms meaningful to the other person.** Give what is wanted and/or needed, not what you enjoy giving. Does the person you are trying to love want the kind of help you find it so satisfying to provide? What must you do to convey unmistakably to that person that he/she is loved and cared for by you?

10. **Don’t play it safe.** Any meaningful relationship requires a high degree of vulnerability. There is risk in loving... the risk of being laughed at, misunderstood and rejected. To love
deeply means that there will be hurt and conflict. There is no esoteric life in the Spirit which will prevent this. But Christ is with us and we can find God’s answers.

**Other helpful guidelines for group members:** In addition to the above, some additional guidelines for successful group participation are in order. You are encouraged to,

1. Engage yourself in the process. Don’t just observe. Let Christ center the group.


3. Listen with your heart. Receive feelings and facts as given. Judge not.


5. Give little to no advice!


7. Pass if you are not ready to speak.

8. Practice confidentiality. Keep stories contained in the group.

9. Exercise your power to bless! Call forth one another’s gifts.

10. Be accountable for your own growth.

11. Pray for one another. We care; Christ cures.

12. Be a responsible participant, not a detached observer.

13. Help to clarify what expectations for the group each person brings.


15. Accept and encourage expressions of feeling. Love and joy are real and need to be shared...but so do irritations and hurts.

16. Model by doing what you want the group to be...open, vulnerable, listening, accepting, affirming, enjoying!

17. Avoid “head trips.” What you are and have experienced are more important than what you think.

18. Be aware of your own “growing edge” and be accountable to the group for doing something about it.
19. Don’t criticize! He/she hurts enough without your help! What positive qualities can you see and encourage?

20. Sense the untapped potential in each group member. Help to call forth another’s “gifts,” encourage their development and proper use.

21. Be free to try, to risk, and to fail. The only thing God can’t correct, redeem or resurrect is nothing.

Process notes

Experiencing group dynamics and practicing interpersonal skills are extremely valuable in your development as a counselor. So are opportunities to reflect upon these experiences and to exercise your critical thinking skills. Therefore, you will have an opportunity to do both through the creation of “process notes” related to your group experiences and insights. The intent of the process note is to provide you with an opportunity to reflectively consider what happened in group and to do so in light of what you have been learning in your studies and under the Spirit’s guidance and assistance.

After each session, you will be responsible for analyzing the group process, reflecting upon your group experiences, creating and then submitting a typed summary of your observations at the beginning of the next group session. In your process notes you may include your thoughts, feelings, and reactions regarding what goes on in your small groups. Specific guidelines and requirements for process notes will be included in course syllabi. You are NOT to take notes during the group in order that you may be freed up to listen, respond, and be present to other group members.
INTRODUCTION

The NEO Personality Inventory – Revised (NEO PI-R) is a measure of normal personality which sees personality as being composed of five major parts or “domains.” Individuals may score high, low, or average in these domains and yet experience no psychological problems or distress. Rather, the person’s score in a given domain simply describes him or her in that area of personality. Extremely high or low scores may indicate areas of concern but this can rarely be confirmed by the administration of a single assessment instrument or assessment strategy.

Each of the five domains of the NEO PI-R is composed of six, more specific pieces (or “facets”). Even though two individuals might score alike at the domain level, closer examination of the facets making up the domain could reveal meaningful individual differences. Examination of facet scales can provide a more fine-grained analysis of persons which can be particularly illuminating when the overall domain score is in the average range.

High Neuroticism (N)

This most pervasive domain of personality scales contrasts adjustment or emotional stability with maladjustment or neuroticism. The N scale measures a dimension of normal personality and should not be viewed as a measure of psychopathology. It is quite possible to obtain a high score on the N scale without having any diagnosable psychiatric disorder (although high scorers may be at risk for some kinds of psychiatric problems).

Although clinicians distinguish among many different kinds of emotional distress, innumerable studies have shown that individuals prone to any one of these distressing emotional states are also likely to experience others. The general tendency to experience negative affects such as fear, sadness, embarrassment, anger, guilt, and disgust is the core of the N domain. Men and women high in N are prone to have irrational ideas, to be less able to control their impulses, and to cope more poorly than others with stress, perhaps because disruptive emotions interfere with adaptation. The inability to resist impulses and temptations is generally a sign of high N among adults.

Low Neuroticism (N)

Individuals who score low on Neuroticism are emotionally stable. They are usually calm, even-tempered, and relaxed, and they are able to face stressful situations without becoming upset or rattled.

High Extraversion (E)

Extraverts are sociable but sociability is only one of the traits that comprise the domain of Extraversion. In addition to liking people and preferring large groups and gatherings, extraverts are also assertive, active, and talkative. They like excitement and stimulation and tend to be cheerful in disposition. They are upbeat, energetic, and optimistic. Salespeople represent the prototypic extraverts in our culture, and the E domain scale is strongly correlated with interest in enterprising occupations.

Low Extraversion (E)

While it is easy to convey the characteristics of the extravert, the introvert is less easy to portray. In some respects introversion should be seen as the absence of extraversion rather than what might be assumed to be its opposite. Thus, introverts are reserved rather than unfriendly, independent rather than followers, even-paced rather than sluggish. Introverts may say they are shy when they mean that they prefer
to be alone (they do not necessarily suffer from social anxiety). Finally, although they are not given to the
exuberant high spirits of extraverts, introverts are not unhappy or pessimistic.

High Openness to Experience (O)

Open individuals are curious about both inner and outer worlds, and their lives are experientially richer.
They are willing to entertain novel ideas and unconventional values, and they experience both positive and
negative emotions more keenly than do closed individuals.

Some label this factor “Intellect,” and O scores are modestly associated with both education and
measured intelligence. Openness is especially related to aspects of intelligence, such as divergent thinking,
that contribute to creativity but Openness is not equivalent to intelligence (some very intelligent people are
closed to experience, and some very open people are quite limited in intellectual capacity).

Open individuals are unconventional, willing to question authority, and prepared to entertain new
ethical, social, and political ideas. These tendencies do not mean that they are unprincipled. An open person
may apply his or her evolving value system as conscientiously as a traditionalist does. Openness may sound
healthier or more mature, but the value of openness or closedness depends on the requirements of the
situation, and both open and closed individuals perform useful functions in society.

Low Openness to Experience (O)

Men and women who score low on O tend to be conventional in behavior and conservative in outlook.
They prefer the familiar to the novel, and their emotional responses are somewhat muted. Although
openness or closedness may influence the form of psychological defense used, there is no evidence that
closedness itself is a generalized defensive reaction. Instead, it seems likely that closed people simply have a
narrower scope and intensity of interests. Similarly, although they tend to be socially and politically
conservative, closed people should not be viewed as authoritarians.

High Agreeableness (A)

Agreeableness is primarily a dimension of interpersonal tendencies. The agreeable person is
fundamentally altruistic. He or she is sympathetic to others and eager to help them, and believes that others
will be equally helpful in return. Agreeable people tend to be more popular than antagonistic individuals. A
high A may be associated with the dependent personality traits.

Low Agreeableness (A)

The disagreeable or antagonistic person is egocentric, skeptical of others’ intentions, and competitive
rather than cooperative. Through skeptical and critical thinking, the person scoring low on Agreeableness
might contribute to accurate analysis in the sciences for example. In addition, the readiness to fight for one’s
own interests is often advantageous (i.e., Agreeableness is not a virtue on the battlefield or in the
courtroom). Low A may be associated with narcissistic, antisocial, and/or paranoid personality traits.
Extremely low Agreeableness may indicate hostile intolerance or authoritarian aggression.

High Conscientiousness (C)

Self-control, in the form of actively planning, organizing, and carrying out tasks, is the basis of
Conscientiousness. The conscientious individual is purposeful, strong-willed, and determined, and probably
few people become great musicians or athletes without a reasonably high level of this trait. High C scorers
are scrupulous, punctual, and reliable. On the positive side, high C is associated with academic and
occupational achievement; on the negative side, it may lead to annoying fastidiousness, compulsive neatness,
or workaholic behavior. Some have referred to this domain as “Will to Achieve.”
Low Conscientiousness (C)

Low scorers are not necessarily unprincipled, but they are less exacting in applying moral values. In addition, they tend to be more lackadaisical in working toward their goals. There is some evidence that they are more hedonistic and interested in sex.

THE FACET SCALES

Each of the five domains of the NEO PI-R is composed of six, more specific pieces (or “facets”). Even though two individuals might score alike at the domain level, closer examination of the facets making up the domain could reveal meaningful individual differences. Examination of facet scales can provide a more fine-grained analysis of persons which can be particularly illuminating when the overall domain score is in the average range.

NEUROTICISM FACETS

N1: Anxiety. Highly anxious individuals are apprehensive, fearful, prone to worry, nervous, tense, and jittery. The scale does not measure specific fears or phobias, but high scorers are more likely to have such fears, as well as free-floating anxiety. Low scorers are calm and relaxed. They do not dwell on things that might go wrong.

N2: Angry Hostility. Angry hostility represents the tendency to experience anger and related states such as frustration and bitterness. This scale measures the individual’s readiness to experience anger. Whether the anger is expressed depends upon the individual’s level of Agreeableness (note, however, that disagreeable people often score high on this scale). Low scorers are easygoing and slow to anger.

N3: Depression. This scale measures normal individual differences in the tendency to experience depressive feelings. High scorers are prone to feelings of guilt, sadness, hopelessness, and loneliness. They are easily discouraged and often dejected. Low scorers rarely experience such emotions, but they are not necessarily cheerful and lighthearted, characteristics associated instead with Extraversion.

N4: Self Consciousness. The emotions of shame and embarrassment form the core of this facet of N. Self-conscious individuals are uncomfortable around others, sensitive to ridicule, and prone to feelings of inferiority. Self-consciousness is akin to shyness and social anxiety, to public (but not private) self-consciousness. Low scorers do not necessarily have poise or good social skills; they are simply less disturbed by awkward social situations.

N5: Impulsiveness. Impulsiveness refers to the inability to control cravings and urges. Desires (e.g., for food, cigarettes, possessions) are perceived as being so strong that the individual cannot resist them, although he or she may later regret the behavior. Low scorers find it easier to resist such temptations, having a high tolerance for frustration. NEO PI-R impulsiveness should not be confused with spontaneity, risk-taking, or rapid decision time.

N6: Vulnerability. Individuals who score high on the vulnerability to stress scale feel unable to cope with stress, becoming dependent, hopeless, or panicked when facing emergency situations. Low scorers perceive themselves as capable of handling themselves in difficult situations.

EXTRAVERSION FACETS

E1: Warmth. Warmth is the facet of Extraversion most relevant to issues of interpersonal intimacy. Warm people are affectionate and friendly. They genuinely like people and easily form close attachments to others. Low scorers are neither hostile nor necessarily lacking in compassion, but they are more formal, reserved, and distant in manner than high scorers. Warmth is the facet of E that is closest to Agreeableness in interpersonal space, but it is distinguished by a cordiality and heartiness that is not part of A.
E2: Gregariousness. Gregariousness refers to the preference for other people’s company. Gregarious people enjoy the company of others, and the more the merrier. Low scorers on this scale tend to be loners who do not seek, or who even actively avoid, social stimulation.

E3: Assertiveness. High scorers on this scale are dominant, forceful, and socially ascendant. They speak without hesitation and often become group leaders. Low scorers prefer to keep in the background and let others do the talking.

E4: Activity. A high Activity score is seen in rapid tempo and vigorous movement, in a sense of energy, and in a need to keep busy. Active people lead fast-paced lives. Low scorers are more leisurely and relaxed in tempo, although they are not necessarily sluggish or lazy.

E5: Excitement-Seeking. High scorers on this scale crave excitement and stimulation. They like bright colors and noisy environments. Excitement-Seeking is akin to some aspects of sensation seeking. Low scorers feel little need for thrills and prefer a life that high scorers might find boring.

E6: Positive Emotions. Positive Emotions is the fact of E most relevant to the prediction of happiness. This facet assesses the tendency to experience positive emotions such as joy, happiness, love, and excitement. High scorers on the Positive Emotions scale laugh easily and often. They are cheerful and optimistic. Low scorers are not necessarily unhappy; they are merely less exuberant and high-spirited. Happiness and life satisfaction are related to both N and E.

OPENNESS FACETS
Facets of O are designated by the aspect or area of experience to which the individual is open. Thus, a high scorer on the Fantasy scale enjoys rich, varied, and novel experiences in his or her fantasy life; a high scorer on the Ideas facet enjoys rich, varied and novel experiences in his or her intellectual life.

O1: Fantasy. Individuals who are open to fantasy have a vivid imagination and an active fantasy life. They daydream not simply as an escape but as a way of creating for themselves an interesting inner world. They elaborate and develop their fantasies and believe that imagination contributes to a rich and creative life. Low scorers are more prosaic and prefer to keep their minds on the task at hand.

O2: Aesthetics. High scorers on this scale have a deep appreciation for art and beauty. They are moved by poetry, absorbed in music, and intrigued by art. They need not have artistic talent, nor even necessarily what most people would consider good taste. However, for many of them, their interest in the arts will lead them to develop a wider knowledge and appreciation than that of the average individual. Low scorers are relatively insensitive to and uninterested in art and beauty.

O3: Feelings. Openness to feelings implies receptivity to one’s own inner feelings and emotions and the evaluation of emotion as an important part of life. High scorers experience deeper and more differentiated emotional states and feel both happiness and unhappiness more intensely than others. Low scorers have somewhat blunted affects and do not believe that feeling states are of much importance.

O4: Actions. Openness is seen behaviorally in the willingness to try different activities, go new places, or eat unusual foods. High scorers on this scale prefer novelty and variety to familiarity and routine. Over time, they may engage in a series of different hobbies. Low scorers find change difficult and prefer to stick with the tried-and-true.

O5: Ideas. This trait is seen in an active pursuit of intellectual interests for their own sake, but also in open-mindedness and a willingness to consider new, perhaps unconventional ideas. High scorers enjoy both philosophical arguments and brain-teasers. Openness to ideas does not necessarily imply high intelligence, although it can contribute to the development of intellectual potential. Low scorers on the scale have limited curiosity and, if highly intelligent, narrowly focus their resources on limited topics.
O6: Values. Openness to Values means the readiness to reexamine social, political, and religious values. Closed individuals tend to accept authority and honor tradition and as a consequence are generally conservative, regardless of political party affiliation. Openness to Values may be considered the opposite of dogmatism.

AGREEABLENESS
A1: Trust. High scorers on the Trust facet have a disposition to believe that others are honest and well-intentioned. Low scorers on this scale tend to be cynical and skeptical and to assume that others may be dishonest or dangerous.

A2: Straightforwardness. High scorers on the Straightforward scale are frank, sincere, and ingenuous. Low scorers on this scale are more willing to manipulate others through flattery, craftiness, or deception. Low scorers view these tactics as necessary social skills and may regard more straightforward people as naïve. A low scorer is more likely to stretch the truth or to be guarded in expressing his or her true feelings, but this should not be interpreted to mean that he or she is a dishonest or manipulative person (this scale should not be regarded as a lie scale).

A3: Altruism. High scorers on the Altruism scale have an active concern for others’ welfare as shown in generosity, consideration of others, and a willingness to assist others in need of help. Low scorers on this scale are somewhat more self-centered and are reluctant to get involved in the problems of others.

A4: Compliance. This facet of A concerns characteristic reactions to interpersonal conflict. The high scorer tends to defer to others, to inhibit aggression, and to forgive and forget. Compliant people are meek and mild. The low scorer is aggressive, prefers to compete rather than cooperate, and has no reluctance to express anger when necessary.

A5: Modesty. High scorers on this scale are humble and self-effacing although they are not necessarily lacking in self-confidence or self-esteem. Low scorers believe they are superior people and may be considered conceited or arrogant by others (a very low score may indicate sufficient lack of modesty to indicate narcissism).

A6: Tender-Mindedness: This facet scale measures attitudes of sympathy and concern for others. High scorers are moved by others’ needs and emphasize the human side of social policies. Low scorers are more hardheaded and less moved by appeals to pity. They would consider themselves realists who make rational decisions based on cold logic.

CONSCIENTIOUSNESS FACETS
C1: Competence. Competence refers to the sense that one is capable, sensible, prudent, and effective. High scorers on this scale feel well-prepared to deal with life. Of all the C facet scales, high competence is most associated with high self-esteem and internal locus of control. Low scorers have a lower opinion of their abilities and admit that they are often unprepared and inept.

C2: Order. High scorers on this scale are neat, tidy, and well-organized. They keep things in their proper places. Low scorers are unable to get organized and describe themselves as unmethodical. Carried to an extreme, high Order might contribute to compulsive personality traits.

C3: Dutifulness. In one sense, conscientious means “governed by conscience,” and that aspect of C is assessed as Dutifulness. High scorers on this scale adhere strictly to their ethical principles and scrupulously fulfill their moral obligations. Low scorers are more casual about such matters and may be somewhat undependable or unreliable.
**C4: Achievement Striving.** Individuals who score high on this fact have high aspiration levels and work hard to achieve their goals. They are diligent and purposeful and have a sense of direction in life. Very high scorers, however, may invest too much in their careers and become workaholics. Low scorers are lackadaisical and perhaps even lazy. They are not driven to succeed. They lack ambition and may seem aimless, but they are often perfectly content with their low levels of achievement.

**C5: Self-discipline.** By this term we mean the ability to begin tasks and carry them through to completion despite boredom and other distractions. High scorers have the ability to motivate themselves to get the job done. Low scorers procrastinate in beginning chores and are easily discouraged and eager to quit. People low in self-discipline cannot force themselves to do what they want themselves to do.

**C6: Deliberation.** Deliberation is the tendency to think carefully before acting. High scorers on this facet are cautious and deliberate. Low scorers are hasty and often speak or act without considering the consequences. At best, low scorers are spontaneous and able to make snap decisions when necessary.
APPENDIX C
CRITICAL THINKING RESOURCES

Bloom’s Taxonomy and Critical Thinking
Contributed by Barbara Fowler, Longview Community College, Lee’s Summit, Missouri;
Copyright ©1996, Critical Thinking Across the Curriculum Project, Longview Community
College <http://kcmetro.edu/longview/lvhome.htm>, Lee’s Summit, Missouri

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provided the above information is retained on all copies.

Level 1: Knowledge - exhibits previously learned material by recalling facts, terms, basic
concepts and answers

Key words: who, what, why, when, omit, where, which, choose, find, how, define,
label, show, spell, list, match, name, relate, tell, recall, select

Questions: Who was...? What is...? Where is...? When did...? How did...? How would
you explain...? Why did...? How would you describe...? Who were the main...? Can you
list three...? Which one...?

Level 2: Comprehension - demonstrating understanding of facts and ideas by organizing,
comparing, translating, interpreting, giving descriptions and stating main ideas.

Key words: compare, contrast, demonstrate, interpret, explain, extend, illustrate, infer,
outline, relate, rephrase, translate, summarize, show, classify

Questions: How would you classify the type of...? How would you compare...? Contrast...
? State or interpret in your own words...? What is the main idea of...? Which statements support...
? How would you summarize...

Level 3: Application - solving problems by applying acquired knowledge, facts, techniques
and rules in a different way.

Key words: apply, build, choose, construct, develop, interview, make use of, organize,
experiment with, plan, select, solve, utilize, model, identify

Questions: How would you use...? What approach would you use to...? How would you
apply what you learned to...? What other way would you plan to...? What would result
if...? What questions would you ask in an interview with...?
Level 4: Analysis - examining and breaking information into parts by identifying motives or causes; making inferences and finding evidence to support generalizations.

Key words: analyze, categorize, classify, compare, contrast, discover, dissect, divide, examine, inspect, simplify, survey, take part in, test for, distinguish, list, distinction, theme, relationships, function, motive, inference, assumption, conclusion

Questions: What are the parts or features of...? How is _______ related to...? Why do you think...? What is the theme...? What motive is there...? What conclusions can you draw...? How would you categorize...? What evidence can you find...? What is the relationship between...? What is the function of...?

Level 5: Synthesis - compiling information together in a different way by combining elements in a new pattern or proposing alternative solutions.

Key Words: build, choose, combine, compile, compose, construct, create, design, develop, estimate, formulate, imagine, invent, make up, originate, plan, predict, propose, solve, solution, suppose, discuss, modify, change, original, improve, adapt, minimize, maximize, delete, theorize, elaborate, test, improve, happen, change

Questions: How would you improve...? What would happen if...? How would you adapt _______ to create a different...? How could you change (modify) the plan...? What could be done to minimize (maximize) ...? Suppose you could _______, what would you do...? How would you test...? Can you formulate a theory for...? Can you predict the outcome if ...? Can you construct a model that would...?

Level 6: Evaluation - presenting and defending opinions by making judgments about information, validity of ideas or quality of work based on a set of criteria.

Key Words: award, choose, conclude, criticize, decide, defend, determine, dispute, evaluate, judge, justify, measure, compare, mark, rate, recommend, rule on, select, agree, interpret, explain, appraise, prioritize, opinion, ,support, importance, criteria, prove, disprove, assess, influence, perceive, value, estimate, influence, deduct

Questions: What is your opinion of...? Can you assess the value or importance of...? Would it be better if...? What would you recommend...? How would you rate the...? How would you evaluate...? How could you determine...? How would you prioritize...? Based on what you know, how would you explain...? What information would you use to support the view...? What data was used to make the conclusion...?
Critical Thinking Questions You Can Ask About Anything

I. What is the purpose, goal, or point?

II. What is the problem or issue being solved or described?

III. On what data or evidence is the decision, definition, and/or problem based?

IV. What inferences are being made (and from what kind of data) and are these inferences legitimate?

V. What is the solution, outcome, or resolution of the problem or issue?

VI. What are the short-term and long-term implications of the solution and/or consequences of the outcome?

VII. What are the biases or assumptions behind the inferences, selection or collection of data, or framing of the problem?

VIII. What are the basic concepts or terms being used? How do these definitions affect the framing and/or understanding of the problem?

IX. What point of view is being expressed? What political, ideological, paradigmatic, theological considerations inform or govern or limit point of view?

X. How would someone from a related but different discipline look at the problem, solution, issue, and could an interdisciplinary approach improve the analysis/discussion/evaluation?

CRITICAL THINKING “GUIDELINES AND GUARDRAILS”

I. Above all else, seek the guidance and help of the Holy Spirit

II. Be sure to review and renew your own commitment to “seek first the Kingdom of God” (Matt. 6:33), remembering that God’s thoughts and ways are not ours (Isa. 55:8-9).

III. Scripture (presumes some level of familiarity and “expertise” with Scripture)
   A. Is there claimed biblical support for _____?
   B. Is there apparent biblical support for _____ (i.e., in your eyes)?
   C. Are there oppositional biblical teachings regarding _____?
IV. Theology (presumes some level of familiarity and “expertise” with solid theological teaching)
   A. Which theological teachings are most supportive of _____?
   B. Which theological teachings seem most neglected by _____?
   C. Which theological teachings argue against _____?
   D. Resources
      1. NIV Thematic Reference Bible (biblical theology), Alistair E. McGrath (General Editor)
      2. Evangelical Dictionary of Theology, the Baker Dictionary of Theology (http://www.godweb.org/dictionary.htm)
      3. Christian Theology: An Introduction, Alistair McGrath
      4. Online resources such as http://bible.crosswalk.com/

V. Christian tradition
   A. Is there any reference to or other acknowledgement of Christian tradition in _____?
   B. Does _____ mesh well with Christian tradition throughout the ages?
   C. Is _____ presented as a “novel” teaching or practice or one requiring “special” insights or techniques?
   D. Resources
      2. Classical Pastoral Care (Classical Pastoral Care Series), Thomas C. Oden

VI. Experience
   A. To what extent is personal experience emphasized in _____ (e.g., personal feelings, history, etc.)?
   B. How do the experiences of other Christians agree with or differ regarding _____?
   C. What is your gut reaction to _____? What do you think this means?
VII. Community
A. Do proponents of _____ make themselves accountable to other believers?
B. Are there responses (for or against) from other believers regarding _____?
C. Do advocates of _____ welcome critical thinking and dialogue?

VIII. Sound psychological thought and practice (for counselors embracing a Christian worldview)
A. Which psychological theories, concepts, and/or techniques does _____ most rely upon?
B. How do these psychological theories, concepts, and/or techniques hold up in light of the guidelines above?
C. “Evaluating Psychological Theory from a Christian Perspective,”

IX. Reason/Critical thinking emphasis (“hunting assumptions”)  
A. Exercising the “mind of Christ” and building off the above guidelines, what do you think about _____?
B. What assumptions (including philosophical bases, ideologies, etc.) are contained within _____ and how do these agree or disagree with the traditional Christian faith?
C. Resources
   1. Your Mind Matters, John Stott
   2. Online critical thinking resources
      a) http://www.criticalthinking.org/resources/articles/
      b) http://www.austhink.org/critical/

X. Practical issues for Christian approaches to healing and helping
A. Are there any ethical and/or legal concerns with how this intervention is practiced in Ohio?
B. What are a practitioner’s qualifications (including training)?
C. Who are appropriate clients (types of problems)?
D. In your opinion, what are the actual or potential dangers of this intervention?
E. What questions remain for you about this intervention?
F. Would you consider adopting this intervention for your ministry of counseling? Why or why not?
APPENDIX D

CHRISTIAN COUNSELOR EFFECTIVENESS CHARACTERISTICS
Revised, September, 2008

The development of exceptional counselors from a Christian worldview involves the acquisition of knowledge and skills, as well as growth and health in the person of the counselor. Listed below are 20 characteristics (with descriptions) which are extremely important for your effectiveness as a counselor. The list is derived from a variety of sources including Scripture; the American Counseling Association; the Ohio Counselor, Social Worker, and Marriage and Family Therapist Board; and professional journals. It is not intended to be exhaustive (i.e., to include all of the important elements of effective counselors from a Christian worldview), nor are the characteristics listed believed to be completely independent of one another either. You are encouraged to critically evaluate this list to see whether or not there exists biblical support for such areas. If (better, “since”) such support exists, it will confirm the importance of the cultivation and growth of these characteristics for exceptional counselors.

The defining characteristic for counselors from a Christian worldview ought to be love (cf. John 13:34, Matthew 22:37-40, 1 Cor. 13:4-8). Such love knows, understands, and accepts God’s love for us (1 John 4:9-10) and only then, loves others. This love is in the New Testament form of agapao (cf. John 13:34, Matthew 22:37-40) and is not dependent upon warm and affectionate feelings but rather is a love of the will, intending and faithfully working for the best for others. It is a sacrificial love, setting aside one’s own needs and comfort to help others. It does include an appropriate love for one’s self.

...agapao expresses the love of the will... Agapan must often be translated ‘to show love’; it is a giving, active love on the other’s behalf”... Feelings fluctuate. Emotions ebb and flow. Affections are often affected by changing circumstances. But the love of commitment can remain firm and loyal through every vicissitude of life... It is an unselfish love that seeks the best good of its object. (From Word Meanings in the New Testament, Ralph Earle)

Numerous biblical passages teach on the importance of self-examination in the journey of faith. Among these are Hag 1:5, Now this is what the LORD Almighty says: “Give careful thought to your ways. and 2Co 13:5 Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test? Moreover, this importance of self-examination and self-knowledge concurs with philosophical thought (cf., The unexamined life is not worth living. Socrates) and counseling theory and models (cf., the “Jo-Hari window”).
However, biblical truths also clearly reveal that self-examination is complicated by our fallenness and the deceptiveness of the human heart (cf., Ps 19:12 *Who can discern his errors? Forgive my hidden faults.;* Jer 17:9 *The heart is deceitful above all things and beyond cure. Who can understand it?*). The great, good news of the Gospel is that God stands ready to aid each of us in this self-examination process (see Ps 26:2 *Test me, O LORD, and try me, examine my heart and my mind;* Job 7:17 “What is man that you make so much of him, that you give him so much attention, that you examine him every morning and test him every moment?”). In coming to know ourselves better and more Truth-fully, may our prayer be that of David in Ps 139:23-24, *Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.*

Please familiarize yourself with the characteristics below and begin praying about where you are in your development of these important areas. There will be ample opportunities within the Midwest program to develop in these, and other, areas so be sure to seek the Holy Spirit’s help. As you do so, please know that “perfection” in none of these areas is expected of you during your time in the Midwest program (“perfection” must await some future time of God’s choosing). What can occur within the program and what will be expected of you is a growing commitment to your own personal, professional, and spiritual growth in areas such as these. Assessment information provides you with vital information which you can use for your formation as a counselor.

Assessment of these characteristics will occur periodically throughout the Midwest program. Self-assessments are encouraged and will be required at times. Assessment of and by others may occur at times as well (e.g., your small group leader’s assessment of you, your assessment of us as faculty and staff). It is wise and true to acknowledge that such assessment can be anxiety-producing. However, if we will mutually commit to “speaking the truth in love (Eph. 4:15) and to an honest and open acknowledgment of the fact that we’ve all got “stuff,” then we can help and spur each other on to growing in Christlikeness (I suspect that a healthy humility and sense of humor will also help!).

As an aside, we as faculty and staff do not believe that we have “arrived” in our growth in all of these areas. We are all “works in progress.” Nevertheless, we also believe biblical teachings that it is God “who gave some to be... teachers...” (Eph. 4:11, 1 Cor. 12:28) and it is our intent to do the work that He has appointed us to do. In the Midwest assessment practices, liberal doses of love, humility, and grace will be needed on all of our parts as we grow together in Him Who is our Head (Eph. 1:10). The Gospel again is that “he who began a good work in (us) will carry it on to completion until the day of Christ Jesus.” (Phil. 1:6).

In assessing these areas, the following rating scale will be used,

**5 - High** (well above average for a counselor candidate; the person clearly displays exceptional maturity (“ripe fruit,” cf., Gal. 5:22-23) by exercising this characteristic most of the time)

**4 - High Average** (above average for a counselor candidate; the person displays superior maturity (“developing fruit”) by exercising this characteristic frequently, but not at a “5” level)
3 - Average (average for a counselor candidate; the person displays some maturity ("budding fruit") by exercising this characteristic occasionally)

2 - Below Average (below average for a counselor candidate; the person generally fails to display this characteristic (although its "seeds" may be evident, much growth is needed); remediation is recommended)

1 - Low (well below average for a counselor candidate; the person regularly fails to display this characteristic or regularly displays its opposite; remediation is recommended)

NO - No opportunity to assess, or "not observed" (the person has had no opportunity to display this characteristic)

1) Genuineness (versus false or incongruent)- displays integrity; is honest and tells the truth about self and others (e.g., strengths, sorrows, sin, struggles); displays congruence between what one experiences (i.e., on the inside) and what one expresses (on the outside); refrains from making statements which are false, misleading, or deceptive; is sincere (i.e., not counterfeit or artificial, doesn’t over-spiritualize); remains true to own values but without condemning others; doesn’t minimize the cost of discipleship (to self or others)

_The Lord desires his people to emulate his truth or trustworthiness (Jos. 24:14; 1 Sam. 12:24; 1 Ki. 3:6; 2 Ki. 20:3). The psalmist says, “Surely you desire truth in the inner parts” (Ps. 51:8). The idea is that God desires the absolute truth of his character to be reflected in his people. “Truth in the inner parts” has to do with integrity, being of the same quality throughout—on the surface as well as underneath. It means that we maintain our standards of behavior both when people are watching and when we are far away from the scrutiny of others. Unfortunately, God’s people all too often fail to live in this manner. Hosea, for example, indicates that there is no “faithfulness” in the land (Hos. 4:1). Mounce’s Complete Expository Dictionary of Old and New Testament Words_

2) Warmth/compassion/mercy (versus harshness, merciless)- displays warmth, friendliness, kindness, gentleness, and concern toward others; encourages others; meets others where they are but does not leave them there; displays deep sympathy (sameness of feeling); displays empathy; affirms and encourages others; involves self with others (rather than withdrawing)

_Mic 6:8 He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God._
3) **Openness (versus closed)** - open (especially emotionally and cognitively) to a full range of experiences, feelings, and perspectives; receives constructive criticism (e.g., assessment results) in a non-defensive manner; seeks and/or receives help when it is offered; tolerates or embraces differences; hears and considers positions which differ from one’s own; resist prejudice and judgmentalism; is flexible and adapts well to change (bends without breaking);

4) **Respect (versus disrespect)** - honors God and God’s creations (including others); respects (is considerate of) the fundamental rights, dignity, and worth of all people; respects (but is not limited by) cultural, individual and role differences (e.g., age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, socioeconomic status); accepts and esteems others; invites choice and gives in proportion to receptivity and spiritual hunger; allows others to ignore or reject help; does not coerce or manipulate; displays patience with others; committed to freeing rather than controlling others.

5) **Fairness (versus unfair)** - practices the “Golden Rule” (Matt. 7:12); commits to fairness/justice; deals with people as individuals; treats all people evenhandedly; does not “play favorites”; actively advocates and works for the welfare of others (especially the marginalized and oppressed); handles leadership well.

   Mic 6:8 He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

6) **Cooperation (versus competition)** - seeks appropriate intimacy; cooperates and relates well to others in a group and on a one-to-one basis; builds and maintains “community”; elicits positive responses from others; engages in appropriate give and take; consistently demonstrates excellent interpersonal skills; exhibits genuine interest in and appreciation of others

7) **Self-awareness/control (versus self-deception)** - reflects on internal processes (e.g., emotional responses, beliefs, values, needs, struggles, limitations); understands own core identity from a biblical perspective; understands the influence of others on own development (e.g., family of origin); understands own impact of one’s self on others; accepts own humanity (strengths and shortcomings/struggles); recognizes own limitations and takes appropriate steps to deal with these; discerns and processes countertransference issues; sets limits and takes care of self (cf., 2nd great commandment)

8) **Discernment/perceptiveness (versus ignorance)** - sensitive, insightful, intuitive, keen awareness of the environment (including others, group dynamics, etc.); “hears” and the call of God; remains watchful (Mark 13:37); discerns and processes transference issues; identifies embedded spiritual issues in own and others’ lives (including warfare);
displays immediacy in perceiving without the conscious use of reasoning; discerns and addresses real and ascribed differences in power between self and others

9) **Courage (versus cowardice)** - persists in a determined and assertive manner, especially in the face of opposition; acknowledges and faces own suffering and struggles; refrains from hiding from others; appropriately self discloses (i.e., becomes vulnerable); gives what is needed (not necessarily what is asked for); engages in critical thinking and offers constructive criticism and a “prophetic” voice; tolerates ambiguity; recognizes others’ impairment and seeks appropriate assistance for them; commits things of value (including self) to the care of others; implements appropriate changes based upon others’ feedback; seeks help from others (for feedback and growth); accepts own core identity from a biblical perspective; responds to the “call” of God

10) **Optimism (versus pessimism)** - maintains a hopeful outlook (i.e., a positive vision) for self, others, and the future; displays appropriate enthusiasm; believes in the honesty and good will of others; affirms faith responses in others; challenges others to never settle for less than God’s best; evidences positive self-beliefs and self-confidence

11) **Emotional health and well-being (versus emotional interference)** - exhibits joy, peace, and rest; exhibits healthy emotional impulse control; appropriately accepts and expresses own feelings (especially strong emotions); accepts others’ feelings (especially strong emotions); works effectively with emotions (own and others’) in a helpful manner; is free from disabling emotions; remains calm under pressure; free from the unhealthy emotional influence of others; tolerant of ambiguity.

12) **Conflict management and resolution (versus conflict avoidance/mismanagement)** - commits to and becomes adept at recognizing and dealing with potential or actual conflict (especially with authority figures); seeks to informally resolve problems/conflicts directly with the individual(s) with whom a problem exists; becomes knowledgeable of and committed to obeying biblical guidelines for dealing with conflict (e.g., Matt. 18:15-20); becomes knowledgeable of and adept at addressing transference and counter-transference dynamics in relationships with others; refrains from unhealthy methods for dealing with conflict and frustration (e.g., complaining, murmuring)

13) **Acceptance of personal responsibility (versus evasion of personal responsibility)** - accepts responsibility for self (e.g., emotions, thoughts, behavior, spiritual growth, academic success), including self-care; demonstrates appropriate self-control of emotions and behavior in interpersonal relationships; takes responsibility for actively and accurately assessing own needs and addressing these in a timely and appropriate manner; assumes appropriate responsibility for aiding others in their growth; assumes responsibility for obedience to the teachings of Christ
14) **Communication Skills (verbal/non-verbal) (versus poor communication skills)** - listens well; remains “present” during communication; expresses self effectively (e.g., concisely, precisely, in helpful and understandable terms); maintains congruence (consistency) between verbal and non-verbal communications; employs dialogue more than monolog (or withdrawal); refrains from “over-spiritualizing” in relating to others; demonstrates written language skills consistent with a graduate level education; assists others in identifying and expressing their own values, biases, and limitations, including the role of life experiences.

15) **Initiative (versus passivity/inertia)** - self-motivated; takes the initiative in own education and development (professional, personal, and spiritual); approaches faculty with questions or concerns; develops and maintains an appropriate level of independence and self-reliance; actively seeks to integrate new information and skills into interactions with others; appropriately seeks feedback and assistance from others.

16) **Modesty (versus pride)** - displays temperance and humility in interacting with others; displays meekness (i.e., power under control) in interpersonal interactions; offers and receives forgiveness (self and others); exercises prudence.

17) **Transcendence (versus immanence)** - displays faith; committed to own and others’ spiritual formation; appreciates beauty and excellence; expresses gratitude (Psa. 50:14, 23); believes good (and God) ultimately prevails over evil; hopeful; experiences and expresses an appropriate sense of humor.

18) **Professionalism (versus non-professionalism)** - conducts self in a professional manner and conveys a professional demeanor (i.e., appearance and behavior); remains physically, mentally, and emotionally present during program requirements; promptly meets all program requirements; knows, understands, and satisfies ethical (i.e., ACA and AACC) and legal (i.e., ORC and OAC) requirements; maintains confidentiality; provides only those services for which she is qualified; avoids improper and potentially harmful dual relationships; understands and accepts reporting requirements.

19) **Engagement with Scripture (versus non-engagement)** - knows and understands Scripture; actively and intentionally engages and is engaged by Scripture on a regular basis; appropriately analyzes biblical texts; appropriately applies biblical teachings and lessons to own life and lives of others.

20) **Engagement in prayer (versus non-engagement)** - understands the importance of a variety of types of prayer in one’s own, and in others’, spiritual formation; actively and intentionally participates in a variety of types of prayer on a regular basis; knows, understands, and applies biblical teachings on prayer; appropriately employs prayer in one’s own life and others’ lives (praying with/for others).
APPENDIX E

DIALOGUE

“Dialogue, as I define it here, is about a shared inquiry, a way of thinking and reflecting together. It is not something you do to another person. It is something you do with people... Dialogue is a living experience of inquiry within and between people (p. 9).”

“Dialogue, as I define it, is a conversation with a center, not sides. It is a way of taking the energy of our differences and channeling it toward something that has never been created before. It lifts us out of polarization and into a greater common sense, and is thereby a means for accessing the intelligence and coordinated power of groups of people” (p. 19)


“...[A]part from its obvious practical value (most problem solving demands mutual understanding), dialogue expresses an essential aspect of the human spirit. {Philosopher Martin} Buber knew that dialogue is a way of being... In dialogue we penetrate behind the polite superficialities and defenses in which we habitually armor ourselves. We listen and respond to one another with an authenticity that forges a bond between us. In this sense, dialogue is a process of successful relationship building... Instead of saying ‘you or me,” you hear yourself saying ‘you and me’ (pp. 14-15).


Dialogue requires an individual to:

☑ Suspend judgment.
☑ Regard others as equal participants.
☑ Listen empathically.
☑ Use questions to gather insight & information.
☑ Invite others to question.
☑ Share personal assumptions, intentions, & goals.
☑ Ask others for feedback.
☑ Acknowledge & value real differences in viewpoints.
☑ Provide feedback (positive & constructive) to others.
☑ Offer suggestions that refine or build upon the thoughts of others.
☑ Seek common ground with others.
APPENDIX F

ASSESSMENT OF PERSONAL COMMUNICATION STYLE: DIALOGUE VERSUS DEBATE

Human communication may be for a variety of purposes and may take a variety of forms. In the table below, assess yourself regarding how you most frequently interact with others, according to the characteristics listed (column 1) by placing a checkmark (/) in the cell which best reflects your assessment of yourself. There are no “right” or “wrong” answers.

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Debate (as evidenced by...)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Dialogue (as evidenced by...)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content</td>
<td>Regulated content</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Unregulated content</td>
</tr>
<tr>
<td>Outcome</td>
<td>Win/Lose</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Win/Win</td>
</tr>
<tr>
<td>Trust</td>
<td>Low trust</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>High trust</td>
</tr>
<tr>
<td>Respect</td>
<td>Intolerant of differences</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Embrace differences</td>
</tr>
<tr>
<td>Interchange</td>
<td>Focus on facts and arguments</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Focus on feelings, values, construals</td>
</tr>
<tr>
<td>Format</td>
<td>Statements</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Questions &amp; statements</td>
</tr>
<tr>
<td>Focus</td>
<td>“What do I know?”</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>“What can I learn?”</td>
</tr>
<tr>
<td>Questions</td>
<td>Used to disarm and disguise opinions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Used to deepen understanding</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Used as a weapon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Used as a gift</td>
</tr>
<tr>
<td>Risks</td>
<td>Avoids risks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Willing to take risks</td>
</tr>
<tr>
<td>Goal</td>
<td>Goal is to “prove”</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>Goal is to “explore”</td>
</tr>
<tr>
<td>Listening</td>
<td>No (rehearsals/preparing to pounce)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yes (with active empathy)</td>
</tr>
<tr>
<td>Volition</td>
<td>Willful control, unwilling to change</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Willing surrender, willing to change</td>
</tr>
</tbody>
</table>

Sub-totals (# of / column X value at top of column)  

Total (total of sub-totals above) (maximum score = 91)

APPENDIX G
WHAT EVERY GRADUATE STUDENT NEEDS TO KNOW
ACA, November, 2006

In concert with *Counseling Today*’s November 2006 focus on our graduate students, we offer these words of wisdom, which were originally published in the Sept. 2005 issue of CT:

1. You don’t know everything. Mutual respect is the only way we have survived this long, so if something strikes you as (odd, repetitive, nonsensical, counterproductive pick one) recognize that there are REASONS we do things the way we do. Listen, observe, learn. You can try to change it later.

2. The good news is no one expects you to know everything. But you are expected to read assigned materials before class, to participate in discussions, and to challenge -- and maybe defend -- your current belief system.

3. You’re not perfect, either. While perfection certainly is a goal, it is never TRULY attainable. This truism gives us all purpose.

4. You’re going to make mistakes. (See Item #3.) BUT when you do, especially when there’s a client involved, you’ll need to own up to them immediately and consult with someone who knows a whole lot more than you do (See Item #1) to assess the damage and take steps to repair it.

5. Ramen noodles have provided sustenance to every grad student since Jung studied under Freud. We all survived.

6. A degree in counseling doesn’t guarantee licensure. Find out what the requirements are for the state in which you intend to practice and make sure you are meeting all of the requirements as you pursue your degree.

7. You’re probably going to have to find a supervisor on your own, and you may have to pay her or him. Start networking NOW.

8. Licensure portability (a.k.a. reciprocity) is a work in progress. If you plan to relocate (or even if you don’t PLAN to relocate), keep thorough (and duplicate) records of your supervision and stay in touch with your supervisor(s) for the foreseeable future. (A greeting card during the holidays is a nice touch.)

9. A degree in counseling doesn’t guarantee a job in counseling. You will have to write a resume or vita and apply for positions. Figure out how to differentiate yourself from every other counseling student to make yourself marketable upon graduation.

10. We don’t advise that you launch your private practice the month after you graduate, pass the NCE, or gain licensure. Get some experience first. (But when you’re ready, be sure to take advantage of ACA’s Private Practice Initiative. Read ahead if you’re caught up on your coursework.)
APPENDIX H
ASHLAND UNIVERSITY UNDERGRADUATE
ACADEMIC INTEGRITY AWARENESS EXERCISE

All assignments submitted to fulfill course requirements are governed by the Ashland University Academic Integrity Policy. Undergraduate Students can find the policy in the Student Handbook. The policy is also accessible via the following link:

Undergraduate policy: http://eagleweb.ashland.edu/policies/AcadIntegPolicyFinal.pdf

Students are expected to have reviewed the Ashland University Academic Integrity Policy and abide by it. Any form of academic misconduct will be viewed as ‘willful’ and actionable according to course syllabi and policy guidelines.

While there are many forms of academic misconduct, the most prevalent breach of academic integrity occurs when a person plagiarizes work by presenting someone else’s work as his or her own. The best way to avoid this error is to properly reference and cite works. This document is designed to inform you of your responsibilities in three ways: The first section provides case studies of common situations that have been submitted to the Academic Integrity Board (WHY IS THIS PLAGIARISM?). The next section provides links to helpful resources (TOOLS THAT CAN HELP YOU AVOID PLAGIARISM). The last section provides more detailed instruction on how to avoid common errors associated with the use of others’ works (“BUT I CITED IT”).

Microsoft Word 2007 includes standard writing manuals (see “Citations & Bibliography” section under “References”). All Ashland University students have access to Microsoft Office 2007 through campus computer labs and wireless checkout laptops, and can have the software uploaded to personal computers. (Information about Microsoft Office 2007 was sent to each student via Ashland University Emails. For assistance, contact the Information Technology Office located in 100 Patterson.) Since Word 2007 is available to students, no student can use ignorance as an excuse for failing to properly cite material.

WHY IS THIS PLAGIARISM?
Ashland University Academic Integrity Board

Case # 1:
Karen submitted a research paper. She cited her sources within the text and at the end of the paper without using quotation marks. Over 75% of her paper consisted of text copied in this method. The instructor charged her with plagiarism and failed her for the course. Karen argued that she attempted to cite her sources but did not know how to cite them and was not given instruction by the professor on how to do proper citations.

1. Why was Karen charged with plagiarism? Karen was charged with plagiarism for several reasons. Her work was viewed as plagiarism because she did not follow the
citation and reference guidelines available to her in standard writing manuals. Even if she had followed these guidelines for citation and reference, she still would have been charged with plagiarism because she maintained the same sentence structure, diction and phrasing, rather than rephrasing using her own writing abilities. It is not the responsibility of the professor to provide instruction on proper citation format. Handbooks are available and students can seek assistance through the Writing Center (104 Bixler Hall, ext. 5199).

2. Why did Karen fail the course? The course grading practice is at the discretion of the instructor. This instructor considered her paper such an egregious violation of academic integrity that he could not justify permitting her to pass the course.

Case # 2:
Michael had a 5-point assignment. He copied one sentence from the internet without using quotation marks or citing the reference in his 3-page paper. The instructor charged him with plagiarism and gave him a 0 for the assignment. Michael argued that he thought internet information was public domain and did not need quotation marks or to be referenced, plus he had no idea how to reference internet information.

1. Why was Michael charged with plagiarism? Michael was charged with plagiarism because he did not use quotation marks or properly reference his web site. While commonly known facts and ideas do not need to be cited, information available through the internet cannot be presumed to be public domain material. It still must be cited using quotation marks and referenced. Handbooks are available and students can seek assistance through the Writing Center (104 Bixler, Hall, ext. 5199).

2. Why did Michael receive a 0 for the assignment? The course grading practice is at the discretion of the instructor. This instructor considered his action serious enough to earn zero points for the assignment, but not serious enough to fail the course.

Case # 3:
Wendy submitted test corrections to her instructor. She copied a statement from her textbook without citing it. The instructor charged her with plagiarism and gave her a 0 for the test. Wendy argued that since the textbook was required for the course she assumed it did not need to be referenced.

1. Why was Wendy charged with plagiarism? Wendy was charged with plagiarism because she did not properly cite or reference her use of the textbook when making the test corrections. Even textbook materials need to be cited and referenced.
2. **Why did Wendy receive a 0 for the assignment?** The course grading practice is at the discretion of the instructor. This instructor considered her action serious enough to earn zero points for the test, but not serious enough to fail the course.

**TOOLS THAT CAN HELP YOU AVOID PLAGIARISM**

More information about plagiarism can be found in an ENG100 or 101 handbook, in the IUL book “Doing Honest Work in College,” and on the websites listed below.

http://owl.english.purdue.edu/handouts/research/r_plagiar.html

http://sja.ucdavis.edu/avoid.htm

http://www.depauw.edu/admin/arc/writing_center/plag.asp

http://www.bu.edu/history/writing_guide.html#plagiarism

http://www.gananda.org/library/mshslibrary/plagexamples.htm

Additional assistance on the topic as well as related topics is available through the Writing Center:

http://www3.ashland.edu/centers/writing/wcent.html

The following discussion on plagiarism is offered as an additional tool to help students better understand proper citation.

**BUT I CITED IT!**

by Gary Levine, Director of Composition, Ashland University

Plagiarism is representing someone else’s work as your own. You are almost certainly aware that turning in a paper from the Internet or a paper written by another student as your own is plagiarism. However, there are other levels of plagiarism beyond this “murder one.” Even if you cite your source in the text and in your bibliography, plagiarism can include borrowing your source’s ideas, sentence structure, or language. Unintentional plagiarism can still result in a zero on an assignment, failure of a course, and academic integrity charges filed against you, depending on the severity of the offense.
Here is a passage taken from a writing guide published online by Boston University’s Department of History:

The word ‘plagiarism’ derives from a Latin term. In ancient Rome, a plagiarius was a sea-pirate who kidnapped children and either held them for ransom or sold them as slaves—the lowest form of criminal whose crime obviously harmed the children themselves but also threatened the future development of the whole society. Keeping that derivation in mind helps to explain why the academic world regards plagiarism as so serious an offense. In intellectual life, ideas are our stock-in-trade, our capital, and our means of exchange; and to the extent that all intellectual work builds on the work of others, stealing another person’s ideas represents a capital offense against the idea and its creator, and also undermines the entire process of intellectual development for the academic community.

If I drop this passage or part of it into my paper on plagiarism without crediting it at all, then I am obviously guilty of plagiarism. What if I add an in-text citation afterwards, e.g. (Backman, para. 3), and have the source listed in my bibliography? In MLA style, the correct works cited entry in my bibliography would be


If I copy the passage word-for-word, even if I have a correct in-text citation and works cited entry, I am guilty of plagiarism. The writing appears to be mine, and it is unclear what ideas or facts I drew from my source.

But what if I do this?

The term ‘plagiarism’ comes from a Latin noun. In the days of Rome, a plagiarius was a buccaneer who kidnapped kids and either held them for money or sold them into slavery--a lowly type of bad guy whose crime clearly harmed the children themselves and also jeopardized the future development of Rome itself. Keeping that source in mind helps to explain why college professors think plagiarism is such a big deal. (Backman, para. 3).

Even though I’ve cited the source in-text (Clifford Backman is the first author listed on the website, and the passage appears in paragraph 3 on the section of plagiarism) I’ve still stolen the sentence structure of the highly educated people who wrote this and passed it off as my own, plugging in my own synonyms--“term” for “word,” “comes” for “derives,” “the days of” for “ancient,” “buccaneer” for “sea-pirate,” “kids” for “children,” and
so on. Also, readers might well assume that only the first two sentences are drawn from my source, despite my placement of the citation.

Similarly, I am guilty of plagiarism if I write this:

From a Latin term we derive the word ‘plagiarism.’ The lowest form of criminal in ancient Rome, a *plagiarius* was a sea-pirate who kidnapped children, either selling them as slaves or holding them for ransom. This crime threatened the future development of the society as well as obviously harming the children themselves. Our means of exchange in intellectual life, our capital, our stock in trade are ideas. (Backman, para. 3).

Here I’ve switched most of the sentence structures around, but the *diction* and *phrasing* belong to the original writers—words and phrases that I wouldn’t have necessarily thought of myself, e.g. “our stock-in-trade, our capital, and our means of exchange.” In both cases, someone reading my paper would probably assume that the bit about sea pirates came from my source, but that the language and secondary ideas were mine. Again, I am taking credit for the efforts and ability of other people.

**SO WHAT DO YOU DO?**

**USE SIGNAL PHRASES, PARAPHRASING, AND QUOTES!**

**SIGNAL PHRASES:**

Signal phrases usually include the author’s name and thus signal to the reader the ownership of ideas. Thus I might start with something like “According to a writing guide published by Boston University’s Department of History,” or (if Backman had been the sole author of the passage) “History professor Clifford Backman tells us that ....” By using the signal phrase, you make it clear that you’re introducing a new idea that isn’t yours.

**PARAPHRASING:**

Paraphrasing means putting a passage into your own words AND sentence structure. The best way to avoid plagiarism is to avoid looking at your source while you write and to check afterwards for accuracy.

*We learn from Boston University’s Department of History* that our word “plagiarism” comes from the Latin *plagiari*, sea-pirates in ancient Rome who kidnapped children for ransom and to sell as slaves. The pirates’ actions were a despicable crime against both the children and the community at large. *As the department’s web site explains*, the source of our modern word indicates just how seriously academics take intellectual theft: ideas are all academics have,
and if we don’t respect the ownership of ideas then our intellectual society will break down (Backman, para. 3).

Notice I haven’t tried to replace every word, such as “sea-pirates,” and “ancient Rome,” because those are commonly used terms without effective synonyms, and I haven’t tried to revise every sentence structure, because I don’t want to distort meaning. What I have done is use **signal phrases** both for the origin of the term and the idea that the term’s origin reflects the importance of academic integrity to the intellectual community. My **paraphrase** is also more concise than the original. If I wanted to keep some of the original phrasing, I would add a **quotation**, like this:

We learn from Boston University’s Department of History that our word “plagiarism” comes from the Latin *plagiari*, sea-pirates in ancient Rome who kidnapped children for ransom and to sell as slaves. The pirates’ actions were a despicable crime against both the children and the community at large. As the department’s web site explains, the source of our modern word indicates just how seriously academics take intellectual theft: ideas are all academics have, **“our stock-in-trade, our capital, our means of exchange,”** and if we don’t respect the ownership of ideas then our intellectual society will break down (Backman, para. 3).
APPENDIX I

ADDRESSING STUDENT COMPETENCY:
COUNSELORS’ ETHICAL RESPONSIBILITIES
Jill D. Duba, MA., PC, NCC.
Member of the OCA Ethics Committee

Counselor educators and supervisors are called to consider and evaluate the academic and clinical growth and competence of their students and supervisees. Additionally, counselors are obligated to address students who may be academically competent, but are not presenting specific characteristics related to the “essential functions” of the professional counselor (Lumadue & Duffey, 2000; Wiggins Frame & Stevens-Smith, 1995~) These functions may include personal character, emotional adjustment, psychological health, evidence of readiness to conduct an effective counseling practice, or appropriate interpersonal, personal and professional qualities (Bemak, Epp & Keys, 1999).

For example, perhaps you have a counselor trainee who continuously brings his or her own unresolved issues to the table when counseling a client. Or maybe you are working with a student who fails to apply the “book material” and is unable to perform at an appropriate developmental skill level? And what about the student who is reluctant to accept feedback from you and his or her peers during group supervision?

What actions should counselors take in addressing students who are expressing non-academic behaviors that raise red flags? Whether you participate in an informal process of evaluation such as getting to know your students through informal conversation and observation within the classroom or through more formal means of discussing each student’s behaviors and progress at faculty meetings, as counselor educators and supervisors, you are ethically responsible for continuously evaluating all /students as well as addressing students whom are seemingly exhibiting nonacademic behavioral concerns.

According to the ACA (1995) Code of Ethics and Standards of Practice:

Counselors, through on-going evaluation and appraisal, are aware of the academic and personal limitations of students and supervisees that might impede performance. Counselors assist students and supervisees in securing remedial assistance when needed, and dismiss from the training program supervisees who are unable to provide competent services due to academic or personal limitations.

Counselors seek professional consultation and document their decision to dismiss or refer students or supervisees for assistance. Counselors ensure that students and supervisees have recourse to address decisions made to require them to seek assistance or to dismiss them. (Section F.3.a., pp. 15-16)
Practicing under the influence of impairment, failing to perform the “essential functions” of a counselor, and practicing with the potential of causing harm to clients is also in direct conflict with the ACA Code of Ethics and Standards of Practice (1995). The ACA Code of Ethics and Standards of Practice states that counselors should have an awareness “of the intimacy and responsibilities inherent in the counseling relationship, maintain respect for the clients, and avoid actions that seek to meet their personal needs at the expense of clients” (Section A.5.a.). In addition, the ACA Code of Ethics and Standards of Practice (1995) also obligates counselors to “refrain from offering... professional services when their physical, mental, or emotional problems are likely to harm the client” (Section C.2.g). Consequently, “the primary obligation of supervisors is to train counselors so that they respect the integrity and promote the welfare of their clients” (Section 1.01, p. 2).

In conclusion, we are bound by ethical guidelines, specifically in evaluating and assessing our counseling students, as well as protecting the clients that they work with. What has been your process, individually and within your department or agency, in maintaining your ethical obligations? Finally, what do you do, proactively to promote the ethical behavior of your students before a problem arises or becomes enhanced?

References


Dear Kasey,

You asked me yesterday after class if there were any learning expectations beyond what is outlined in the syllabus. I told you the short answer is “yes” but that it would take more time than we had right then for me to explain. I always appreciate it when students want to gain the most from their coursework so I decided to write you a more complete explanation. I have to preface my comments by giving a little background. Before I accepted the faculty position at Ashland Theological Seminary as Professor of Counseling, I served as a pastor, a chaplain and a professional clinical counselor. Each of those roles taught me a great deal about helping people in their times of need. These lessons are all important for students to know, but they can’t be included in any detail in a syllabus.

This is a Formational Journey—Not Just a Series of Classes

Kasey, while pursuing your degree in counseling, you are on a journey of personal and professional transformation. As I reflect back on my time as a student at ATS, I readily note that it was the most growth-producing time of my life to that point. Sure, I gained knowledge from all the coursework assignments, professors, and small group experiences but God was at work in my life to shape me into more of the person that He desired me to become as He was preparing me for counseling ministry. I would encourage you to approach each assignment and class session as divine opportunities for growth and preparation. God knows what needs to be changed, healed, and empowered in our lives. Enter each day of classes in prayer asking to be given eyes to see and ears to hear what the Spirit would say to you, and through you, in the day.

As you know, one of the seminary’s core values is community. Students need to know that they are valued members of the community who share in the growth process of others. You and your classmates are not merely people sitting in a classroom seeking education. Since no one has a “get out of life free pass” while in seminary I encourage all students to be sensitive to what other class members are going through. Please be sure to pray for and encourage others while you’re here.

Although it’s not on the syllabus, I encourage you to see that the reading and the research assignments are connected to real life struggles that people will bring to you soon. This is not a psychological trick from a professor trying to nudge students into doing their homework. It is a view from someone who has experienced first-hand how being diligent with completing assignments paves the way to be most effective when clients walk in for help. It also begins to produce important counseling habits in your life such as timely and thorough documentation, staying current in the literature, and promoting professional growth.
Think Beyond the “Box”
By the time we reach adulthood, most of us have been normed into thinking within the parameters of what currently is accepted and rewarded as opposed to what could be. Too often the creative juices that once ran through our veins have been lost to practicality and convention. As Parker Palmer once noted, what begins as a movement can over time become an institution that has redirected its original creative energy into maintaining what has been developed. Although not on the syllabus, when it comes to helping others, I urge you to nurture your “out of the box” thinking. Fan into flame the passion that brought you here! What was it burning in your heart that made you leave an established career to pursue training as a counselor? How is God making it more personal every day? We’re in good company with a number of biblical characters who were both captured by a vision from God of what could be while wrestling with doubts of its feasibility. Outside my office door I have posted a saying and passage of scripture that I encourage you to reflect on: “Dare to take the journey that begins where the path ends” (anonymous) and “We walk by faith and not by sight” (2 Corinthians 5:7). I believe God has great plans for the health and healing of others. Amazingly, he chooses to work that healing through us! I’d encourage you to be praying about how willing are you to leave any “boxed” thinking behind to be a part of what God is planning to do through you.

We Are All “Clients”
Henri Nouwen spoke of pastors being Wounded Healers. This perspective applies to our profession as well. Kasey—we are all “clients.” Just because we sit across from people who are seeking counseling, we are not exempted from the brokenness that others experience. We all have been affected by sin’s impact upon this world. We all need help from others in varying degrees over our lifespan. We ought not see ourselves above needing the very services that we provide to others. When we see ourselves as Wounded Healers, we recognize that our wounds need healing as much as anyone else’s. We lead by example when we actively seek deeper levels of health and wellness. I recall a statement written anonymously on a chalkboard in a room where a support group met that has stayed with me over the years: “Be nice to everyone for everyone’s life is hard.” We are all clients indeed.

Grace-Saturated Life Stories
People often come to counseling so embroiled with their problems that they have come to view themselves as the problem rather than struggling with the problem. When this happens, folks have developed problem-saturated views of their lives. Even though not listed on my syllabus, we must become proficient in helping people separate from their problems. Only then can they deal with their problems effectively. If I am the problem, it’s awfully hard to fix me. But if I am a person of great worth to God who is struggling with a problem, there is tremendous hope for change. All of us cooperate with our problems at times, and suffer the consequences of doing so. I don’t want you to think that we don’t have responsibility for our choices. When we help people develop what I call a grace-saturated approach to their lives, it empowers them begin to approach life differently. Developing grace-saturated stories of our lives helps us put into perspective our great need to appropriate God’s grace in dealing with the difficulties that we face. My hope is that you will not settle for developing a problem-solving approach to counseling, but rather that you will seek to help people put their problems into perspective within the larger picture, through the lens of God’s grace and resources for change.
As you can see, Kasey, there are many things that I desire my students to know; more than I could ever put on a syllabus. My hope and prayer is that you, and all those sitting in my classes will hear my heart, and the heart of God, as you prepare for what He is calling you to.

Sincerely,

David P. Mann, Ph.D., LPCC-S
Professor of Counseling